

bers 35. 16. 23. 24. &c. Blood and blood, is by some referred to those laws mentioned in Levit. 15. 19. and Deut. 22. 17. *plea* or judgement and judgement, *cause and cause*, as in 1 King. 3. 16. 17. 28. *stroke and stroke*] or, *plague and plague*: which the Chaldee translatheth, *plague of leprosie*, and *plague of leprosie*; wherein there might be difficulties, that the Priests could not easily judge: see Levit. 13. and 14. chapters. But by *plague or stroke*, may also be meant strokes and wounds that one man gave unto another.

matters] or *words of strife*, that is, of disagreement among the Judges, that they could not accord in the sentence of judgement, because of some doubts and difficulties. So the Chaldee translatheth it, *words* (or *matters*) of *division of judgement*. Iehosaphat explaineth it thus, *between blood, and between Law and Commandment, Statutes and Judgements*, 2 Chron. 19. 10. so implying all difficulties about any part of the Law whatsoever.

thy gavel] in the Greeke and Chaldee, *thy cities*, *then thou*] Heb. and *thou shalt arise*, speaking to the Judge or Judges, which found the causes too hard for them in judgement: so it is written of the Judges, *the hard matter they brought unto Moses*, and every small matter they judged themselves, Exod. 18. 26. *shall chuse*] to put his name, and to dwell there; see Deut. 12. 5. This place afterward was Jerusalem, as it is said, *Moses, in Jerusalem, did Iehosaphat set of the Levites, and of the Priests, and of the chiefs of the fathers of Israel, for the judgement of the LORD, and for controversy*, &c. 2 Chron. 19. 8. 9. 10. And there were set *thrones of judgement*, Psal. 122. 5.

9. *Verf. 9. and unto the Judge*] by and is meant or, as is opened in *Verf. 12. or unto the Judge*: by the Judge is understood the high Councill or Senate of Judges, which were of the chiefs (or heads) of the fathers of Israel, 2 Chron. 19. 8, as they who here are called Priests, are in *Verf. 12.* called the Priest: and in 1 Chron. 4. 42. many captains are in the Hebrew called *an Head*. And as among the Priests one was chief, so among the Judges one was Prince or Ruler, 2 Chron. 19. 11. The Hebrew records say, When any doubt arose in any case, to any one of Israel, *he asked of the Judgement hall* (or Synedrion) *that was in his city*; if they knew, they told him: if not, then he that enquired, together with the Synedrion, or with the messengers thereof, went up to Jerusalem, and enquired of the Synedrion that was in the mountain of the Temple; if they knew, they told it him; if not, then they all came to the Synedrion that was at the door of the Court yard (of the Temple): if they knew, they told it him; and if not, they all came to the Chamber of heaven (stone) to the great Synedrion, and enquired, &c. Maim. tom. 4. treat. of Rebells, c. 1. sect. 4. Of the three Synedryons in Jerusalem, see the Annotations on Numb. 11. 16. *that shall be in thine eyes*] From hence the Hebrews gather, that if the high Synedrion had judged and determined of a matter, as seemed right in their eyes, and after them another Synedrion rose up, which upon reasons seeming good unto them, disannulled the former sentence; then it was disannulled, & judgement passed according as seemed

good unto these latter: *Thou art not bound* (say they) *to walk save after the Synedrion* (or Judges) *that are in thy generation* (the time wherein thou livest) *Maim. in Rebels, c. 2. f. 1.* *The word of judgement* that is, the matter or sentence of judgement: which was to be according to the Law of God, v. 11. as it is said of the Priests, *And in controversy, they shall stand in judgement: and they shall judge according to my judgements*, Ezek. 44. 24. Whereupon it was also said unto the Judges, *Ye shall warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren*, 2 Chron. 19. 10.

Verf. 10. according to the word] or, according to the sentence of the word: Hebr. the mouth of the word: so in v. 11. *all that they inform thee*] or, all that they teach thee, to wit, agreeable to Gods Law, as before is shewed, from Ezek. 44. 24. And in this sense, Christ said to the people of the Scribes and Pharisees, sitting in Moses seat; *All whatsoever they bid you observe, that observe and do*, Mat. 23. 2. 3. which he meant not of their owne traditions, but of their doctrine according to Moses: for when they taught, *for doctrine the commandments of men*, hee both reproved them himselfe, and killed his Disciples to let them alone, as *blind leaders of the blind*, Mat. 15. 12. 14. and charged them to beware of the *leaven of the Pharisees and Sadducees*, that is, their doctrine, Mat. 16. 6. 12. Here therefore the Hebrew doctors have stumbled at the Law, whiles from this Scripture they would establish not only the written Law of God, but the Law by word of mouth, (or by tradition) the foundation whereof they make the high Synedrion which was in Jerusalem: from whose judgement they held it not lawful to decline, Maim. in Rebels, chap. 1.

Verf. 11. According to the Law] or, according to the mouth (that is, the sentence, doctrine or commandment) of the Law. *not decline from the word*] or, not turne aside from. The commandment to do, and the prohibition not to decline, joyned together in this Law, doe shew the weight thereof: the naming of the Law, Judgement, and Word, which the Priests and Judges should teach, sheweth the rule of right judgement to be given of God in his Law, Ios. 1. 7. Deut. 5. 32. 33. Ezek. 44. 24. from which when the Priests departed, the Lord made them contemptible and base before all the people, Mat. 2. 7. 8. 9.

Verf. 12. the man that will doe presumptuously] or, in presumption, proudly; as the Greeke translatheth, in pride; the Chaldee, in wickednesse. It is opposed unto ignorance and error, Exod. 21. 13. 14. By the man here seemeth to be meant either private person, or inferior Judge, that proudly disobeyed the sentence of the high Councill; but the Hebrews referre it chiefly to the *Rebellious Elder*, or Judge: and whereas they brought their owne traditions (or Law by word of mouth) within the compasse of the Law to be taught, as is noted on v. 10. they except the Sadduces which had been from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to die by this Law, for not obeying the doctrine which

the high Court taught by tradition: as also from this word, *will doe*, they teach that the rebellious Elder was not guilty of death, for holding in judgement contrary to the decree of the high Synedrion, or for teaching others so to hold, unless hee teach them to doe the thing, or doe it himselfe. Yet though hee were free from death, the Magistrates might beat him, or otherwise punish him. Maim. in Reb. chap. 3. sect. 1. &c.

the Priest] that is, the Priests, as in v. 9. for, by their mouth every controversy, and every stroke was to be tried, Deut. 21. 5. *Standeth to minister*] so in Ezek. 44. 24. in controversy they shall stand in judgement: see the notes on Deut. 10. 8.

there unto Iehovah, as in Deut. 21. 5. the Greeke translatheth, in the name of the Lord. *or unto the Judge*] that is, the Judges, as is noted on ver. 9. And by this disjunctive or, the Judges are distinguished from the Priests forementioned.

shall die] the manner of his death, the Hebrews say, was strangling; and they that put him to death were the chief Judges. *When minnesse come* (and tell thee) *that he hath done according to his teaching, or, that he hath taught others to doe it, they determine his sentence of death*, in the judgement hall that is in his City, and take him and carry him up from thence to Jerusalem. And they put him not to death in the Judgement hall, that is in his City, &c. but carry him up to the high Synedrion in Jerusalem, and keep him with the feast, and strangle him at the feast, as it is said, and all the people shall hear and feare, &c. Maimony in Rebels, chap. 3. sect. 8. See also the notes on Deut. 13. 11. *the evil*] the evil deer, as the Chaldee explaineth it, agreeable also to the Greeke: see Deut. 13. 5.

14. *Verf. 14. and shall say*] that is, if thou shalt say, I will let over mee a King: Thus God, who bidst Judges over his people, permitteth them also to have a King, if they law it so meet, and would, and should doe this thing after an holy and orderly manner. But when they sought it amisse, it displeased the Lord, 1 Sam. 8. 5. 6. 7. and 12. 12. 17. 19. Then God gave them a King in his anger, and tooke him away in his wrath, Hosea, 13. 11.

15. *Verf. 15. Setting thou shalt set*] that is, thou shalt in any wise set: thus bindeth hee them to doe this thing, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdom of Israel did belong, Elay 32. 1. Zach. 9. 9. Luke 1. 31. 32. 33. *thy God shall chuse*] either by the ministry of his Prophets, as by Samuel hee appointed Saul, 1 Sam. 10. 1. and David, 1 Sam. 16. 1. by Abijah, he chose Ieroboam, 1 King. 11. 29. 31. 35. or by other means, as by Vrims and Thumim, by Lot, or the like. *thy brethren*] in this Christ was figured, as also in his other functions of Prophecie and Priesthood; for so it is written, *Iehovah thy God will raise up unto thee a Prophet from the middle of thee, of thy brethren*, Deut. 18. 15. And, in all things it beloved him to be made like unto his brethren, &c. hee might be a mercifull and faithfull big Priest, &c. Heb. 2. 17.

16. *Verf. 16. not multiply borers*] not get him many

horses, lest hee should put confidence in worldly strength, whereof borers were the principall, as appeareth by Psal. 10. 8. Deut. 20. 1. Prov. 21. 31.

to Egypt] in which land were many horses, which they accounted the strength of their country, 2 Chron. 1. 16. and 9. 28. whereupon it is said, *Woe to them that goe downe to Egypt for helpe, and say on horses*, &c. Elay 31. 1.

not add to returne] that is, not againe returne, either for the cause foretold, or for to dwell there, because of their great idolatries, and other sinnes, whereby Gods people might be corrupted. So Jeremy from the Lord dissuaded the Iewes from going into Egypt, Ier. 42. 10. 14. 16. 17. &c. The Hebrewes say, *It is lawfull to dwell in all the world, save in the land of Egypt*: but *it is lawfull to returne to the land of Egypt for merchandise*, &c. Maimony treat. of Kings, chap. 5. sect. 7. 8.

Verf. 17. multiply wives] take many wives; the Hebrewes, and some Christians understand this prohibition of exceeding many, as Solomon had seven hundred, 1 King. 11. 3. and not that moe wives than one are here forbidden. But howsoever God bare with the Kings, Patriarkes, and other men that had moe wives than one, and that this custome prevailed, yet from the beginning it was not so, when hee made but two to bee one flesh, Gen. 2. 24. Mat. 19. 5. Mal. 2. 14. 15.

that his heart turne not away] or, neither shall his heart turne away, to wit, from the Lord, unto the pleasures of life, or unto other gods, by means of many wives: as of Solomon it is said, *His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God*, 1 King. 11. 4. Although his mother taught him better, saying, *Give not thy strength unto women, nor thy voyes to that which destroyeth Kings*, Prov. 31. 1. 3. greatly multiply] or, exceedingly (exceedingly) multiply silver and gold: which is another meane whereby the heart may bee withdrawne from God; for when men bee rich and full, they are in danger to deny and say, *Who is the Lord?* Prov. 30. 8. 9. and they cannot see a God and Mammon, Mat. 6. 24. and the care of this world, and the deceitfulness of riches choke the word of God, Mat. 13. 22. and they that will be rich fall into temptation, and a snare, and into many falsities and hurtfull lusts, which drawne men in destruction and perdition, 1 Timothy 6. 9.

Verf. 18. when hee sitteth upon the throne] that is, when hee is King: see the notes on Exodus 11. 5. *the copie of this Law*] the Greeke translatheth it, *this Deuteronomie*. The Hebrewes have recorded thus; *When the King sitteth upon the throne of his kingdom, he is to write him the booke of the Law for himselfe, over and beside the booke which is left him of his fathers*, &c. If his fathers have left him none, or, if that be left, he is to write him two bookes of the Law; the one he is to reserve in his house, for so hee is commanded, as every one of Israel, the other is not to depart from before him. If hee goe out to war, it (quoth) with him; if he sit in judgement, it is to be with him, &c. Maimony treatise of Kings, chap. 3. sect. 1.

before the Priests] the original booke of the Law was kept in the Sanctuary, as appeareth by Deut.

Deut. 31. 26. 2 King. 22. 8. out of that was the Kings copie to bee written, that it might be perfect.

19 Verſ. 19. *it ſhall be with him*] in all places whither he went, hee carried this copie of the Law with him, as before is noted: So God ſaid unto Iſaiah. *This booke of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night,* &c. Iſa. 1. 8. This David did, as appeareth by Pſal. 119. 16. 24. 97. 98. 99. &c. *learn to ſeare*] under this name *ſeare*, not only the inward reverence, but the outward worſhip and ſervice of God is alſo implied, even all true Religion: as that which is written, *their ſeare towards me is taught by the precept of mee*, Elay 29. 13. is expounded by our Saviour, *In waite thy worſhip mee, teaching doctrine the precepts of mee*, Matt. 15. 9.

20 Verſ. 20. *nor lifted up above his brethren*] becauſe the honour of the King was great, and alſo that to obey him in the Lord, Iſa. 1. 16. 17. 18. Eccleſ. 8. 2. 3. 4. Rom. 13. 1. therefore hee is warned to ſhun pride, and loſtineſſe of heart; whereupon David ſaid, *Lord my heart is not haughty, nor mine eyes lofty,* &c. Pſal. 131. 1, 2. The contrary was found in Nebuchadnezzar, to whom the moſt high God gave a kingdom, and maiſtie, and glory, and honour: but when his heart was lifted up, and his mind hardened in pride, hee was depoſed from his kingly throne, and they took his glory from him, Dan. 5. 18. 20. The Hebrewes ſay, *As the Scripture giveth great honour to the King, and every one is bound to honour him; ſo it commandeth him, that his heart be humble within him, and wounded, as it is ſaid (in Pſal. 109. 22.) My heart is wounded within mee. And hee may not carry himſelfe with pride of heart in Iſrael, more than is meet*, Deut. 17. 20. *but muſt be gracious and pittifull, both to little and great; and goe out and come in for their pleaſure and for their good, and have regard of the honour of the ſmalleſt.* And when hee ſpeaketh unto all the congregation in general words, hee ſhall ſpeake gently, as it is ſaid (by David, in 1 Chron. 28. 2.) *Hear me my brethren, and my people.* It is alſo ſaid (in 1 King. 12. 7.) *If thou wilt be a ſervant unto this people this day, &c. And hee muſt always uſe exceeding meekneſſe: wee have had none greater than our maſter Moſes, yet he ſaid, And what are wee? your murmurings are not againſt us (Exod. 16. 8.) And hee bare their curſe, and their burden, and their murmurings, and their indignation, as a nursing father beareth the ſucking child* (Numb. 11. 12.) *The Scripture calleth him a ſhepherd to feed Iſrael his ſervant: and the manner of a ſhepherd is expreſſed (in Elay 40. 11.) Hee ſhall feed his ſheepe like a ſhepherd, hee ſhall gather the lambs with his arme, and carry them in his boſome, &c.* Maimony treatiſe of Kings, chap. 2. ſect. 6.

CHAP. XVIII.

1 The Priests and Levites have no inheritance, but the Lord. 3 The Priests due from the people. 6 The Levites portions. 9 The abominations (the unſufferable) of the nations are to be avoided. 15 A Prophet

is promiſed, whom Iſrael muſt heare. 20 The preſumptuous Prophet is to die.

THe Priests, the Levites, all the tribe of Levi ſhall have no part nor inheritance with Iſrael: the fire-offerings of Jehovah, and his inheritance, ſhall they eat. And hee ſhall have no inheritance among his brethren: Jehovah, hee is his inheritance, as he hath ſpoken unto him. And this ſhall be the Priests due from the people, from them that ſlay a ſlaughter (of any beaſts) whether Oxe or Sheepe, that he ſhall give unto the Priests the ſhoulder, and the two cheeks and the maw. The firſt-fruits of the corne, of thy new wine, and of thy new oyle, and the firſt of the fleece of thy ſheepe ſhalt thou give unto him. For Jehovah thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of Jehovah, him and his ſonnes all dayes.

And if a Levite ſhall come from any one of thy gates, out of all Iſrael, where hee ſojournd; and ſhall come with all the deſire of his ſoule, unto the place which Jehovah ſhall chuſe; Then hee ſhall miniſter in the name of Jehovah his God, as all his brethren the Levites that ſtand there before Jehovah: They ſhall eat portion like portion, beſide his ſales, by his fathers.

When thou art come into the land which Jehovah thy God giveth unto thee, thou ſhalt not learne to doe after the abominations of thoſe nations. There ſhall not be found in thee any that maketh his ſonne or his daughter to paſſe thorow the fire; a diviner of divinations, an obſerver of times, or an obſerver of fortunes, or a witch. Or one that charmeth a charme, or that asketh of a familiar ſpirit, or a wizard, or that ſeeketh unto the dead. For every one that doth theſe things, is an abomination unto Jehovah: and becauſe of theſe abominations, Jehovah thy God doth drive them out from before thee.

Thou ſhalt bee perfect with Jehovah thy God. For theſe nations which thou ſhalt poſſeſſe, hearkned unto obſervers of times, and unto diviners: but as for thee, Jehovah thy God hath not ſuffered thee ſo. Jehovah thy God will raiſe up unto thee a Prophet, from the middeſt of thee, of thy brethren, like unto mee: unto him yee ſhall hearken.

According to all that thou aſkedſt of Jehovah thy God in Horeb, in the day of the aſſembly, ſaying, Let me not heare again the

voice

voice of Jehovah my God; and this great fire let me not ſee any more, that I die not.

And Jehovah ſaid unto me, They have well ſpoken that which they have ſpoken. A Prophet will I raiſe up unto them, from among their brethren, like unto thee: and I will give my words in his mouth, and hee ſhall ſpeake unto them all that I ſhall command him. And it ſhall bee, that the man which will not hearken unto my words, which he ſhall ſpeake in my name, I will requite it of him. But the Prophet which ſhall preſume to ſpeake a word in my name, which I have not commanded him to ſpeak, and hee that ſhall ſpeake in the name other gods, that Prophet ſhall even die. And if thou ſhalt ſay in thine heart, How ſhall wee know the word which Jehovah hath not ſpoken? That which a Prophet ſhall ſpeake in the Name of Jehovah, and the thing bee not, neither come (to paſſe) that is the word which Jehovah hath not ſpoken, the Prophet hath it in preſumption, thou ſhalt not be afraid of him.

Annotations.

NO part] or, no portion, namely in the ſpoyle taken from the enemies: which would have been a great portion, as appeareth by Iſa. 22. 8. So the Hebrewes expound it, *No part in the ſpoyle, nor inheritance in the land.* Maimony com. 3. treat. of the Releaſe and Jubilee, ch. 13. ſect. 10. See the notes on Num. 18. 20. *nor inheritance*] in the land of Canaan, which was divided among the other tribes, Numb. 26. 2. — 53. 57. But becauſe the Levites were adjoynd to the Priests for the ſervice of the Lord and his Church, Num. 18. 1, 2. &c. therefore God would not have them cumbered with the affairs of this life, left by them they ſhould be hindered from doing their dutie, as it is written, *No man that warreth, maketh himſelfe with the affairs of this life, that he may pleaſe him who hath choſen him to be a ſouldier*, 2 Timoth. 3. 4. See alſo Deut. 10. 8. 9. So the Hebrewes ſay, *Wherefore was not Levi omitted meet to have inheritance in the land of Iſrael, or ſpoyle with his brethren? Becauſe hee was ſeparated to ſerve the Lord, and to inherit him, and to teach his ſtraight way, and his juſt judgements unto many*, Deut. 33. 10. Therefore *was he ſeparated from the wayes of the world: they were not wate as due the reſt of Iſrael, neither doe they inherit, nor earne for themſelves with ſtrength of their bodies; but they are the Lords power (or ſubſtance) as it is written (in Deut. 33. 11.) BLESSE LORD HIS POWER*, and the bleſſed (God) himſelfe cometh for them; as it is written (in Numb. 18. 20.) *I am thy part and thine inheritance.* Maimony treat. of the Releaſe and Jubilee, ch. 13. ſect. 12. fire-

offerings] which were to be offered on the Altar by fire, as the *Meat-offering*, *Sinne-offering*, and *Tref-paſſe-offering* of every man, Numb. 18. 9. *and his inheritance*] that is, all other things which being the Lords right by his Law, hee hath given to the Priests and Levites. Of theſe, ſee the notes on Numb. 18. where foure and twenty gifts were beſtowed on the Priests, all expreſſed in the Law. The Greek reſtricteth it to the former, ſaying, *the burnt offerings of the Lord ſhall be their inheritance*.

Verſ. 2. *and he*] that is, Levi, put for all the Levites and Priests of that tribe: ſo in *Malta*. 2. 4. 5. *ſpoken unto him*] in Num. 18. 20. and other places. Herein God promiſeth to thoſe that feare him, his miniſters, 1 Cor. 19. 13, 14. and all his people, to be their inheritance, that is, to releve them, and ſupply all their wants out of the riches of his grace, 2 Cor. 9. 8. So the Hebrewes here ſay; *Not the tribe of Levi only, but every particular man of all that comes into the world, whoſe ſpirit maketh him willing, and giveth him underſtanding with knowledge to ſeparate himſelfe, to ſtand before the Lord, to miniſter unto him, and to ſerve him, to know the Lord, and walke aright, as God did make him; and that hee breake from off his necke the yoke of many inventions which the ſonnes of Adam have ſought out*, (Eccleſ. 7. 29.) *Behold this man ſanctifieth himſelfe holy of holier, and the Lord will be his part and his inheritance for ever, and for ever and ever; and will recompence unto him in this world the things that ſhall be ſufficent for him, even as hee did vouchſafe unto the Priests the Levites. Behold David ſaith (in Pſalme 16. 5.) The L O R D is the portion of my parts and of my cup, thou ſuſtaineſt my Lot.* Maimony in the Releaſe and Jubilee, ch. 13. ſect. 13.

Verſ. 3. *the Priests due*] Hebr. *the judgement (or right) of the Priests*: which the Chaldee expoundeth *due unto the Priests*, and ſo the word judgement is elſewhere uſed for *due*, Pſalm. 81. 5. *ſlay a ſlaughter*] that is, kill any beaſt for common food. The originall word generally ſignifieth no more than to kill a beaſt (as is noted on Gen. 31. 54.) and in ſpeciall, to kill for ſacrifice unto God. But the large meaning is here to be choſen: for it agreeth not with the former lawes in Leviticus touching ſacrifices, that the Priests ſhould have the cheeks, &c. and the general expoſition of the Hebrewes is, that this is meant of common meats. *oxe or ſheepe*] implying goats alſo: for that is uſually comprehended under the name *ſheepe* or *lambe*. *that hee*] or, and he, that is, every one of the people ſhall give. *give unto the Priests*.] Hereupon theſe are called *Gifts*. Of them the Hebrewes write; *It is commanded to give of every ſlaine Beaſt that is killed, unto the Priests, the ſhoulder, and the two cheeks, and the maw*, (Deuteronomie 18. 3.) *and theſe in every place are called Gifts.* And this Commandment is in uſe continually, whether when there is a Temple, or not; and in every place, whether within the Land of Iſrael, or without it: and it is to be of common things, not of things ſanctified. If it be doubtfull whether (the beaſt) be a firſling, theſe gifts muſt be given out of it: if it be a firſling, it is all the Priests (Numbers 18. 15.) and if it be not a firſling, theſe gifts are

(out of it) for the Priest. Gifts are due of none but clean beasts only, as it is said, **WHETHER OXE OR SHEEP, &c.** whether it be killed for man meat, or for to feed infants, or dogs, or for medicine, these gifts are due of it. If a Proselyte have a beast killed, if it were before he was joined, he is free; if after he were joined, he is bound (to give these gifts.) In a place where no Priests be, they may prize the gifts and eat them, and give the price to any Priest that they will. If he will give these gifts to one Priest, he may; or if he will divide them, he may not give half the man to one, or half the shoulder, but the shoulder to one, and the man to another, and the cheek to them both, [that is, to each of them one.] If a Priest will sell his gifts, he may, or give them to an Infidel, &c. for there is no holiness in them all. The Priest may not violently take the gifts, nor ask them with his mouth; but he receives them when they are given him, with honour, &c. Maimony in Bicurim (or first-fruits) chap. 9. sect. 1. &c. the shoulder (saith Maimony, ibidem sect. 18.) and they may not plucke off the wool, or flay them, but give them with their skin, and with their wool.

4 Ver. 4. The first fruits [of these, see the Annotations on Exod. 22. 29. and Numb. 18. 12.] These were called by the Hebrews, the great heave-offering; and it was to be given (they say) to the Priest, whether it were clean or unclean: though the carcase or gyle were all unclean before it was separated, the owner was bound to separate out of it an heave-offering, and give it to the Priest. If it were clean, the Priest did eat it; if unclean, they used it for burning. And whosoever separated the great Heave-offering, or the heave-offering of the tithes, hee blessed (God) before he separated it, after the manner as hee used to blisse for doing all the commandments. Maimony in Trumoth chap. 2. sect. 14. 16. Other things hereabout are noted on Numb. 18. and Levitic. 22. Of the fleece [Of this there is no measure set by the Law; but by the Hebrew Doctors, they might not give less than one of sixty (the sixtieth part, as of other first-fruits is noted on Exod. 22. 29.) And this is not due but in the land (of Israel) as the first-fruits of the corn, and of common (beasts) not of holy. And of sheepe only male and female: for their wool is meet for clothing. He that separateth the first of his fleece, and in he left, it is indited for afterward, until hee give it unto the Priest. He that saith, all my fleece be first-fruits, his word must be confirmed. Who so hath many fleeces of first-fruits, and would divide them among the Priests, he may not give kisse to every one, than the weight of five shekels of white wool, enough for a little coat. Maimony in Bicurim, chap. 10.

5 Ver. 5. To stand to minister in the name, &c.] the Greeke interpreteth it, to stand before the Lord thy God, to minister and to blisse in the name of the Lord. This sheweth a reason of the former duty, because God had called the Priests from worldly affaires to serve him, and to minister, and fow unto his people spiritual things, therefore they should reprove the peoples carnall things, as 1 Cor. 9. 11. 13. By standing is noted their manner of service, as is observed on Deut. 10. 8. and their continuance in the same, as Psal. 119. 91.

Ver. 6. a Levite.] This is spoken generally, and fo implieth either Priest or ordinary Levite, who served by their courses, but might at other times come up and serve voluntarily, & have their portion with their brethren. of the gates] that is, as the Greeke and Chaldee doe translate, of the cities. For the Levites dwelt dispersed in the tribes of Israel, Ios. 21. he sojourned] his dwelling in the cities is called a sojourning as a stranger, for that the Priests had no inheritance with Israel, ver. 1. but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattell, Numbers 35. 2. 3. [shall charge] to have his Tabernacle, or Temple and publicke worship there: see Deuteronomy 16. 2. and 12. 5.

Ver. 7. shall minister.] Although the Priests and Levites ministered in their courses, whereinto they were distributed, and unto which they were bound, 1 Chron. 24. and 25. yet if any would at other times voluntarily serve, God here alloweth it, and their portion for their labour. But the Hebrews explaine this with some limitations, saying; *Moses our master divided the Priests into eight wards (or charges) five of Eleazar, and five of Ithamar. And so they were till Samuel the Prophet: and in Samuels dayes, he and King David dividethem into foure and twenty wards, and over every ward one head Proovst. And they went up to Jerusalem, for the service of the ward, every weeke, &c. And it is commanded that at the solemn feasts, all the wardes be equal, and whosoever of the Priests cometh up at the feast and will serve, hee may serve and have a portion with them; and they may not say to him, goe thy way till thy ward cometh, as it is written (in Deut. 18. 6.) AND IF A LEVITE SHALL COME FROM ONE OF THE GATES. Which words are meant of the offerings at the feasts, &c. But, cover, and voluntary offerings, and the daily sacrifices, none offer them but the ward, whose time is appointed: yea, though it be at the feast, as it is said (in Deut. 18. 8.) THEY SHALL EAT PORTION LIKE PORTION, BESIDES HIS SALES BY THE FATHERS. As if he should say, they shall eat portion like portion, of the offerings of the Congregation, but have no like portion in other things, which the fathers have already appointed them, and appointed every ward by the weeke, &c. And they account, that hee speaketh not but of the Priests: for there are no gifts in the Sanctuary to eat of, but for the Priests only. And so a Priest which hath an offering, may come into the Sanctuary, and offer it any day when hee will, as it is said (Deut. 18. 6.) AND SHALL COME WITH ALL THE DESIRE OF HIS SOVLE] and minister; yea, though it be a sinne-offering, or a trespass-offering, hee offereth it, and maketh atonement by his owne hands, and bath the skine of his offering, and eateth (the fleshe). And if hee will give his offering to any Priest whom hee will, for to offer it, hee may give it, and then the skin of the oblation, and the fat thereof, is the Priests only, to whom hee giveth it. Maimony treat. of the Instruments of the Sanct. chap. 4. sect. 3. - 6. that stand [that is,*

as the Chaldee expoundeth, that minister.

8 Ver. 8. portion like portion] that is, equal portions, one as much as another. The Greeke translatheth, he shall eat the portion [that is, as is appointed, or divided.] beside his sales [that is, beside the price of the things sold.] By this Law, if a Levite sold a house, hee might redeeme it at any time, Levit. 25. 32. which he could not doe, if he spent his money upon his owne maintenance, and had no portion in the Sanctuary. by his fathers] or, according to the fathers. This more referre to the sales so mentioned, which might be of the houses that hee had from his fathers, his patrimony. Others referre it to the order of his service and portion, which should be according to the courses and wards aforesaid, without confusion or disturbance of them: for according to the fathers and chiefe men in the families, were the courses appointed, Numb. 3. 2. 17. 21. and 1 Chron. 24. 4. The Greeke translatheth, beside the sale, which is according to the family. But the Chaldee paraphrasteth thus, Beside the ward (or observation) which shall come on the Sabbath, as the fathers have appointed; that is, beside that portion which is due unto him for his service by course in his weeke, as the fathers appointed.

10 Ver. 10. There shall not] or, Let there not be found, to passe through the fire] so to burne them, or at least to consecrate them by this signe upon Idols, and in speciall unto Molech, to which abomination this service was performed among the heathens, Levit. 18. 21. See the Annotations there. The Greeke translatheth, any that purgeth his sinne or his daughter in fire. Of Achaz king of Iudah it is said, that he made his sinne to passe through the fire, 2 King. 16. 3. which Ezra explaineth thus, he burnt his sinnes in the fire, 2 Chron. 28. 3. a diviner] in Hebrew, Kosem, a fire-seer, or presager, a fore-teller of things to come, as doth a Prophet: as it is said, the Prophets divine for money, Micha. 3. 11. and Balaam, a Prophet, 2 Pet. 2. 16. is called a Diviner, Ios. 13. 22. and though it be sometime spoken in the good part, as in Esa. 3. 2. The Prophet and the Diviner (or Sage) is and the Ancient; and in Prov. 16. 10. Divination is in the lips of the King: yet commonly it is meant of evil and heathenish Prophets, or of the false Prophets in Israel, Esay 44. 25. Ezek. 13. 6. 7. 9. With such they used to consult in weighty cales, as the Philistines called for the Priests and the Diviners, 1 Sam. 6. 2. and the King of Babylon flood at the parting of the way, at the head of the two rivers, to use divination, &c. Ezek. 21. 21. 22. It was done by unlawfull means, as Saul said to the Witch, Divine unto me by the familiar spirit, 1 Sam. 28. 8. and it was a thing hatefull unto God; as hee saith, Rebellion is as the sinne of divination, 1 Sam. 15. 23. This art (as Cicero sheweth in first booke of divination) is called in Greeke, Mantike, of Furis (as Plato expounds it;) in Latine, divinatio a divis, of the gods, as Tullie there saith: and hee maketh it a fore-knowledge and pecciving of things to come: a skill much magnified in all nations. The Hebrews also take a Diviner to be one that doth things whereby hee may foretell things to come, and say, such a thing

shall be, or shall not be, or say, it is good to doe such a thing, &c. The manner and meanes of divining they note to be divers; some doing it with sand, some with stones, some by lying downe on the ground, some with iron, some with a staffe which he carrieth in his hand, and leaneth on, &c. where to they apply that of the Prophet, My people aske counsell at their stock, and their staffe declareth unto them, Hos. 4. 12. It is unlawfull to divine, or to aske (counsell) of a Diviner: Hee that askech of a Diviner is chastised with stripes, but the diviner himselfe, if hee doe any of the foresaid acts (of divination) or the like, is beaten. Maimony treatise of Idolatry, chap. 11. sect. 67. observer of times] or, Soothsayer, an observer of the clouds, and of the planets, a Planetary, or, an observer of the flying of fowles, an Augur. The diviners foreknowledge were of carried much by inward and spirittuall motions; these by outward observations in the creatures. They were of esteeme among the Philistines, & other heathens, Esay 2. 6. and the sinne crept into Israel, 2 Kings 21. 6. though God forbade it here, and in Lev. 19. 26. The Hebrews say, they were such as did set times for the doing of things, saying, Such a day is good, and such a day is naught: such a day is fit for to doe such a worke; such a yeere or month is still for such a thing. It is unlawfull to observe times, though one doe no worke, but make it knowne; they are they which soles imagine to be true, and to be words of wisdom, &c. Maimony in treatise of Idolatry, chap. 11. sect. 8. an observer of fortunes] one that curiously searcheth, observeth, and telseth signes of good or evill luck, which are learned by experience; The Hebrew *Menachshu* is to search and find out by experience, Gen. 30. 27. and 44. 5. whereupon *Menachshu* (the word here used) is one that too curiously observeth and abuseth things that doe fall out, as luckie, or unlucky signes; as did the Augures and Soothsayers among the heathens. The Hebrews describe it thus; as if one should say, Because the morsell of bread is fallen out of my mouth, or my sheete out of mine hand, I will not goe to such a place this day, for if I goe, I shall not see my business. Because a Fox is laid by on my right hand, I will not goe out of my house this day, for if I goe, some deceitfull man will meet me. And so if men heare the chattering of a bird, and say, it shall be so, or not so; it is good to doe such a thing, or naught to doe such a thing, &c. And so (as the same signes for himselfe, if it fall out so or so, I will doe such a thing; if it fall not out, I will not doe it; and all things of like sort; these all are unlawfull; and whosoever doth any act, because of any of these things, is to be beaten. Maimony treatise of Idolatry, chap. 11. sect. 4. This sinne was common among the heathens, practised of the wisest, Num. 24. 1. a King, 20. 33. and it spread into Israel, 2 King. 17. 27. 2 Chron. 33. 6. and is at this day too common among Christians, though Gods Law plainly forbiddeth it here, and in Levit. 19. 26. a witch] or, a sorcerer, a magician; in Hebrew, *Melechshaph*, in Greeke, *Pharmakeus* of this kind were Lannes and lambres, the forcerers of Egypt: see the notes on Exod. 7. 11. Such were esteemed among the wisest

wife, and called to tell and interpret dreames, Dan. 2. 2. By Gods Law a witch might not be suffered to live, Exod. 22. 18. yet did this evil prevail in Israel, 2 Chron. 33. 6. 1er. 27. 9. Mal. 3. 5. The Hebrewes seeme to hold two sorts of their witches or forcerers, some that did hurt, others that did hold the eyes, that is, by juggling and sleights beguiled mens senses. *Mecafshepeth* (the witch) is to be fomed to death, if hee doe the act of witchcraft: but hee that holdeth the eyes, and seemeth to doe that which hee doth not, is to be beaten. Maimony treat. of Idolatry, chap. 11. sect. 15.

11 Ver. 11. *charmereth a charme for incantation, an incantation, or conjuring conjuration.* The Hebrew *Choker* signifieth *conjuring*, or *conjurating*, the Chaldee name *Rasim*, is of murmuring or mumbling: the Greeke *Epador*, of *charming* or *incantation*. This *Charmer* is said to be hee that speaketh words of a strange language, and without sense: and hee in his foolishness thinketh that these words are profitable. That if one say so or so unto a Serpent, or a Scorpion, it cannot hurt a man: and hee that saith so and so to a man, hee cannot be hurt, &c. Hee that mispereth over a wound, or readeth a verse out of the Bible: likewise hee that readeth over an Infant, that it may not be frightened; or that layeth the booke of the Law (the Bible) or the Psalms upon a child that it may sleep; such are not only among incanters or charmers, but of those that generally deny the Law (of God) because they make the words of the Scripture medicine for the body, whereas they are not but medicine for the soule, as it is written (in Prov. 3. 22.) They shall be life unto thy soule. Maimony treat. of Idolatry, chap. 11. sect. 10. 12.

of a familiar spirit called in Hebrew *Ob*, which signifieth a *batle*, Job 32. 19. applied here and often to Magicians, who possessed with an evil spirit, speake with hollow voice as out of a bottell, and (as some say) with swollen bellies: whereupon the Greeke version usually calleth them *Eggfirmuthoi*, as speaking out of the belly. But the holy Ghost in Act. 16. expoundeth it more fully, the spirit of *Pithon* (or of *divination*): meaning of the Devill, whose answers were given to the heathens by these means; the chief whereof was called *Pythia* *Apollo*, and his Temple *Pythion*, and his feast *Pythia*, kept to his honour, who was feigned to kill the serpent *Pytho*. The manner of this Oracle the Prophet sheweth to be with an hollow low voice; as, *Thy speech shall be low out of the chest, and thy voice shall be as of one that hath a familiar spirit*, Elay 29. 4. The Hebrewes explaine it thus, that he which had a familiar spirit, stood and burned incense, and held a rod of mirke tree in his hand, and waved it. And hee spake certaine words in secret, until hee that inquired did heare one spake unto him, and answer him touching that which hee inquired, with words from under the earth, with a very low voice, &c. Likewise one took a dead mans skull, and burnt incense thereto, and incanted thereby, till hee heard a very low voice, &c. Hee that did any of these acts, was to be fomed to death. Maim. in treat. of Idolatry, ch. 6. sect. 1. This was Sauts time, that hee sought to a woman which had a familiar spirit, the voice

whereof he heard, 1 Sam. 28. 7. 15. for which transgression the Lord killed him, 1 Chron. 10. 13. people, that doe inquire of such Levit. 20. 6.

misard for *coming man*; in Hebrew, *Lidgani*, so named of his knowledge, or *coming*; and so the Greeke version in other places calleth him *Gnoset*, of knowledge, a *Prognosticator*: but here the Greeke is *Terastikopos*, hee that observeth wonders. The Chaldee giveth him a name of remembrance, *Zecur*. He is usually joyned with the former, that hath a familiar spirit, as in Levit. 19. 31. and 20. 6. 2 Chron. 33. 6. 1 Sam. 28. 3. and by the Law they were both of them to die, Levit. 20. 27. Such were among the Egyptians, and other heathens, Elay 19. 3. it is likely therefore that their practise was alike abominable. The Hebrewes describe him thus, that hee put in his mouth a bone of a bird called *Laduwah*, and burned incense, and did other works, until hee fell downe as with shame (or modestly) and spake with his mouth, things that were to come to passe. Maimony treat. of Idolatry, chap. 6. sect. 2. that seeketh unto the dead, for as the Chaldee and Greeke expound it, that inquirers of the dead: such we call of the Greeke name, a *Necromancer*. Of him they say, that he made himselfe hungry, and went and lodged among the graves, that the dead might come unto him in a dream, and make knowne unto him that which hee asked of him. And others there were that clad themselves with clothes for that purpose, and spake certaine words, and burned incense for the purpose, and slept by themselves, that such a dead person might come and talke with them in a dream. Maim. in treat. of Idolatry, chap. 11. sect. 13.

Ver. 13. *perfect with Iteborab* that is, in faith and love seeke unto him onely; and as hee doth, to abhorre thou all such wicked persons. *Perfection* (or *Sinceritie*, *Integritie*) respecteth our upright conversation in body and mind, as is noted on Gen. 6. 9. and to be perfect with the Lord, is expounded in Greeke, before the Lord; and the Chaldee saith, in the feare of the Lord: but our Saviour more fully openeth it, Be ye perfect, even as your Father which is in heaven is perfect, Mat. 5. 48.

Ver. 14. *not suffered thee* Hebr. *not given thee* but hath taught thee better by his Law (which the other nations want, Psalm. 147. 19. 20.) and will more fully inform thee by the Prophet, whom he will raise up unto thee, v. 15. So in act. 14. 16. God in times past suffered all nations to walke in their own wayes.

Ver. 17. a Prophet so named of the Greeke Prophet, which signifieth a *foreteller*; in Hebrew *Nabi*, of uttering and interpreting the oracles of God; as Aaron was Moyses Prophet, that is, Interpreter, Exod. 7. 1. and of seeing visions of God, such a man was called a Seer, 1 Sam. 9. 9. Vnto all the former Diviners, Wizzards, Charmers, &c. raised up to the heathens of the devill. Moyses here opposeth one Prophet to be raised up unto Israel of God; and this was Christ raised up unto the Jewes, as Peter applieth it, saying, Moyses said unto the Fathers, A Prophet will the Lord your God raise up unto you, &c. see also the children of the Prophet, and

and of the Covenant, &c. Unto you first God having raised up his Son Iesus, sent him to bless you, in turning away every one of you from his iniquities, Act. 3. 22. 26.

of thy brethren Christ was to be a man, and of the stock of the Jewes by promise, because the people could not indure to heare the voice of God, ver. 16. and as is in respect of his Prophetic, as of the Priesthood; For every high Priest is taken from among men, Heb. 5. 1. and of his kingdom, as in Deuteronomie 17. 15. from among thy brethren shall thou set a King over thee. like unto me it is said, I have arose not a Prophet in Israel like unto Moyses, whom the Lord knewe face to face, in all the signes and wonders which the Lord sent him to doe, &c. Deuteronomie 34. 10. 11. 12. This therefore cannot be understood of the ordinarie Prophets, which were raised up in Israel, but of Christ onely, as the Apostles doe expound it, Act. 3. 22. 26. And Christ was like unto Moyses, in respect of his office of mediation between God and his people, Deut. 5. 5. 1 Tim. 2. 5. but greater than Moyses, as being the Mediator of a better Covenant (or Testament) which was established upon better promises, Heb. 8. 6. Like him in excellencie, for as Moyses excelled all the Prophets, in speaking with God mouth to mouth, Numb. 12. 6. 7. 8. so Christ excelled him and all men, in that being in the bosome of the Father, he hath come downe from heaven, and declared God unto us, John 1. 18. and 3. 13. Like him in faithfulness, but therein also excellenc: for Moyses was faithful in Gods house as a servant, but Christ as the Son over his own house, Heb. 3. 2. 5. 6. And like him in signes and wonders, wherein he also excelled Moyses, as the historie of the Gospell sheweth: for, he was a Prophet mightie in deed and word, before God and all the people, Luke 24. 19. a man approved of God among them, by miracles, wonders, and signes, which God did by him, in the midst of them, Act. 2. 22. for hee did among them the wonders which none other man did, John 15. 24. unto him that is, not unto the Diviners, Wizzards, or any such like, but unto him, and him onely; as, him thou shalt serve, Deuter. 6. 13. is expounded, him onely, Mat. 4. 10. And though this is principally meant of Christs person, of whom God said, heare him, Mat. 17. 5. yet it implieth also his Ministers, as himselfe said, Hee that heareth you heareth mee, Luke 10. 16.

16 Ver. 16. *Hareb* a mountaine called also *Sini*, Exod. 19. where the Law was given, Deut. 5. 2. of the assembly, or of the Church, when all Israel were assembled to heare the Law, Exod. 19. 9. 10. &c. not beare againe Hebrew, not adde to beare: see Exo 20. 19. where the people requested Moyses to speake with them, and not God. of Iteborab the Chaldee tranlateth it of the word of the LORD, that I did not, or, and let me not die, as the Greeke tranlateth, neither let us die.

17 Ver. 17. have well spoken or, have done well in speaking. The Greeke saith, *Rightly* (or *Well*) all that they have spoken. Although their speech proceeded from the Spirit of bondage and feare, manifested in them by the worke of the Law in their consciences, Rom. 8. 15. & they desired not

Christ, but Moyses to speake unto them; yet as the Law was a Schoollmaster to lead them unto Christ, Galathians 3. 24. so God tooke occasion hereby to preach and promise Christ unto them; who is here not only in stead of all Diviners and Soothsayers, but in stead of Moyses himselfe, who was the Minister of the law, which worke wrought wrath, Rom. 4. 15. and was the manifestation of death, 2 Cor. 3. 7. But Christ hath redeemed us from the curse thereof, Gal. 3. 13. and is here promoted as a Prophet sent to bless us, Act. 3. 26. for the Law was given by Moyses, but grace and truth came by Iesus Christ, John. 1. 17.

Ver. 18. A Prophet meaning Christ himselfe, the interpreter and declarer of the word of God, as ver. 15. of whom the multitude said, This is Iesus the Prophet, Matth. 21. 11. raise up this also the people confirmed, saying, A great Prophet is risen up amongst us, Luke 7. 16. will give that is, will put and stablish, as the word given, 1 Chron. 17. 22. is the same that established, 2 Sam. 7. 24. The Chaldee expoundeth it, I will give my words of prophesie. Accordingly Christ said to his Father, I have given unto them the words which thou gavest me, John. 17. 8. his mouth to signify this, Christ appeared with a sharpe two-edged sword, proceeding out of his mouth, Revel. 1. 16. which figured the sword of the Spirit, the word of God, Ephel. 6. 17. for God had made his mouth like a sharpe sword, Elay 49. 2. therewith hee smote his enemies: and for the comforts wherewith hee refresheth his people, his lips are likened to flutes dropping sweet-smelling myrrh, Song. 5. 13. all that I shall command This Christ did in his owne person, as hee said, I speake not of my selfe, but the Father which sent me, hee gave me a commandment what I should say, and what I should speake; and I know that his commandment is life everlasting: whichsoever I speake therefore, even as the Father said unto me, so I speake, Ioh. 12. 49. 50. and, All things that I have heard of my Father, I have made knowne unto you, Ioh. 15. 1. He did and doth it also by his Ministers; for as he gave his Apostles the words which the Father had given him, Ioh. 17. 8. so the things which they spake and wrote, were the commandments of the Lord, 1 Cor. 14. 37. and hee requireth of all, that if any man speake, it should be as the oracle of God, 1 Pet. 4. 11.

Ver. 19. my words God here acknowledgeth the words to be his owne, which Christ should speake as himselfe also said, My desire is not mine, but his that sent me, Ioh. 7. 16. And whereas Prophets used to shew signes and wonders, Deu. 13. 1. 2. though Christ did many such, Act. 2. 22. are they not here mentioned, because the word & gospel of Christ is the power of God unto salvation, Rom. 1. 16. and his commandment is life everlasting, Ioh. 12. 50. and Christs name is called the word of God, Revel. 19. 13. Ioh. 1. 1. and the word (rather than wonders) was that with the ancient Jewes expected by Christ, as their later writers doe witness, saying, Let it not come up into thy mind, that the King Christ is to doe signes & wonders; the thing is not so: for behold Rabbi Akibah was a great wise man of the wise men of the Talmud, & he was an armer-bearer to Ben Coribba the King,

who was thought to be the king Christ. And both he and all the wise men of his age supposed that he had been Christ the King, until he was killed for his iniquities: when he was killed, they knew he was not so. And the wise men asked not of him any sign or wonder. *Maim.* in treat. of Kings, ch. 11.1. sect. 3. Howbeit, when the true Christ was indeed come, that wicked and adulterous generation sought after a sign, Matth. 16. 14. and 12. 38, 39. and except they saw signs and wonders, they would not believe, Joh. 4.48: and though he did many miracles before them, yet they believed not in him, Joh. 12.37. He came in his Fathers name, and they received him not; another (as Ben Cusa) came in his own name, and him they received, Joh. 5.43. I will require it to wit, by punishment, for so requiring often signifies, Gen. 9.5. & 4.22. and to the Gr. here tranflateth, I will take vengeance on him; and the Apollon expoundeth it thus, every soul which will not bear this Prophet, shall be destroyed from among the people, Acts 3.23. The Chaldee tranflateth, My Word shall require it of him. And the Hebrew Doctors do explain these words, He that transgresseth against his words, is guilty of death by the hand of God; as it is written (in Deut. 18.) I will require it of him. *Maim.* in *Istide batorah*, ch. 9. sect. 2. This was fulfilled upon the Jews, who would not hearken to the words of Christ, therefore he destroyed the City and the Sanctuary, as was prophesied, Dan. 9. 26. The enemies laid it even with the ground, and the children thereof within it; and they left not therein one stone upon another, because the knew not the time of her visitation, Luk. 19.44. So they died in their sins, Joh. 8.24. and wrath came upon them, to the uttermost, 1 Thes. 2.16.

20 Verse 20. shall presume] The Greek and Chaldee expound it, shall do impudently and wickedly. not command] of this sin the false Prophets in Israel were commonly guilty, and for it reproved; as, They have sene vanitie, and lying dicitation, saying, T he Lord said; and the Lord hath not sent them, Ezekiel 13. 6. and, I have not seen them, saith the Lord, yet they prophesie a lie in my name, Jeremie 27. 15. And of this the Hebrews say, T he false Prophet is to be strangled to death, although he prophesie in the name of the Lord, and neither addeth nor diminisheth, (Deuteronomie 18. 20.) Whether he prophesie that which he hath not heard by Prophetical vision, or who hath heard the words of his fellow Prophet, and saith that this word was said unto him, and he prophesie thereby; i.e. he is a false Prophet, and is to be strangled to death. *Maim.* treat. of *Idolatrie*, chapter 5. section 7. 8. of other good [as they that prophesied by Baal, Jeremie 2. 8. and 3. 13. The Hebrews declare it thus; The Prophet that prophesie in the name of an Idol, as he that saith, such an Idol, or such a Starre said unto me that we are commanded to do this or that, or not to do it, though it is to pronounce that unclean which is unclean, or that elane which is elane, &c. he is to be strangled to death, &c. And it is unlawfull to aske of him a signe or a wonder, and who if he do any of himselfe, they may not regard him; and who so supposeth of his signes, that peradventure they may be true, transgresseth this prohibition, (Deuteronomie 13. 3.) Thou shalt not hearken

unto the words of that Prophet. *Maim.* treat. of *Idolatrie*, chap. 5. sect. 6, 7. shall even doe] that is, shall be put to death by the Magistrate, and his judgement is to be strangled, as before is noted. For which strangling, they afterward (as under the Romans) used Crucifying. And the Hebrews say, They judged not either a whole Tribe, or a false Prophet, or the high Priest, but by the mouth of the Synedrion of 71. Judges. *Talmud Babil.* in *Sanhedrin*, chapter 1. This high Synedrion was after in Jerusalem; hereupon our Saviour said, It cannot be that a Prophet perishe out of Jerusalem; and, O Jerusalem, Jerusalem, which killest the Prophets, &c. Luke 13. 33, 34.

Verse 22. That which] in Greeke, *Whatsoever things*: meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God, the people were to hold unto the written Law; against which if any Prophet did teach, and give a signe or wonder which came to passe, yet they were not to believe or hearken unto him. See Deuteronomie 13. 15, 17. the thing] or, the word be not. But *Isaiah* prophesied the destruction of *Ninive* within fortie daies, and it came not to passe: yet the Lord had spoken that word, *Jonah* 1. and 3. Here then conditions are implied; as, if men breake not off their sinnes by repentance, the evils foretold shall come unto them, &c. Ezekiel 13. 13, 14, 15. Jeremie 26. 12, 13, 18, 19. Especially this is meant concerning prophetes of good things, which if they come not to passe, the Prophet is found false, as *Jeremie* said to *Ananias*, The Prophets that have bene before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of warre, and of evil, and of pestilence. The Prophet which prophesie of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowne, that the Lord hath truly sent him, Jeremie 28. 8, 9. Of this matter the Hebrews say, Every Prophet that riseth up among us, and saith that the Lord hath sent him, it is not necessarie that he doe a signe like one of the signes of *Moses* our master, or like the signes of *Elias* and *Elisus*, that there should be in them a change of the custome of the world. But his signe shall be, that he foretell things that are to come in the world, and so confirme his words, Deuteronomie 18. 21, 22. Therefore when there cometh a man fit for prophesie, with the ambassage of the Lord, and he cometh not to add unto, or to diminish from (the Law) but to serve the Lord by the commandment of the Law, they must not say to him, divide the sea for us, or raise up the dead, or the like, and afterward we will believe in thee: but they must say unto him, If thou be a Prophet, foretell us of things that are to come: and when he telleth, we must wait to see whether the things come to passe or no; and if they befall, but even a little thing, it is evident that he is a false Prophet. But if all his words doe come to passe, he is to be esteemed of us faithfully. And they try him many times: if his words be all of them found faithful, he is then a true Prophet, as it is said of *Samuel*, And all Israel, from Dan even to Beerseba, knew that *Samuel* was faithful to be a Prophet of the Lord, 1 Sam. 3. 20. But do

not the observers of times, and the diviners, fore-tell things that do come to passe? What difference then is there between the Prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is written (in *Ela*. 47. 13.) Let them stand up now and save thee, which view the heavens, which gaze on the starres, which make knowne by the mooneth, of the things which shall come upon thee: [He faith] of the things; and not all the things. And it may be, that nothing at all of that which they speake is confirmed, but they erre in all, as it is written (in *Ela*. 44. 25.) That smiteth the signes of the Liars, and maketh Diviners fooles. But the Prophet, all his words are confirmed; as it is written (in 2 King. 10. 10.) There shall fall unto the earth nothing of the word of the Lord. Also he saith (in *Jeremie* 23. 28.) The Prophet that hath a dream, let him tell the dream; and he that hath my word, let him speake my word faithfully: what is the chaffe to the wheat, saith the Lord? As if he should say, the words of the diviners and their dreames, are as chaffe, wherewith a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaffe at all. And of this thing the Scripture assureth us, and saith, that the words which diviners make knowne to the heathens, they doe lye; the Prophet maketh knowne unto you the words of truth, that you have no need of soothsayers, diviners, and such like, Deuter. 18. 10, 15. See also our taught, that a Prophet riseth not up unto us, but to make knowne unto us things which shall come to passe in the world, as plentie or famine, warres or peace, and such like: For even the needs of a particular person doth he make knowne unto him, as *Saul* when he had lost a losse, went to the Prophet to tell him where it was, 1 Samuel 9. Such things as these doth the Prophet tell; but maketh no other Law, neither addeth to the commandment, or taketh ought from it. Threatnings of vengeance, which a Prophet denounceth, as when he saith, such a man shall die, or such a yeere there shall be a famine, or warres, or the like; if his words stand not, we may not for this deny his prophesie, nor say, behold he saith, and it came not to passe; for the holy blessed God is long suffering, and much in mercie, and repenteth of the evil; and it may be, that they have repented, and he sheweth them the men of *Ninive*; or that he deserveth it, as he did *Ezekiah* (death) 2 King. 20. But if he promise them good, and say it shall be thus or thus, and the good thing come not which he hath spoken, it is certaine that he is a false Prophet: for every good thing which God decreeth, though upon condition, he changeth not, &c. See also our taught, that in words of good things only, is a Prophet tried. As *Jeremie* said in his answer to *Ananias*, when *Jeremie* prophesied of evil, and *Ananias* of good, he said unto *Ananias*, if my words stand not, it shall not appeare by this, that I am a false Prophet; but if thy words stand not, it shall be knowne that thou art a false Prophet: as it is written, The Prophet which speaketh peace, when the word of the Prophet shall come to passe, the Prophet shall be knowne that the Lord hath sent him in truth, Jer. 28. 9. A Prophet unto whom another Prophet beareth witness that he

is a Prophet, for he is a Prophet one of doubts, and needeth no further triall. For behold *Moses* bare witness unto *Joshua*, and all Israel beleved in him, before he shewed any signe. And (so throughout all) generations; the Prophet whose prophesie is knowne, and they have found his words faithful, time after time; or that a Prophet hath testified of him, and hath walked in the waies of Prophesie, it is unlawfull to make question afterward, and to suspect his prophesie, lest it be untrue. It is unlawfull also to tempt him more than is meet, &c. for it is written, Te shall not tempt the Lord your God, as ye tempted him in *Masfah*, where they said, Is the Lord amongst us or not? (Deut. 6. 16. Exo. 17. 7.) But after it is known that he is a Prophet, they must know and beleve that the Lord is among them, and not suspect or make further question; as it is written, and they shall know that there hath bene a Prophet amongst them, (Ezek. 2. 5.) *Maim.* in *Istide batorah*, chap. 10. By this testimonie of the Jewes, we have enough to answer them concerning our Lord *Jesus*, that he was a true Prophet sent of God, though they did put him to death. For, as he came not to destroy the Law or the Prophets, but to fulfill, Mat. 5. 17. he had the witness of *Moses* and of all the Prophets, Acts 3. 22, 24. *Joh.* 1. 45. and *Moses* and *Ela* appeared talking with him, Matth. 17. 3. so that if they had beleved *Moses*, they would have beleved him, *Joh.* 5. 46. And *John Baptist* (whom all men held to be a Prophet, Matth. 21. 26.) he bare witness unto the truth concerning Christ, *Joh.* 1. 15. and 5. 33. He was also approved of God among them by miracles, wonders and signes, Acts 2. 22. so that the worker which the Father gave him to finish, which also he did, they bare witness of him, and the Father himselfe bare witness of him, *Joh.* 5. 36, 37. yet they, like an evill and adulterous generation, (condemned by these their owne Canons) beleved not in him, but tempted God, and sought after a signe, *Matthew* 12. 38, 39. and though the men which saw his miracles, said, This is a sign of a truth that Prophet which should come into the world, *Joh.* 6. 14. yet that faithfull generation beleved not, but said, What signe shewest thou, that we may see and beleve thee? *Joh.* 6. 30. But though he had done so many miracles before them, yet they beleved not, neither could they beleve, because that *Esai* said, Hee hath blinded their eyes, and hardened their hearts, &c. *Joh.* 12. 37, 39, 40. in presumption] that is, presumptuously: the Greeke tranflateth it, in impudencie; the Chaldee, in wickedness. not be afraid] either for his threatening words, or for his signes, nor afraid to put him to death. And thus the Hebrews explaine it, saying, Whosoever withstandeth himselfe from killing a false Prophet, because of his dignitie, for that he walketh in the waies of prophesie, behold he transgresseth against this prohibition, THOU SHALT NOT BE AFRAID OF HIM. And so he that withstandeth himselfe from teaching concerning him what he is guilty of, in this dreadfull and fearful for his words, &c. And they judge not a false Prophet, but in the Judgement Hall of 71. (*Maim.* treat. of *Idolatrie*, ch. 5. 19.)

CHAP. XIX.

1 The cities of refuge. 4 The privilege of them for the man-slayer. 11 The wilful murderer must die. 14 The land-marke may not be removed. 15 Two witnesses at the least must stablish every matter. 16 A false witness must be diligently inquired into, and done unto as he had thought to do unto his brother.

1 **W**Hen Jehovah thy God hath cut off the nations, whose land Jehovah thy God giveth unto thee, and thou possessest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee, in the midst of thy land, which Jehovah thy God giveth unto thee, to possess it. Thou shalt prepare for thee the way, and shalt divide into three parts the coast of thy land, which Jehovah thy God shall give thee to inherit; and it shall be, that every man slayer may flee thither. And this is the case the man-slayer which shall flee thither and live: who so smiteth his neighbour unwittingly, and he hated him not in time past; As when he cometh with his neighbour into a wood, to hew trees, and his hand fetcheth a stroke with an axe to cut down a tree, and the iron slippeth from the wood, and findeth his neighbour, and hied; he shall flee unto one of these cities, and live. Let the avenger of the blood pursue after the man-slayer while his heart is hot, and overtake him, because the way is long, and smite him in soul, and he had not the judgement of death, because he hated him not in time past. Therefore I command thee, saying; Thou shalt separate for thee three cities. And if Jehovah thy God enlarge thy coast, as hee hath sworn unto thy fathers, and give unto thee all the land which he hath spoken to give unto thy fathers: If thou shalt keepe all this commandment, to doe it, which I command thee this day, to love Jehovah thy God, and to walke in his waies all daies; then thou shalt add three cities more for thee, beside these three. That innocent blood be not shed within thy land, which Jehovah thy God giveth unto thee for an inheritance, and so blouds be upon thee. But if a man be a hater of his neighbour, and lie in wait for him, and rise up against him, and smite him in soul that he die, and sleeth unto one of these cities: Then the Elders of

his citie shall fend, and take him thence, and shall give him into the hand of the avenger of the blood, and he shall die. Thine eye shall not spare him, and thou shalt put away innocent blood from Israel, and it shall goe well with thee.

Thou shalt not remove thy neighbors limit, which the first fathers have limited, in thine inheritance which thou shalt inherit, in the land which Jehovah thy God giveth unto thee to possess it.

One witness shall not rise up against a man for any iniquitie, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be stablished.

When an unrighteous witness shall rise up against a man, to testify revole against him: Then both the men, between whom the controvercie is, shall stand before Jehovah, before the Priests and the Judges which shall be in those daies. And the Judges shall make diligent inquisition; and behold, if the witness be a false witness, and hath testified a falsehood against his brother: Then shall yee doe unto him as hee had thought to have done unto his brother; and thou shalt put away the evil from the midst of thee. And the residue shall heare and feare, and shall not add to doe any more such an evil thing as this, in the midst of thee. And thine eye shall not spare: soule for soule, eye for eye, tooth for tooth, hand for hand, foot for foot.

ANOTATIONS.

Thou shalt separate] in Jos. 20. 7. he useth the word *separated*, in Num. 35. 11. *shall appoint*. Here Moses explaineth this commandment, for some speciall lawes concerning it. *three cities*] besides those three which Moses had separated without the river, Deut. 4. 41. 43. These three cities were Kedesh, Shechem, and Hebron, Jos. 20. 7. They were all cities of the Levites: see Num. 35. 6. *in the midst*] that is, *within thy land*: as, *in the midst of the citie*, Jer. 52. 25. is the same that *within the citie*, 2 King. 25. 19. See also the notes on Gen. 2. 9. This is spoken, because there were no cities of Refuge, but in the land which Israel possessed. See Num. 35. 2.

Verse 3. *shalt prepare*] Of this it is said, The Senate (or Magistrates in Israel) were bound to prepare the way to the cities of Refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offences: and they suffered

not any hill or dale to be in the way, nor waters streame, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the cities of refuge, was no less than 32. cubits. And as the partitions of waies they set up in writing, REFUGE, REFUGE: that the man-slayer might know and turne thitherward. On the 15. of the month Adar (or February) every year the magistrates sent out messengers to prepare the waies, &c. Maimony treat. of Murder, chap. 8. sect. 5. 6. divide into three] because the land was much more long than broad, therefore the cities of Refuge were in three places equally distant, and so commodious for men to flee unto.

4 Verse 4. the case] Hebrew, the word; in Greeke, the ordinance of the man-slayer (or murderer, &c.) and live] or, that we may live. From these words the Hebrew Doctors teach, that a Scholler exiled to the cities of Refuge, his Master also goeth with him; as it is written, AND LIVE: But the life of them that live and see after wisdom, is without the doctrine of the Law, contrary to death. And so the Master that is exiled, his Scholler goeth with him, &c. Maimony treat. of Murder, chap. 7. sect. 11. smiteth] meaning to death: as the Chaldee tranlateth, *killed*. So, be sure, 2 King. 14. 5. is expounded, be killed, in 2 Chron. 25. 3. unwittingly] or, ignorantly, unawares; Hebrew, without knowledge; the Greeke faith, *unwillingly*. hated him not] for he that was his enemy, though hee killed him unawares, might not have the benefit of the citie of refuge, as is noted on Num. 35. 20. And who is he that hateth? He that for crimes sake, speaketh not unto him for three daies. Maimony treat. of Murder, c. 6. l. 10. in time past] Hebr. and Gr. from yesterday and the third day: so in verse 6.

5 Verse 5. *As hee be cometh*] or, And hee shall come; and thus the Greeke tranlateth it, *a wood*] or, forest. This is a similitude for all like places and cases: but hence the Hebrews gather, *Who so cometh into a mans yard without his leave, if the man of that house kill him by error, he is free from being exiled (into the cities of Refuge) for it is said, INTO A WOOD. What is that Wood?* A place which the staine person hath liberte to come into. And so all other the like. Maimony treat. of Murder, chap. 6. sect. 11. the wood] that is, the hole of the axe. *findeth*] that is, *hitteth*, or, *lighteth upon*, and live] within his citie of Refuge, where hee must abide untill the death of the high Priest, Num. 35. 25. See the Annotations there.

6 Verse 6. *avenger*] or, *revengee* *kinsman*, who is by duty to avenge: see the notes on Num. 35. 12. *his heart is hot*] inflamed with anger, griefe, and desire of revenge; in such heat of the minde, the affections of men are overcarried to speake or do that which is not meet. So in Psal. 39. 4. *Minde was hot within me*, because] or, as the Greeke tranlateth, *if the way be long*: Hebr. much. in fire] or, in life, that is, mortally deadly; which the Greeke tranlateth, *smite his fire*: and for smite, the Chaldee faith, *kill*. So in vers. 11. judgement] that is, *guilt*, as the Chaldee explains it, that is, he was not worthy of death: or judgement,

that is, sentence of death by the Magistrate.

Verse 8. *all the land*] from the river of Egypt, unto the great river, the river Euphrates, Genesis 15. 18.

Verse 9. *this commandment*] in Greeke, *these commandments*. This condition being legal, and impossible for man to fulfill, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities more, for ought that is knowne either by the Scriptures, or Jewish records; and is therefore to be referred unto Christ, (spiritually). The Jews themselves referre it unto Christs daies, but carnally, as after followeth. *in his waies*] the Greeke addeth, *in all his waies*: the Chaldee, *in the waies that are right before him*. *add three cities*] of this the Hebrews say; *In the daies of the King Christ, they shall add three other (cities) unto these six*, Deuteronomie 19. 9. *And whence shall they add them?* Of the cities of the Kenizites, and the Kenezites, and the Kadmonites, concerning whom a covenant was made with Abraham our father, (Genesis 15. 18. 19.) and thither they have not beene subdued; and of them it is said in the Law, *If the Lord thy God enlarge the coast*. Maimony treat. of Murder, chap. 8. sect. 4. And in another place the same man faith, (in treat. of Kings, chapter 11. section 2.) *Of the cities of Refuge, he faith, If the Lord thy God shall enlarge thy coast, then thou shalt add three cities more*, &c. But this thing hath never beene done; and the holy blessed (God) hath not commanded it in waies. But the Law is not in waies, though it be not literally fulfilled in the precepts; For what the Law could not doe, in that it was weak through the flesh, God (hath done) sending his owne Sonne, &c. Romanes 8. 3. by him wee have strong consolation, who have fled for refuge, to lay hold upon the hope left before us, Hebr. 6. 18.

Verse 10. *That innocent blood be not*] or, as the Greeke tranlateth, *And innocent blood shall not be shed*: meaning the blood of the unwilling man-slayer, who is not worthy of death, y. 6. *and bloud be*] that is, the guilt of bloudshed; as the Chaldee expoundeth it, the guilt of the judgement of murder. The Greeke tranlateth, *and blood shall not be shed* (a man) guilty of blood.

Verse 11. *smite him in fire*] Greeke, *smite his fire*; that is, as the Chaldee faith, *kill him*: as verse 6.

Verse 12. *the Elders*] in Greeke, *the Senate*, *thence*] from the citie of Refuge, yea or from the Altar of the Lord, Exodus 1. 14. for, *a man that hath sinned to the bloud of any person, shall flee to the pit, let no man stay him*, Proverbs 28. 17. See more in the Annotations on Numbers 35.

Verse 13. *put away innocent blood*] that is, as the Chaldee explaineth it, *him that shed innocent blood*, and it shall goe well] or, that it may goe well with thee; or, and god shall be unto thee.

Verse 14. *limit*] or bound, border, land-marke: whereby every mans inheritance in the land was limited. A sin great in all places, Job 24. 2. but greatest in the land of Israel, Gods holy limit (or border), Psal. 78. 54. which was

parted by lot of the Lord, Num. 26. 53, 56. and figured the spiritual inheritance which the Saints have in the Church, all the limits whereof are of *plasma flos*, Elay 5. 14. and whereof Canaan was a type, as is noted on Gen. 12. 5. Therefore among the curses pronounced against the breakers of the Law, this is the third, *Cursed be he that removeth his neighbours land-marke, (or limit) and all the people shall say, Amen*, Deut. 27. 17. the first fathers *Elazar* the Priest, *Iosua* the son of Num, and the heads of the fathers of the Tribes of the sons of Israel, Jos. 14. 1. The word *fathers* I supply from Pro. 22. 28. where it is said, *Remove not the ancient limits which thy fathers have set*, and so the Greeke translatheth here, the limits which thy fathers have set; in Chaldee, the ancients in the land of Israel, the holy land, Zach. 2. 12. the Lords land, Hof. 9. 3. where this sinne was sacrilegious. The Hebrews say, He that removeth his neighbour land-marke, and taketh of his neighbours limit into his owne, though it be but an inch, if he do it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel he remove the marke, he transgresseth against two prohibitions; against stealth or rapine, and against, *Thou shalt not remove the limit*. Maimony Treatise of Theft, chapter 7. section 11.

15 Verfe 15. *not rise up* or, *not stand, not be stablished*, (as the word is englished in the end of this vers) and so the Greeke translatheth, *shall not abide (or continue)*. The Hebrews say, *They determine not any sentence of matters by the mouth of one witness, neither many matters, nor matters of life and death*, Deuteronomie 19. 15. In two places the Law maketh one witness sufficient; for the suspected wife, that she shall not drink of the bitter waters, (Numbers 5.) and for the heifer, that it shall not have the necke cut off, (Deuteronomie 21.) Maimony treat. of Witnesses, ch. 5. sect. 1, 2. at the mouth. The Chaldee expoundeth it, at the word. From hence the Jewes gather, that by law they may not receive witness, either in money matters, or in matters of life and death, but from the mouth of the witnesses, (Deuteronomie 19. 15.) from their mouth, and not from a writing of their hand. But by the words of the Scribes they determine money matters by witness, that is, in a bill, although the witness be not alive, &c. Maim. treat. of Witnesses, chap. 3. sect. 4. a word or, a thing, a matter, The Greeke translatheth, every word: and so the Apostles allege this place, Mat. 18. 16. 2 Corinthians 13. 1. which theweth, that this (as many other like Scriptures) are to be taken in the largest sense (see Deut. 27. 26. be stablished) or, be confirmed, stand as firme and true. So our Saviour saith: It is written in your law, that the testimony of two men is true, John 8. 17.

16 Verfe 16. *unrighteous* to the Greeke translatheth the Hebrew phrase, *witness of unrighteousness* (or, of violent wrong, of injuriousness) the Chaldee translatheth, *false witnesses*: so in Exod. 23. 1. to testify Hebr. to answer, which is a general word for all speaking or testifying, as the Chaldee expoundeth it, to testify: so in ver. 18. See Exod. 20. 16. *verbi* or *apophase*, a falling, or turning

away from the Lord, as Deut. 13. 5. The Greeke translatheth it, *impie*.

Verfe 17. *both the men* or, the two men, that is, the accuser and the accused: So that one witness may cause a matter to be inquired into, though no sentence may be given upon the testimony of one, verfe 15. and ch. 17. verfe 6. before *Iehovah* before his Arke or Sanctuary: in the place which he shall chuse: see Deuteronomie 17. 8. 1 King. 8. 31. before the Priests, the Greeke verfe addeth, and before the Priest, and before the Judge: see Deut. 17. 9.

Verfe 18. *make diligent inquisition* or, *inquire well*: which the Greeke translatheth, *scribous*, that is, exactly, expensively, or perfectly, as Acts 23. 20. *false* the Greeke translatheth this as before, *unrighteous*, or *unjust*. testified Hebrew, answered, as in verfe 16.

Verfe 19. *thought* or, *presumed*, *presumptuously devised* and enterprised: the Greeke translatheth, *maliciously thought*. Of the original word *Zaman*, thought, the Hebrews call the false witness *Zomem*, the thinker, or presumer; and say, *Who so witnesseth falsely, and it be knowne by witnesses that he hath witnessd falsely, this man is called [good Zomem] the false witness*; and it is commanded to doe unto him as he would have done by his testimony unto his neighbour.

If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt; and so for other deaths. And if they testify of crimes worthy beating, every one of them is to be beaten, &c. If they testify of things for which money is to be paid, they pay the money among them, according to the number of witnesses; every one shall give the portion that concerneth him; &c. This is meant of witnesses that are found false: but two companies that contradict one another, and so there is no testimony, they doe not punish the one of them, because it is not knowne which company speaketh falsely. And what is the difference between contradiction and falsehood? Contradiction is in the testimony it selfe, the one saying, this thing was, and the other saying, this thing was not. Falsehood (or forgery) is for the testifiers themselves, when the false witnesses cannot know whether the thing was done or not. As witnesses that come and say, *We saw this man kill a person, as he borrowed a pound of such a man, such a day, in such a place; and after they have thus witnessd, and are searched into, there come two other and say, On this day, and in this place, we were with you and with these all the day, and there never was such a thing; this man killed him not, or this man borrowed not of that man; so this is contradiction, and all the like. But if they say unto them, as far as we know not whether this man killed that man, on such a day in Jerusalem, as you say or no; but we testify, that you your selves were with us on the same day in Babylon; so these are false witnesses (or forgers) and must be killed, or make satisfaction forasmuch as the witnesses which make them forgers, have no respect at all unto the testimony it selfe whether it be truth or falsehood. And if the first witnesses were an hundred persons, and there come two and prove them forgers, saying, we testify that you borrowed all of you were with us in such a day, in such a place,*

be, these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they goe not after the greater number. Maimony treat. of Witnesses, chapter 18. section 1, 2, 3. As for witnesses that contradict one another, such as are after found faulty, though they be not put to death for testifying against a mans life, yet are they chastised at the Judges discretion. Maimony ibidem, section 6. the evil that is, as the Chaldee faith, the evil doe. See before on Deut. 17. 7. and 13. 11.

20 Ver. 20. *the residue* that is, all other shall have and feare. Therefore the Hebrews say, Proclamation was made concerning these forgers or false witnesses, the Judges wrote and sent into every cite, that such and such men witnessd so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mule) upon them. Maim. treat. of Witnesses, ch. 18. sect. 17.

21 Verfe 21. *not spare* or, *not pitie*: of this the Hebrews hold, that all hurts may be bought out with money, except life for life; thereof there may be no ransom, Num. 35. 31. See the Annotations on Exod. 21. 25. *scale* or life (to wit, shall goe) for life. See Lev. 24. 17, 20.



CHAP. XX.

1 Israel must not feare the forces of their enemies. 2 The Priests exhortation to encourage the people to battell. 5 The officers proclamation, who are to be dismissed from the warre. 10 How to sicke cities that accept or refuse the proclamation of peace. 16 What cities must be decaved and destroyed. 19 Trees of mans meat must not be destroyed in the siege.

1 **W**hen thou goest out to battell against thine enemies, and seek horses and chariots, a people more than thou, be not afraid of them, for Jehovah thy God is with thee, which brought thee up out of the land of Egypt. 2 And it shall be when ye are come nigh unto the battell, that the Priest shall approach, and speake unto the people. And he shall say unto them, Heare O Israel, you approach this day unto battell against your enemies: Let not your heart be soft, feare not, and hasten not away, neither be yee terrified because of them. For Jehovah your God is he that goeth with you, to fight for you with your enemies, to save you. And the officers shall speake unto the people, saying: What man is there that hath built a new house, and hath not dedicated it? Let him goe and returne to his house, lest he die in the battell, and another man dedicate it. And what man is there that hath planted

a vineyard, and hath not made it common? Let him goe, and returne unto his house, lest he die in the battell, and another man make it common. And what man is there that hath betrothed a wife, and hath not taken her? Let him goe, and returne unto his house, lest he die in the battell, and another man take her. And the Officers shall speake further unto the people, and say: What man is there that is fearful, and soft-hearted? Let him goe, and returne unto his house, that his brethrens heart melt not, as his heart. And it shall be when the Officers have made an end of speaking unto the people, that they shall constitute Captaines of the armies for an head of the people.

When thou comest nigh unto a Citie, to fight against it, then thou shalt proclaim peace unto it. And it shall be, if it answer thee peace, and open unto thee, then it shall be, that all the people that is found therein, shall be tributaries unto thee, and they shall serve thee. And if it will not make peace with thee, but will make war with thee, then thou shalt lay siege against it. And Jehovah thy God shall give it into thine hand, and thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattell, and all that is in the Citie, all the spoile thereof thou shalt make a prey unto thy selfe; and thou shalt eat the spoile of thine enemies, which Jehovah thy God hath given thee. Thus shalt thou doe unto all the Cities which are very farre off from thee, which are not of the Cities of these nations. But of the Cities of these peoples, which Jehovah thy God doth give thee for an inheritance, thou shalt not save alive any breath. But utterly destroying thou shalt utterly destroy them; the Chetite, and the Amorite, and the Canaanite, and the Perizzite, the Evite, and the Jebusite, as Jehovah thy God hath commanded thee. To the end that they teach not you to doe after all their abominations, which they have done unto your gods, and ye sin against Jehovah your God.

When thou shalt lay siege unto a Citie many daies, in making warre against it, to take it, thou shalt not destroy the trees thereof, for forcing an axe against them; for thou shalt eat of them, & thou shalt not cut them downe: for is the tree of the field a man, to goe in from before thee into the bulwarke? Only the tree which thou knowest, that it is not a tree for meat, that thou shalt destroy

and cut down, and build a bulwarke against the Citie that maketh warre with thee, until it be subdued.

Annotations.

V *From thou goest out*] This is meant of all lawfull wars, offensive or defensive, that is, begun by Israel, or by other nations against Israel. And the Hebrews hold, that Israel might never begin first to warre, but the warres commanded of God; and those were the warres with the seven nations in Canaan, (Deuteronomie 2. 24. & 7. 1.) and the warre against Amalek, (Deuteronomie 25. 17, 19.) and to helpe Israel out of the hand of the adversarie which is come upon them, (as Judg. 3. 12, 28, &c.) Wars permitted, were with other peoples that oppugned Israel, as Judges 11. 4, 12, 27. 2 Samuel 10. 3, 6, 7, &c. For warres commanded, it is not necessarie to have leave of the high Conncell (or Synedrion;) but the King may goe out of himselfe at any time, and compell the people to goe out: but in warre permitted, he leadeth not the people out, but as the mouth of the Senate of seventy one Magistrates. Maimony in Mifneh, to 4. treat. of Kings, chapter 5. sect. 1, 2. chariot.] Hebr. horse and chariot, one put for many: so the Chaldee translatheth it plurally; see the notes on Gen. 3. 2. be not afraid; or, thou shalt not feare for them, that is, not be dismayed or discouraged. See the notes on Exod. 20. 20. is with thee] or, will be with thee, to wit, as a Captain, 2 Chron. 13. 12. And with this the faithfull encouraged themselves in their battels; as Ezechiel said, there be more with us than with (our adversarie) with him is an arme of flesh, but with us is the Lord our God, to helpe us, and to fight our battels, 2 Chron. 32. 7, 8. See also Psal. 118. 6.

2 Verse 2. the Priest] one that was appointed and anointed for this purpose. Whether it be in warre commanded, or in warre permitted, they appoint a Priest to speak unto the people at the time of the battell, and they anoint him with the anointing oile mentioned in Exod. 30. 35, &c. and he is called the Anointed for the warre. When they are set in aray, and doe come neere to the battell, he that is anointed shall stand on an high place, and all the companies before him, and he shall say unto them in the holy tongue; Have O Israel, you approach this day, &c. (Deut. 21. 3, 4.) And another Priest under him proclaimeth it to all the people with a loud voice. And afterward, the anointed Priest saith, What man is there that hath built a new house, &c. What man is there that hath planted a vineyard, &c. And what man is there that hath betrothed a wife, &c. Thus much the anointed Priest speaketh, and the Officer proclaimeth it to all the people with a loud voice. And afterward the Officer speaketh of himselfe, and saith, What man is there that is fearefull, &c. (Deuteronomie 20. 8.) And another Officer proclaimeth it unto all the people. And after that all which are to returne, be returned from the Arme, they order the Arme, and appoint Captaines, (Deuteronomie 20. 9.) And after every company they set Officers courageous and strong, with bat-

ters of iron in their hands; and who so would turne backe from the warre, they have power in their hand to cut off his leg, &c. Maimon. treat. of Kings, c. 7. f. 1. — 4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the battels of the Lord in faith; they had also the holy trumpets blowne by the Priests, that they might be remembered before the Lord, and faced from their enemies, Numb. 10. 8, 9. 2 Chron. 13. 12. And touching this Priest anointed for the warre, the Hebrews teach it is a peculiar dignity to his owne person only, not to his posterity, and in the war, not in the Sanctuary. He that is anointed for the warre, his name is never ordained in his stead, but he is in other Priests; if he be anointed for the warre, he is anointed; and if he be not anointed, he is not anointed. And when the Priest anointed for the warre, ministrereth in the Sanctuary, he ministrereth in foure garments, as the other Priests. Maimony in Clichamichdali, ch. 4. sect. 21.

Verse 3. soft tender, that is, faint and fearefull; as the Greeke translatheth it, *discolored* (or faint), the Chaldee, *moveth*. This softness or fearefulness of heart, God threatneth as a plague, Levit. 26. 36, and Job acknowledged it to say, God hath seised my heart, Job 24. 16. and Rehobam being soft-hearted, could not withstand his enemies, 2 Chron. 13. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2 Kings 22. 19. yet in respect of our enemies, it is here forbidden; so in ver. 8. and Esay 7. 4. hasten not away] through feare & troubled thoughts, and want of faith. David blameth this infirmity in himselfe, Psal. 31. 22. and 116. 11. terrified] or broken discouraged, daunted with terror: the Greeke translatheth, *decline not from their faces*. See the annotations on ver. 8.

Ver. 5. the Officers] in Greeke, the Serles: of them see the notes on Deut. 16. 18. and before on ver. 2. What man is there] that is, if any man, or whosoever hath: as in Psal. 34. 13. What man is he? is expounded by the Apostle, He that will, 1 Pet. 3. 10. built a new house] By the Hebrews this Law taketh place, whether he hath built it, or received it (by purchase) or is he given unto him for a gift, or is fall unto him by inheritance. But who so buildeth on house, or planteth a vineyard, out of the land (of Israel) he returneth not home for them. Maimony in treat. of Kings, chapter 7. section 5. 14. not dedicated] or not initiated, that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God, as the title of the 30. Psalm sheweth, concerning Davids house. If he build] this manner of speech sheweth danger, (as is noted on Genes. 3. 3.) and teacheth men to be resolute, and to goe with their lives in their hands, ready to expend them in Gods quarrell, as Judg. 9. 17. Deut. 20. 22, 23, 24. and 21. 13. For the sword declared us as well as another, 2 Sam. 11. 25. At 12. 2. and another man] Three reasons there seeme to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from

from fighting the Lords battels with courage, as the like things hindred those that were called to the great Supper, Luke 14. 18, 19. and no man that warreth, is acceptable himselfe with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Timothy. 2. 4. Again, God hereby sheweth compassion unto the weak, whom he spareth for a time, from hard service, till they be growne strong, and fit for to fight the good fight of faith, 1 Tim. 6. 12. and 1. 18. Rom. 14. 1, 4. Thirdly, as his mercies towards Israel were many of them externall, and concerned their comforts in this life; so he would have them in speciall manner to enjoy the outward blessings bestowed on them.

6 Verse 6. planted a vineyard] This also the Hebrews understand not of a vineyard onely, but by proportion of an orchard, olive-yard, or the like. Whether he have planted a vineyard, or planted five trees for meat, of any kinde, or transplanted (that is, removed it from another place) or grafted it; so that it be bound to that law of unrevocable fruit, (in Leviticus 19. 23.) or that he hath purchased it, (or taketh it by inheritance or by free gift: he returneth home.) But if he hath planted but five trees for food, or five trees (or more) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they returne not for it. Maimony treat. of Kings, chapter 7. section 6. not made is common] or, not profaned it: that is, not used the fruit thereof for common food, which he could not doe by the Law, till the fift yeere from the planting thereof, Leviticus 19. 23, 24, 25. The Greeke translatheth, *hath not made merry*, (or *rejoyced with the fruit*) thereof.

7 Verse 7. betrothed a wife] whether maid, or widow; or if his brothers wife fall to him, (according to the law in Deuteronomie 25. 5.) though they be five brethren, and one of them die, all the rest doe returne home. All these that are to returne from the battell, are to returne when they heare the words of the Priest, and to provide water and vittuals for their brethren which are in the arme, and to prepare the waies for them. Maimony Treatise of Kings, chapter 7. section 7.

8 Verse 8. shall speake further] Hebr. shall add to speake. See the notes on ver. 2. soft] or tender, that is, faint-hearted: see ver. 3. When Goddo warred against the Madianites, and made this Proclamation, of the two and thirty thousand men that were with him, there returned two and twenty thousand, and but ten thousand remained, Judg. 7. 3. melt not] that is, faint not, or be discouraged; in Greeke, be not made fearefull. An usual phrase, whereof see Deuter. 1. 28. By this, God taught his people to have faith in him, and every man to encourage himselfe, and one another, in Gods assistance: which they that had prospered, as in the Reubenites warre against the Hagarites, 1 Chronicles 5. 20. the Jewes warre against the Israelites, 2 Chronicles 12. 12, 18. Ichabazars warre against the Ammonites, 2 Chronicles 20. and many the like. Of

this point the Hebrews say, that after a man is entered into the warre, He should say himselfe upon him that is the Hope of Israel, and his Saviour in time of distress; and know that for the name of God he may make warre; and should put his life in his hand, and not be afraid or daunted, nor shrinke either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turne from every thing unto the battell. And whosoever beginneth to shrink, and cast doubt in the battell: and maketh himselfe afraid, transgresseth against this prohibition, LET NOT YOUR HEART BE SOFT, &c. And not only so; but that all the blood of Israel hangeth on his neck; and if he prevail not, and make not warre with all the heart and with all his soule, hee be it as he that feedeth the blind of all; as it is written, That his brethren bears melt not, as well as his heart. And belovd it is plainly said, (in Jeremie 48. 10.) Cursed be that doth the worke of the Lord deceitfully, and cursed be he that keepeth backe his sword from blood. But who so fighteth with all his heart, without dread, and his intent is to sanctifie the name (of God) onely, trusteth in him that he shall finde no hurt, and he will shall come unto him. And he will build him a sure house in Israel, and brouer him and his children for ever, and count him worlthe of life in the world that is to come, as it is written, (in 1 Samuel 25. 28.) For the LORD will certainly make my heart a sure house, because my lord fighteth the battels of the LORD, and evil hath not beene found in thee from thy dayes; and the soule of my lord shall be bound in the bundle of life, with the LORD thy God, Maimony Treatise of Kings, chapter 7. section 15.

Verse 9. Captaines] or Princes, Rulers. That as their trust should first be in God alone, so secondly they should use the lawfull outward means for safetie and victorie, and not tempt the Lord. for an head] or, in the forefront of the people, Hebr. in the head; which may be understood both these waies, as here, so in 2 Chron. 13. 12. & 20. 27. The Greeke translatheth, *fore-leaders of the people*.

Verse 10. shall proclaim peace unto it] Hebr. shall call unto it for peace; whereby may be meant, thou shalt invite (or persuade) it unto peace. The Greeke translatheth, *shall call them out with peace*; the Chaldee, *shall proclaim shewo words of peace*. The Hebrews say, They must make no warre with any man in the world, until they proclaim peace unto him, whether it be warre permitted, or warre commanded, Deuteronomie 20. 10. If they make peace, and receive upon them the seven Commandments which were given to the sonnes of Noe, (whereof see the notes on Gen. 9. 4.) they must kill none of them, but they shall be tributaries, (Deuteronomie 20. 12.) Maimony treat. of Kings, chap. 6. sect. 1.

Verse 11. if it answer] that is, accept of the conditions of peace by thee propoed. The Greeke translatheth, *And if they answer thee peaceable words*. tributaries unto thee] Hebr. shall be unto thee to tribute; which the Chaldee expoundeth, for officers of tributaries, that is, tributaries, as the Greeke also exprieth it. And tribute is not only of mens goods, but of their persons, to be paid with the labour of their bodies; as the Egyptians

let over Israel (or tribute) Masters, to afflict them with their burdens, Exod. 1.11. And Solomon raised a tribute (or levee) of 30. thousand men, 1 King. 5.13. Accordingly it is here meant of both, and the Hebrews explain it thus; The tribute which they must take upon them, is that they shall be ready for the Kings service, with their bodies, and with their goods: as to build the walls, to fortify the munitions, to build the Kings Palace, and the like as it is written, (in 1 King. 9.15, &c.) And this is the reason of the tribute [The levee] which King Solomon raised, for to build the house of the L O R D, and his own house, and Millo, and the wall of Jerusalem, &c. And all the cities of store that Solomon had, &c. And the King may condition with them, to take half their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands, as he shall make the conditions. Maimony treat. of Kings, chapter 6. section 1, 2. shall serve] to wit, as bond-servants; which it was not lawful to put any Israelite unto, Leviticus 25. 42, 44. And so Solomon laid upon the heathens a tribute of bond-service, but of the sonnes of Israel, Solomon made no servants (or bondmen) but they were men of warre, and his servants, and his Princes, &c. 1 King. 9.21, 22. The Hebrews say, If thy would take upon them the tribute, and not the servitude; or the servitude, but not the tribute; they may not hearken unto them, smill they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base, that they live not up the head in Israel, but be subdued under their hand, and be not reckoned with Israel, for any manner in the world. Maimony in Kings, chapter 6. section 1.

12 Verse 12. not make peace] upon the former conditions, as the Greeke saith, if they will not obey thee.

13 Verse 13. shall give it] This may be taken as a promise, or, when be shall give it, &c. then thou shalt smite.

14 Verse 14. eat the spoile] that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victorie, which God gave unto Israel upon their wars in Canaan, Jos. 22.8. And figured the fruit of the labours which Christ and his people should enjoy from their enemies, Esay 53.12. Luke 11.22.

16 Verse 16. these peoples] the seven nations in the land of Canaan, Deut. 7.1, 2. unto which the Hebrews add (from Deut. 25.19.) the Amalekites; saying, The seven nations and Amalek, which make not peace, they leave not of them any soule, Deuteronomie 20. 16. & 25. 19. And it is bolden, that he speaketh not but of such as make not peace, as it is written (in Josua 11.19, 20.) There was not a citie that made peace with the sonnes of Israel, save the Evites, the inhabitants of Gibeon; all (other) they took in battell for it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly, even because they sent unto them for peace, but they received it not. Josua sent three writings before he came into the land. First he sent unto them thus, like that will see, let him see. Again,

hee sent, Who so will make peace, let him make peace. And againe hee sent, Who so will make warre, let him make it. If it be so, wherefore did the Gibeonites deale by craft? Jos.9. Because he had sent unto them in the general, and they received it not, neither knew they the judgement (or manner) of Israel, &c. Maim. treat. of Kings, chap.6. sect.4.5. any breath] or, any soule, man, woman, or child.

Ver.17. utterly destroy] or, destroy as crushed: See Numb.21.2. hath commanded thee] in Exod. 34.11.12. Deut.7.1,2,3.

Ver.19. not destroy the trees] Hebr. not cutt (or marre) a tree: meaning any tree that beare mans meat. The Greeke translateth trees; and the singular is oft used for the plural, as is noted on Genesis 3. 2. And under the name of trees, all other things also, needfull for mans life, seeme here to be reserved from destruction. The Hebrews explaine it thus; They may not cut downe the Trees for meat, that are without the citie; nor withhold from them the water-courses, that they may wither: as it is written, THOU SHALT NOT CORRUPT THE TREES: and who so cutteth a mye downe, is to be beaten. And not in the siege only, but in any place, whosoever cutteth downe a tree that is for meat, by way of corrupting, is to be beaten. But they may cut them downe, if they hurt other trees, or hurt the field, &c. the Law forbiddeth not, but by way of corrupting. Every tree that beares not fruit, it is lawfull to cut it downe, although a man have no need of it: and likewise a fruit-tree that doth bring, or yeldeth but a little, and is not worth the labour about it, is lawfull to cut it downe. And what quantitie may that be? An olive tree, if it yeld the fourth part of a Kab of olives, [that is, a Log, whereof see the notes on Exodus 30. 24.] they may not cut it downe: and a Date tree which yeldeth a Kab of Dates, they cut not downe. And not trees only, but also so breaketh up self, or rendeth garments, or pulleth downe buildings, or stoppeth wells, or destroyeth meates, by way of corrupting, transgresseth this law, THOU SHALT NOT CORRUPT: yet is hee not to be beaten therefore, but by the doctrine of the Scribes he is to be chastised. Maimony Treatise of Kings, chapter 6, sect.8.9. By this prohibition, God restraineth the waste and spoile which Souldiers usually make in warres; and teacheth mercy towards his good creatures, and that which serveth for mans life: therefore Christ would have nothing lost of the broken meats that are left, Jos. 6. 12. And as in figure men are likened to trees, so such only as bring forth no good fruit, are cut downe, Matth. 3.10. See also Luke 13.6,7. &c. Rev.9.4. for their mass] or, as the Greeke translateth, but thou shalt eat thereof. for is the tree &c.] or, for are the trees &c. that is, the trees of the field are not as men, either to come out against thee, or to flee from thee into the bulwarke. This interpretation agreeth with the Greeke, If the tree that is in the wood a man, to goe in from thy face into the bulwarke? The Chaldee in like sense explaineth it by a deniall; For the tree of the field is not a man, to goe, &c. Otherwise it may also be translated, Though the trees of the field are mans, that is, serve

for mans use, yet spare such as beare fruit. Or, according to that which went before, For the tree of the field is mans, to wit, his food, or life of man: as in 2 King. 18.31. eat ye every man his own vine, that is, the fruit of his vine. into the bulwarke] or, in the siege.

10 Verse 20. subdued] or, come downe: which the Chaldees translateth, until it be delivered.



CHAP. XXI.

1 The expiation of murder done by an unknowne person: that the Elders of the next citie should kill an heifer, and wash their hands over it, so clearing themselves, and asking mercie of God. 10 The usage of a captive taken to wife. 15 The first-borne is not to be disinherited upon private affliction. 18 A stubborn rebellious sonne, is by his Parents to be brought forth unto judgement, and stoned to death. 22 The malefactor must not hang all night on a tree.

1 If one be found slaine in the land which Jehovah thy God giveth unto thee to possess it, fallen in the field; & it be not knowne who hath smitten him: Then thy Elders, and thy Judges shall come forth, and they shall measure unto the cities, which are round about him that is slaine. And it shall be, that the citie which is next unto the slaine man, even the Elders of that citie shall take an heifer of the herd, which hath not beene wrought with, which hath not drawn in the yoke. And the Elders of that citie shall bring downe the Heifer unto a rough valley, which shall not be tilled, nor sowed, and shall strike off the Heifers necke there in the valley. And the Priests, the sonnes of Levi, shall come neere; for them Jehovah thy God hath chosen to minister unto him, and to blesse in the name of Jehovah; and by their mouth shall be every controversy, and everie stroke. And all the Elders of that citie that are next unto the slaine man, shall wash their hands over the Heifer that is beheaded in the valley. And they shall answer, and say; Our hands have not shed this blood, and our eyes have not seene it. Make expiation for thy people Israel, whom thou hast redeemed, O Jehovah; and lay not innocent blood in the midst of thy people Israel, and the blood shall be expiated for them. And thou shalt put away innocent blood from the midst of thee, when thou shalt doe that which is right in the eyes of Jehovah.

10 When thou goest forth to battell against

thine enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken captive a captivite of them: And thou seest in the captivite a woman of a beautifull forme, and hast a desire unto her, and wouldest take her unto thee to wife: Then thou shalt bring her home to thy house, and she shall shave her head, and doe her nailes. And she shall put off the rayment of her captivite from upon her, and shall remaine in thine house, and shall weep for her father and her mother a moneth of daies; and after that thou shalt goe in unto her, and be her husband, and she shall be unto thee to wife. And it shall be, if thou have no delight in her, then thou shalt send her away whither she will; but selling thou shalt not sell her for money: thou shalt not make a gaine to thy selfe of her, because thou hast humbled her.

If a man have two wives, one beloved, and another hated, and they have borne him sonnes, the beloved and the hated; and if the first-borne son be hers that was hated: Then it shall be in the day that he maketh his sonnes to inherit that which he hath, he may not make the son of the beloved first-borne, before the son of the hated, which is the first-borne. But the first-borne, the son of the hated shall he acknowledge, by giving to him a double portion of all that is found his; for he is the beginning of his strength, the right of the first birth-right is his.

If a man have a son stubborn and rebellious, which obeyeth not the voice of his father, and the voice of his mother, and they have chastened him, and he will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his citie, and unto the gate of his place. And they shall say unto the Elders of his citie, This our son is stubborn and rebellious, he obeyeth not our voice, he is a glutton, and a drunkard. And all the men of his citie shall stone him with stones, and he shall die; and thou shalt put away the evill from the midst of thee, and all Israel shall heare and feare.

And if there be in a man a sinne worthy of death, and he be put to death, and thou hang him on a tree: His carcase shall not remaine all night upon the tree; but burying thou shalt bury him in that day, for he that is hanged is the curse of God; and thou shalt not defile thy land which Jehovah thy God giveth unto thee for an inheritance.

Annotations.

- 1 **S** Laine] or Wounded, meaning to death; as the Chaldee tranſlateth, *killed*; and this Law was to be kept, whether one or many were found ſlain. *griev*] or, is *griev*ing, to wit, ſhortly. This being a figurative expiation, done by Priests with the death of an heifer, &c. ſhewing this Law to be peculiar to the Common-wealth of Iſrael: and ſo the Hebrews ſay, *The Law for the be-headed heifer, is not to be uſed but in the land of Iſrael*. *Maimony in Miſneh*, tom. 4. treat. of *Murder*, chapter 10. ſect. 1. *fallen*] that is, *hing dead*; as there ſill, 1 Chronicles 21. 14. is expounded, *there died*, 2 Sam. 24. 15. The Greeke tranſlateth it *fallen*; the Chaldee, *hing*. All theſe circumſtances the Hebrews hold unto ſtrictly; *It is ſaid*, *Slaine* (or *Wounded*) *not hanged*, *nor broken*; for ſuch an one is not called *Chatal*, (*Slaine*): in the Land (or *Ground*) *not bid in an heap*: *Fallen*, *not hanging on a tree*; in the Field, *not swimming on the water*. *Maimony treat. of Murder*, chapter 9. ſect. 11. *not knowne*] for, if it be knowne, they behead no heifer for him. *If but one have ſcene the murderer*, and though it be aſſure, or a woman or one whoſe teſtimony is not allowable, yet there is no beheading of the heifer: for if there be many open murderers, the killing of the heifer ceaſeth. *If the witneſſes ſay, I ſaw the murderer; and another witneſſe deny it, ſaying, I ſaw didſt not ſee him*, (and theſe witneſſes come both together) then they behead the heifer. *Maimony ibidem*, chapter 9. ſect. 12, 13.
- 2 Verſe 2. *thy Elders*] he ſaith not the Elders of that cite, as after in verſe 3. (for it is not knowne as yet to what cite it belongeth;) but *thy Elders* (O Iſrael) which were of the generall States of the land. The Hebrews ſay, *When a ſlaine man is found fallen on the earth*, &c. they leave him in his place, and five Elders come forth from the high Council that is in Jeruſalem, and they meaſure from him unto the cities that are round about the ſlaine man. *Maimony ibidem*, chapter 9. ſect. 1. *thy Judge*] to whom criminal cauſes did belong, for the trial of them. *unto the cities*] he ſaith not, *unto the townes*, or *villages*, but *cities*; and by the Hebrews, *They meaſured not to any cite, but ſuch as had in it a Court of ſhew and trowie* (*Magiſtrates*). And though he be found by a cities ſide, &c. yet they meaſure. *And when they have meaſured, and the cite next him is knowne*, then they burie the ſlaine man in his place; and the Elders of Jeruſalem returne to their place; and the Senate of that cite bring an heifer, &c. *When they meaſure*, they doe it exactly. *And they meaſure from the noſe of him (that is ſlaine)*. *If his body be in one place, and his head in another*, they bring the todie to the head, and burie it in the place thereof. *If there be many dead, one beſide another*, they meaſure from the noſe of every one of them. *And if one cite be neceſſy to them all*, it bringeth one heifer for them all. *Maimony treat. of Murder*, chap. 9. ſect. 4, 9, 10.
- 3 Verſe 3. *an heifer*] which was by the death thereof to make expiation, in figure, for this

murder, as ordinarie ſacrifices did for mens finnes. And this was done by the next cite, becauſe of preſumption of the fact, when their proote failed: and this heifer was to be of the mens of that cite, ſaith *Maimony ibidem*, ſect. 2. and, *an heifer of the ſecond year, or under; but if it were a day older than two years, it was unlawful*. *Maimony ibidem*, chapter 9. ſect. 2. and chap. 10. ſect. 2. in the yoke] the ſame caution was for the red heifer, Num. 19. 2. ſee the Annotations there. But why ſpeaketh he of the yoke, after he had ſaid, *not wrought with*? ſeeing to draw with the yoke is comprehended in other worke? The Hebrews answer, *Becauſe the yoke maketh it diſallowable, whether it be in the houſe of worke or not. When it hath drawne in the yoke but an hand-bredth, it is unlawful, though it neither plowd there-with, nor did any other worke*. *Maimony ibidem*, chapter 13. ſect. 3.

Verſe 4. *a rough valley*] or, *a ſtrong bourne*: the Hebrew *Agbal* is both a valley, Gen. 26. 17, 19, and a water-ſtreame running in a valley, Deut. 2. 13, 36. both which we call a *bourne*. *Eſau ſignifieth ſtrength*, or *ſtrong and durable*, as is applied ſometimes to waters, Exod. 14. 27. *Pſalm* 74. 15. And *Nachal Eſau*, in Amos 5. 24. is a mightie ſtreame. So here we may underſtand this to be not onely a valley, but a ſtreame alſo in it, as the Chaldee verſion confirmeth: but the Greeke tranſlateth it, *a rough valley*. *Maimony in treat. of Murder*, chapter 9. ſect. 2. ſaith, *they bring downe the heifer into a bourne that floweth ſtrongly, and that in the Eſau ſpoken of in the Law*. *ſhall not be killed*] either at the time when the heifer is killed, or after. *The valley wherein the heifer is beheaded, is unlawfull to be ſown or killed for ever*, (Deut. 21. 4.) and *who ſo workeſ any worke there, in the body of the ground, as to plow, or dig, or ſow, or plant, or any the like, he is to be beaten*. But it is lawfull to dreſſe flax there, or to dig up ſlowes, or any thing which is not as tillage or ſowing, &c. *Maimony treat. of Murder*, chap. 10. ſect. 9. *ſtrike off the necke*] or behead, (as in verſe 6. with an axe on the hinder parts thereof, ſaith *Maimony ibidem*, ch. 9. 6.) The Greeke tranſlateth, *cut the ſhewers of the heifer*. After it was beheaded, and expiation made, the heifer was buried in the place where it was killed, and it was unlawfull to have any profit (or uſe) thereof. *Maimony ibidem*, chap. 10. ſect. 6.

Verſe 5. *the ſinner of Levi*] in Greeke, *the Leuit*: What they were to doe, is expreſſed by *Moſes*, but may be gathered by their office here deſcribed, to miniſter, &c. and by verſe 8. where prayer is made for atonement. And ſo the Hebrews explaine it, that the Elders were to walk their hands, and ſay, *Our hands have not ſhed ſec*, (ver. 7.) and the Priests ſaid, *Make expiation for thy people*, &c. verſe 8. *Maimony treat. of Murder*, ch. 9. ſect. 3. to miniſter] the Greeke ſaith, *to ſtand before him*. See Deut. 10. 8. *their mouth*] that is, as the Chaldee expoundeth it, *their word*, meaning the word of God which they ſhould ſay, Ezek. 44. 23, 24. *ſhall be*] to wit, judged, or tried, or (as this caſe ſeemeth to import) *expiated*. *ſtrike*] or

or plague; in Chaldee, *plague of leproſie*: See the notes on Deut. 17. 8.

6 Verſe 6. *all the Elders*] both the Magiſtrates then bearing office, and ſuch as had borne it before. For all ſuch were called *Elders*, as appeareth by *Lu* 18. 14. where the *Prince* and *Elders* of Succoth, were threeſcore and ſeventeen men. So in this caſe, the Hebrews ſay, *The Judges of that cite, with all the Elders, althogh they be an hundred, they all waſh their hands there, in the place where the heifers necke is ſtricken off*. *Maimony treat. of Murder*, chap. 9. ſect. 3. *ſhall waſh*] in ſigne that they were innocent of that blood-ſhed: as *Pſal* 26. 6. *Matt* 27. 24.

7 Verſe 7. *ſhall anſwer*] that is, *ſhall ſpeake*: for ſo the word *anſwer* is often uſed for the beginning of a ſpeech, *Job* 3. 2. *have not ſeek*] or, *hath not ſeek*: for the Hebrew hath a double reading, implying both ſingular and plural; to ſignifie that they had not any hand in this murder. *not ſave it*] to wit, ſhed by any other: for elſe, this expiation had not bene thus made, as is noted on v. 1.

Verſe 8. *Make expiation*] or *Make atonement*: in Greeke, *be mercifull*. Here the Chaldee verſion addeth, *The Priests ſhall ſay, Make expiation*, &c. and ſo the Hebrews explaine it, as is noted on verſe 5. *half redeemed*] the Greeke addeth, *out of the land of Egypt*. *Lay not innocent blood*] Hebr. give me, that is, as the Chaldee openeth it, *give me the guilt of innocent blood*; in our phraſe, *lay it not to their charge*. The Greeke tranſlateth, *that there may not be innocent blood in thy people*. To give, is often uſed for to ſuffer, (as is noted on Gen. 20. 6.) in which ſenſe it may alſo be taken here, *ſuffer not innocent blood, to wit, to be unpuniſhed but bring the murderer to light*. *expiated for them*] or, *mercifully ſo given them*: but the murderer (if afterward hee were taken) was not hereby forgiven, which the Hebrews gather from the next words, ſaying,

Although the murderer be found after the beheading of the beifer, yet he is to be killed; for it is writt in (Deut. 21. 9.) *And thou ſhalt put away innocent blood*. *Maim. treat. of Murder*, chap. 10. ſect. 8.

9 Verſe 9. *innocent blood*] that is, the guilt thereof: but the Chaldee addeth, *the ſceder of innocent blood*, according to the former expoſition. *right in the eye*] the Greeke tranſlateth, *that which is good and pleaſing before the Lord*.

DDD Here bebegineth the nine and fortieth Section, or Lecture of the Law: See Gen. 6. 9.

10 Verſe 10. *delivered them*] Hebr. given (or delivered him) ſpeaking of the multitude of enemies, as of one man; ſo after. *captivity of them*] Hebr. *captivity of him*: that is, a multitude of captives or priſoners. So in Num. 21. 1. This Law is like the Bill of divorce, Deut. 24. which our Saviour telleth, was ſuffered for the hardnes of mens hearts, *Matt* 19. 8. And the Hebrews themſelves, (though much added to ſtrange women, and plurality of wives) underſtand this Law with ſundry limitations, and to be partly for neceſſity, when men in the warres were abſent from their wives, and tempted with concupiſcence.

Verſe 11. *in the captivity*] that is, amongſt the captives; or priſoners. At any other time, the Hebrews ſay, this was not lawfull. *hſt a deſire*] or *afflict*, *ſuſt thy loſe*, as Gen. 34. 8. *and wouldeſt take her*] or, and takeſt her, to wit, by promiſe. The Hebrews ſay, or *Souldiers* that come into the heathens coaſt, that they may in their hunger, eat ſwines fleſh, or other unclean meats, when they can get no other: *And as a man may lie with an heathen woman, if his concupiſcence urge him thereto; but he may not lie with her and get his way, but muſt bring her home to his houſe, and be may not lie with her the ſecond time, untill he have married her*. *Neither is it lawfull for him to take this beautifull woman, ſave in the time of captivity, as it is writt in*; *And thou ſeſt in the captivity*, &c. *Neither is it lawfull to lie with two, for it is ſaid*, *H E R*: *nor lawfull to take two, and lie with the one, and leave the other for his brother*. *Maimony tom. 4. treat. of Kings and Warres*, chap. 8. ſect. 1, 3, 2. This lying with her, ſeemeth to bee impled in thoſe words, *thou haſt humbled her*, v. 4. which phraſe is not uſed, but of an elcate out of marriage, as is noted on Gen. 34. 2.

Verſe 12. *come to thy houſe*] Hebr. *into the miſt of thine houſe*, that is, into it, as this phraſe meaneth: See the notes on Gen. 2. 9. *ſhe ſhall ſhawe*] the Greeke changeth the perſon, ſaying, *thou ſhalt ſhawe*: for this being a ſhame and diſhonour unto her, (1 Cor. 11. 6. 15.) it is not likely the woman would willingly doe it, but the man (in whoſe power ſhe was) muſt ſee it done. *doe her nails*] or make them, which the Chaldee expoundeth, *let them grow*: though the phraſe may be taken otherwiſe, to pare or cut them (as in 2 Sam. 19. 24.) and ſo the Greeke tranſlateth; yet the letting of them grow, ſeemeth here to be meant, for her more deformity, answerable to the ſlaving of her head. The Hebrews open it thus; *After hee hath lien with her once, whiler ſhe is in her paganiſme, if ſhee take upon her to come under the wings of Gods Maſteſty, ſhe is baptiſed for a proſelyte out of hand: and if ſhe will not, ſhe muſt remaine in her boſtelythry dayes* (Deuter. 21. 13.) and ſhe is to let her nails grow, and ſhawe her head, to the end, that ſhe may be deformed in his eyes; and ſhe muſt be with him in his houſe, that ſhe may looke upon her and laſh her. And hee is to perſwade with her, that ſhe may receive (the faith): if ſhe receive it, ſhe is made a Proſelyte, and baptiſed in all ſtrangers. And ſhe muſt tarry three months, one month weeping (for her father) and two months after it, and hee is to take her with billow of divry, and marriage. And if he have no delight in her, he is to ſend her away whither ſhe will, and if he ſell her, hee tranſgrefſeth, &c. (Deut. 21. 14.) If ſhe will not become a Proſelyte, they perſwade with her twelve months. If (yet) ſhe will not, (but) receiveth the ſeven common adments which were commanded to the ſons of Noe [whereof ſee the Annotations on Gen. 9. 4.] then hee is to ſend her away whither ſhe will, and loe ſhe is as all other ſtrangers that dwell (in the land), but he may not marrie her; for it is unlawfull to marrie a woman which is not a Proſelyte. If ſhe be with child by his firſt hing with her; then the child is a ſtranger, and is not his ſonne for any matter, becauſe hee is of an heathen mother, &c.

If the beautiful woman will not leave her idleness after three moneths, they are to kill her: and so the cities that would make peace, they may make no covenant with them, till they renounce their idleness, and destroy all the places thereof, and receive the other commandments which were commanded to the sons of Noe: for every beaten that is sold, not to his commandments, are to be killed, if they be under our hand, saith Maimony in treat. of Kings, chap. 8. sect. 5. -- 9.

13 Ver. 13. raiment] in Greeke, the garments of her captivity, to wit, those wherein she was taken, and shall put on mourning weeds: which was another signe of her humiliation, and meanes to withdraw the mans love from her, if she continued in her unbelief. remaine] or, sit in thine house, where thou shalt behold and observe her carriage. a moneth of days] that is, thirty dayes, an whole moneth. This was in respect of her speciall case forementioned. And whereas the Hebrewes speake of two moneths longer, (as is noted on ver. 12.) the reason thereof they elsewhere shew to be in regard of his lying with her, left she should be with child, that so the seed of Israel might be knowne from the heathens; for by Exod. 21. 4. it appeareth, that a heathen bond-womans children were her masters, and not counted the Israelites who begat them: and by Ezr. 10. 3. 4. it is evident, that not onely the heathens wives, but such also as were borne of them, were put away. The Hebrewes say; Every woman that is divorced, or is a widow, she may not marry againe, till shee have carried ninety dayes, besides the day of her divorce, or of her husbands death: to the end that it may be known whether she be with child or no, and that there may be proofe whether it be the seed of her first husband, or of her second. A widow woman that is made free, and an heathen woman that cometh a Proselyte, they must tarry 90. dayes. And though it be a heathen man, and his wife that become Proselyte, they separate them ninety dayes, to distinguish the seed which is begotten in holy state, from the seed which is not so begotten. And so the beautiful (captive) although there is a law given her of thirty dayes for the fitting of her selfe, shee must tarry ninety dayes, for the fitting of her child. Maimony in treatise of Divorces, chap. 11. sect. 18. 21.

goe in] to wit, into the (marriage) chamber, as Iudg 15. 1. and be her husband] or marry her, and so he with her, as Deut. 24. 1. This might not be with an Infidell, Deut. 7. 2. See the Annotations there.

14 Ver. 14. If thou have no delight in her] This seemeth to be meant before marriage, not after: for that God allowe no such sending her away after marriage, but if after he had once lien with her, & had humbled her (as after he speaketh), the mans affections were withdrawne from her, by beholding her in that deformity and mournfull state within his house; then God permitted this leaving her, but with the cautions following. whether she will] Heb. to be sure, that is, according to her owne will or desire. The Greeke translathen shall send her away free. selling thou shalt not] that is, not at all, or shalt in no case sell her, as other captives might be; and this recompence the

had, and the man sustained this losse, for that he had humbled her, whereby God shewed compassion to this afflicted woman, and his dislike of the mans lying with her before, though for the hardness of mens hearts he suffered it so to bee; as Matt. 19. 8. make a game to thy selfe] or, serve thy selfe, make her thy servant. The Hebrew Engammer, is found only here, and in Deut. 24. 7. where the Greeke expresseth it by Kanadajio, which is to subdue, or bring under ones power; which word is used in like sense, Act. 10. 38. and Iam. 2. 6. for such as were oppressed under the power of the devill, and of rich men. So that the man, as here might not sell this woman, so neither make a servant of her to himselfe, or others. So the Hebrewes expound it, If he sell her, he transgresseth his prohibition, Selling thou shalt not sell her, &c. And so if he subdue her, after that she is lien with, to be a bond-woman, when he hath use of her service, he transgresseth his prohibition, Thou shalt not make a game to thy selfe by her, for he may not serve him selfe by her. Maimony treat. of Kings, chap. 8. sect. 6. humbled her] or, afflicted her. This word being used for unlawful copulations, as in Gen. 34. 2. Deut. 22. 14. 29. Iudg. 19. 24. 2 Sam. 13. 12. 14. Ezek. 22. 10. 11. Lam. 5. 11. sheweth also, that God approved not of his fact: and that this sending her away, was not to be after marriage, but after his first lying with her only, as is before noted.

Ver. 15. two wives] which though it was contrary to Gods first institution, Gen. 2. 23, 24. and was begun by Kains posterity, Gen. 4. 19. yet the corruption being spread over all, and even in the Church, God for a time suffered this untill the time of reformation; but approved not of it, as appeareth by Mal. 2. 15. Matth. 19. 4. 5. And here provideth by his Law, against troubles and confusion that might arise in families by such polygamy. and another bared] Hebr. and ex-bared; but this word one in the latter branch of the sentence, is used for another; and is so explained by the Holy Ghost: as when it is said in Mat. 24. 40. the one shall be taken, and the one left; another Evangelist expresseth it thus, the one shall be taken, and the other left, Luke 17. 36. And by bared, understand those loved than the other: for it is spoken by way of comparison, as in Gen. 29. 31.

Ver. 16. he maketh his sonnes to inherit] or divideth the inheritance to his sonnes: from which words the Hebrewes gather, that The first-borne which is borne after his fathers death, is not to have a double portion. Maimony treat. of Inheritances, chap. 2. sect. 2. he may not] or, he cannot, he shall not be able, that is, it is not lawfull for him. make first-borne] that is, give the first birth-right, which was a double portion. As Joseph had the first birth-right, when a portion was given him above his brethren, 1 Chron. 5. 1. 2. Gen. 48. 5. 22. before the sin] which the Greeke translatheth, despising the sin.

Ver. 17. acknowledge] in Chaldee, separate, to wit, by his words and actions. a double portion] Hebr. the month (that is, the part) of two, which the Chaldee translatheth two parts, as the like phrase signifieth in Zachary 13. 8. By which

which Scripture we may learne what this double portion was, that if a man had two sons, his goods were divided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sons; as Joseph (who had the first birth-right, 1 Chron. 2.) was two tribes, Ephraim and Manasse. The Hebrewes explaine it thus; The first-borne is to receive a double portion of his fathers goods, Deut. 21. 17. if he leave five sonnes, and one of them is the first-borne, he is to have a third of his goods, and every the other four receiveth a first part. If he leave five sonnes, the first-borne hath a first part, and every of the other eight, a tenth part. And so according to this law doe they part always. Maimony treat. of Inheritances, chapter 2. sect. 1. According to this lawe Elias desired a double portion of Elias his King. 2. 9. that he might have so much more of his other disciples. of all that is found in the word found often signifieth things present, as Gen. 19. 15. 2 Chron. 5. 11. and 31. 1. So in case by the Hebrewes judgement, The first-borne had not a double portion of the goods which might be after his fathers death, but of the goods which were ready his fathers, and come into his hand (or power) is written, OF ALL THAT IS FOUND IN THE HAND OF THE FATHER, THE FIRST-BORNE SHALL HAVE A DOUBLE PORTION. And so if his father be a debt owing him, or hath a ship at sea, they rates it all alike. Maimony treat. of Inheritances, chap. 3. sect. 1. It is also said, found his; hee not found her; and by the Hebrewes it is meant, that The first-borne hath not a double portion of his fathers goods: but the first-borne, and another that are beire to their mother, doe share alike whether be the first-borne for inheritance, or the first that be borne. The first-borne for inheritance, is the first-borne to his father, as it is written in 17.) THE BEGINNING OF STRENGTH; and they respect not the strength he have borne many sonnes, if he be the first-borne, hee hath a double portion. Hee maketh (into the world) after unimely births be borne before him] is the first-borne for inheritance, hee before at his full time, if he be borne dead, hee maketh after him, is the first-borne for inheritance if a man have sonnes while he is an heathen, hee becometh a Proselyte, hee hath no first-borne for inheritance. But an Israelite that hath a sonne by a bond-woman, or by an heathen woman, so farre as he is not called his sonne, hee that cometh after him of an Israelitess, is the first-borne for inheritance, and hath a double portion. Maimony, ibidem, chap. 2. sect. 8. 9. 10. 12. of his strength] or, of his valour. So Iakob said of Reuben his eldest, Gen. 49. 3. The Greeke translatheth, of his children. And this is the first reason of the Law, from nature to selfe. the right] Hebr. the judgement; which the Greeke explaineth thus, the first birth-rights are due (or belong) unto him. And this may be understood in respect of the Judgement or Law of the Lord; which is added unto the former reason from nature, and maketh the first-borne

right more firme unto him. Wherefore as Eliau before-hand sold his birth-right, & the sale was confirmed, Gen. 25. 33. so generally The first-borne that selleth the portion of the birth-right before it be parted, his sale is firme, because the portion is his before it is parted, saith Maimony, treatise of Inheritance, chap. 3. sect. 6. And by reason of this right of the first-borne, his children after him doe inherit also, as this Hebrew canon sheweth, Who so hath two sonnes, a first-borne, and another, and they doe both of them inherit, hee leaveth a daughter, and the single (brother) leaveth a sonne; the sonne of the single (brother) shall inherit of the old mans goods a third part, which was his fathers portion; and the daughter of the first-borne shall inherit two thirds, which was her fathers portion. And such is the right of brethrens children, and of the fathers brothers children, and of all that doe inherit: if the father of one of the beires were a first-borne, the beire receiveth the portion of his first birth-right for his Law, Maimony ibidem, chap. 2. sect. 7. By this Law was fore-shadowed how the elect, the Israel of God, Gal. 6. 16. which are his first-borne, Exod. 4. 22. and Church of the first-borne which are written in heaven, Heb. 12. 23. shall have a double portion, and inherit the good things of God, as they which have the promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. and are the beires of God; and joint-beires with Christ, Rom. 8. 17. and being justified by his grace, are made beires according to the hope of eternal life, Tit. 3. 7. God having begotten them againe, to an inheritance incorruptible, and undefiled, and that fadeeth not away, reserved in heaven for us, 1 Peter 1. 4.

Ver. 18. first-borne] or perverse, revelling, refractory, that turneth away from Gods and his Law; and it implieth the affection of the heart, as Jer. 5. 23. and the carriage and action as an untamed heifer, Hos. 4. 16. Neh. 9. 29. And so the Apostle translatheth it into Greeke, by two words, disobedient (or imperious) and gainsaying, Rom. 10. 21. from Elyas 65. 2. So here the Greeke expoundeth it, disobedient. rebellious] The Hebrew Arab signifieth one that chageth or turneth to the worse, both in heart and action, and in particular turneth from and opposeth the word of God, as Deut. 1. 26. 43. and 9. 7. 23. 24. The Greeke here translatheth it Contentious. The instance of this rebellion is shewed in v. 30. obeyeth not] or hearkneth not; the Chaldee translatheth, receiveth not the word. chafned] or murmured; which implieth both words and acts, as by rebukes, stripes, and outward punishment, Levit. 26. 23. 28. and sometime by the hand of the Magistrate, Deut. 22. 18. in which sense the Hebrewes understand this here. And having spoken before of words, this therefore is meant of blowes also.

Ver. 19. and his mother] both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are always warie in cases that concerne the taking away of any mans life; so in this above others, they set downe many and strange limitations; as, first they restraints to those particular sinnes

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If the beautifull woman will not leave her idollary after twelve moneths, they are to kill her: and so the cite that would make peace, they may make no covenant with them, till they renounce their idollary, and destroy all the places thereof, and receive the other commandments which were commanded to the sons of Noe: for every beateen that yeldeth not to ths commandments, are to be killed, if they be under our hand, faith Maimony in treat. of Kings, chap. 8. fect. 5. - 9.

13 Verſ. 13. raiment] in Greeke, the garments of her captivity, to wit, those wherein she was taken, and shall put on mourning weeds: which was another signe of her humiliation, and meane to withdraw the mans love from her, if she continued in her unbelief. *remaine*] or, *fit in thine house*, where thou maist behold and observe her carriage. *a moneth of dayes*] that is, thirty dayes an whole moneth. This was in respect of her speciall case forementioned. And whereas the Hebrewes (peake of two moneths longer, (as is noted on verſ. 12.) the reason thereof they elſewhere ſhew to be in regard of his lying with her, left he should be with child, that so the seed of Iſrael might be knowne from the heathens; for by Exod. 21. 4. it appeareth, that a heathen bond-womans children were her maſters, and not counted the Iſraelites who begat them: and by Ezr. 10. 3. 44. it is evident, that not onely the heathens wives, but ſuch alſo as were borne of them, were put away. The Hebrewes ſay; Every woman that is divorced, or is a widow, ſhe may not marry againe, till ſhe have tarried ninety dayes, beſides the day of her divorce, or of her husbandes death, to the end that it may be known whether ſhe be with child or no, and that there may be proofe whether it be the ſeed of her firſt husband, or of her ſecond. A bond-woman that is made free, and an beateen woman that I lemmeth a Proſelyte, they muſt tarry 90. dayes. And though it be a beateen man, and his wiſt that become Proſelyte, they ſeparate them ninety dayes, to diſtinguiſh the ſeed which is to ſo legotten. And ſo the beautifull (captive) although there is a law given her of thirty dayes for the ſitting of her ſelfe, ſhee muſt tarry ninety dayes, for the ſitting of her child. Maimony in treatiſe of Divorces, chap. 11. fect. 18. 21. *go in*] to wit, into the (marriage) chamber, as Iudg 5. 1. *and be her husband*] or marry her, and ſo ſite with her, as Deut. 24. 1. This might not be with an Infidell, Deut. 7. 2. See the Annotations there.

14 Verſ. 14. If thv uſe no delight in her] This ſeemeth to be meant before marriage, not after: for that God allowed no ſuch ſending her away after marriage; but if after he had once lien with her, & had humbled her (as after he ſpeaketh); the mans affections were withdrawne from her, by beholding her in that deformity and mournfull ſtate within his houſe; then God permitted this leaving her, but with the cautions following.

had, and the man ſuſtained this loſſe, for that he had humbled her; whereby God ſhewed compaſſion to this afflicted woman, and his diſlike of the mans lying with her before, though for the hardneſſe of mens hearts hee ſuffered it ſo to doe; as Matt. 19. 8. *make a gaine to thy ſelfe*] or, *ſerve thy ſelfe*, make her thy ſervant. The Hebrew *Hingammer*, is found only here, and in Deut. 24. 7. where the Greeke expreſſeth it by *Katadumſie*, which is to ſubdue, or bring under ones power; which word is uſed in like ſenſe, Aſt. 10. 38. and Iam. 2. 6. for ſuch as were oppreſſed under the power of the devil, and of rich men. So that the man, as hee might not ſell this woman, ſo neither make a ſervant of her to himſelfe, or others. So the Hebrewes expound it, *If he ſell her, he tranſgreſſeth this prohibition*, *Selling thou ſhalt not ſell her, &c.* And ſo if he ſubdue her, after that ſhe is lien with, &c. And ſo if he ſubdue her, when he hath uſe of her ſervice, he tranſgreſſeth this prohibition, *Thou ſhalt not make a gaine to thy ſelfe by her, for he may not ſell her ſelfe by her*. Maimony treat. of Kings, chap. 8. fect. 6. *humbled her*] or, *afflicted her*. This word being uſed for unlawful copulations, as in Gen. 34. 2. Deut. 22. 24-29. Iudg. 19. 24. 2 Sam. 13. 12, 14. Ezek. 22. 10, 11. Lam. 5. 11. ſheweth alſo, that God approved not of his fact: and that this ſending her away, was not to be after marriage, but after his firſt lying with her only, as is before noted.

Verſ. 15. no widow] which though it was contrary to Gods firſt institution, Gen. 2. 23, 24. and was begun by Kains poſterity, Gen. 4. 19. yet the corruption being ſpread over all, and even in the Church, God for a time ſuffered this untill the time of reformation; but approved not of it, as appeareth by Mal. 2. 15. Match. 19. 4, 5. And here provideth by his Law, againſt troubles and conſuſion that might ariſe in families by ſuch polygamy. *and another hated*] Hebr. *and hated*; but this word one in the latter branch of the ſentence, is uſed for *another*; and is ſo explained by the Holy Ghoſt: as when it is ſaid in Mat. 24. 40. *the one ſhall be taken, and the one left*; another Evangelist expreſſeth it thus, *the one ſhall be taken, and the other left*, Luke 17. 36. And by *loved*, underſtand *loved* than the other: for it is ſpoken by way of compariſon, as in Gen. 29. 31.

Verſ. 16. he maketh his ſonnes to inherit] or, *divide the inheritance to his ſonnes*: from which words the Hebrewes gather, that *he firſt-borne which is borne after his fathers death, is not to have a double portion*. Maimony treat. of Inheritances, chap. 2. fect. 2. *he may not*] or, *he cannot*; he ſhall not be able, that is, it is not lawfull for him. *make firſt-borne*] that is, *give the firſt birth-right*, which was a double portion. As Joſeph had the firſt birth-right, when a portion was given him above his brethren, 1 Chro. 5. 1. 2. Gen. 48. 5, 22. *before the ſun*] which the Greeke tranſlateth, *deſiring the ſun*.

Verſ. 17. acknowledge] in Chaldee, *ſeparate*, to 17 *by his words and actions*. *the month* (that is, the part) of two, which the Chaldee tranſlateth *two parts*, as the like phraſe ſignifieth in Zachary 13. 8. By which

which Scripture we may learne what this double portion was, that if a man had two ſons, his goods were divided into three parts, whereof the eldeſt had two parts, and the youngeſt the third. For the firſt-borne was to be reckoned as two ſons; as Joſeph (who had the firſt birth-right, 1 Chron. 5. 2.) was two tribes, Ephraim and Manafſes. The Hebrewes expaine it thus: *The firſt-borne is to receive a double portion of his fathers goods*, Deut. 21. 17. *As, if hee leave five ſonnes, and one of them is the firſt-borne, he is to have a third of his goods, and every of the other four receiveth a ſixt part. If hee leave nine ſonnes, the firſt-borne hath a ſixt part, and every of the other eight, a ſeventh part. And ſo according to this partition doe they part always*. Maimony treat. of Inheritances, chapter 2. fect. 1. According to this phraſe Eliſus deſired a double portion of Elias ſpirit, 2 King. 2. 9. that he might have ſo much more as any of his other diſciples. *of all that is found in his lawe found often ſignifieth things preſent*, as in Gen. 19. 15. 2 Chron. 5. 11. and 31. 1. So in this caſe by the Hebrewes judgement, *The firſt-borne had not a double portion of the goods which might come after his fathers death, but of the goods which were already his fathers, and came into his hand (or power) as it is written, OF ALL THAT IS FOUND HIS*. *As, one of the heirs of his father that dieſt after the death of his father; the firſt-borne, and the ſingle (brother) doe inherit his goods alive. And ſo if his father hath a debt owing him, or hath a ſhip as ſea, they are heirs of it alike*. Maimony treat. of Inheritances, chap. 3. fect. 1. It is alſo ſaid, *found his*; hee faith not *found her*; and by the Hebrewes it is holden, that *The firſt-borne hath not a double portion of his mothers goods: but the firſt-borne, and another ſonne that is heires to their mother, doe ſhare alike whether he be the firſt-borne for inheritance, or the firſt that openeth the wombe*. *The firſt-borne for inheritance, is hee that is firſt-borne to his father, as it is written (in verſe 17.) THE BEGINNING OF HIS STRENGTH*; and they reſpect not the mother, though ſhe have borne many ſonnes, if hee be his fathers firſt-borne, hee hath a double portion. Hee that cometh (into the world) after untimely birth (that were before him) is the firſt-borne for inheritance. And ſo one borne at his full time, if he be borne dead, hee that cometh after him, is the firſt-borne for inheritance. And if a man have ſonnes while he is an heathen, and after he become a Proſelyte, hee hath no firſt-borne for inheritance. But an Iſraelite that hath a ſonne by a bond-woman, or by an heathen woman, ſuch ſonnes as he is not called his ſonne, but that cometh after him of an Iſraeliſſe, is the firſt-borne for inheritance, and hath a double portion. Maimony, ibidem, chap. 2. fect. 8. 9. 10. 12. *of his ſtrength*] or, of his valour. So Iakob ſaid of Reuben his eldeſt, Gen. 49. 3. The Greeke tranſlateth, *of his children*. And this is the firſt reaſon of the Law, from nature it ſelfe. *the right*] Hebr. *the judgement*; which the Greeke explaineth thus; *the firſt birth-rights are due (or belong) unto him*. And this may be underſtood in reſpect of the Judgement or Law of the Lord; which is added unto the former reaſon from nature, and maketh the firſt-bornes

right more firme unto him. Wherefore as Elau before-hand ſold his birth-right, & the ſale was confirmed, Gen. 25. 33. ſo generally *The firſt-borne that ſelleth the portion of the birth-right before it be parted, his ſale is firme, becauſe the portion is his before it is parted*, faith Maimony, treatiſe of Inheritance, chap. 3. fect. 6. And by reaſon of this right of the firſt-borne, his children after him doe inherit alſo, as this Hebrew canon ſheweth, *Who ſo hath two ſonnes, a firſt-borne, and another, and they doe both of them wives he liveth, and leave children behind them, the firſt-borne leaveth a daughter, and the ſingle (brother) leaveth a ſonne; the ſonne of the ſingle (brother) ſhall inherit of the old mans goods a third part, which was his fathers portion; and the daughter of the firſt-borne ſhall inherit two thirds, which was her fathers portion. And ſuch is the right of brethren children, and of the fathers brothers children, and of all that doe inherit: if the father of one of the heires were a firſt-borne, the heire receiveth the portion of his firſt birth-right for him*. Maimony ibidem, chap. 2. fect. 7. By this Law was fore-shadowed how the elect, the Iſrael of God, Gal. 6. 16. which are his firſt-borne, Exod. 4. 22. and Church of the firſt-borne which are written in heaven, Heb. 12. 23. ſhall have a double portion, and inherit the good things of God, as they which have the promiſe of the life which now is, and of that which is to come, 1 Tim. 4. 8. and are the heires of God; *and joint-heires with Chriſt*, Rom. 8. 17. and being juſtified by his grace, are made heires according to the hope of eternall life, Tit. 3. 7. God having begotten them againe, to an inheritance unſurpassible, and undefiled, and that fadeeth not away, reſerved in heaven for us, 1 Peter 1. 4.

Verſ. 18. ſuburne] or pervert, revolting, reſt-
18 clare, that turneth away from God and his Law: and it implieth the affection of the heart, as Jer. 5. 23. and the carriage and action as an untamed heiffer, Hoſ. 4. 16. Neh. 9. 29. And ſo the Apoſtle tranſlateth it into Greeke, by two words, *diſobedi-
(or imperſequent) and gaineſaying*, Rom. 10. 21. from Eſay 65. 2. So here the Greeke expoundeth it, *diſobedi-
rebellious*] The Hebrew *Mer* ſignifieth one that changeth or turneth to the world, both in heart and action, and in particular turneth from and oppoſeth the word of God, as Deut. 1. 26. 43. and 9. 7. 23. 24. The Greeke here tranſlateth it *Contentious*. The inſtance of this rebellion is ſhewed in v. 30.

Verſ. 19. and his mother] both of them; ſo that one alone was not enough to cauſe him to be put to death. The Hebrew Doctours, as they are alwayes warie in caſes that concerne the taking away of any mans life; ſo in this above others, they ſet downe many and ſtrange limitations; as, firſt they reſtrain it to thoſe particular ſinners
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of gluttony and drunkenness, ver. 10. and that gluttony to bee eating of flesh only, and drunkenness with wine only. Also that the son is not to be put to death, unless he have stolen something from his father, and bought therewith flesh and wine for riot, & eaten and drunk it without his fathers leave, in a company that are all valine and vile persons. That a sonne only, not a daughter, is to be put to death by this Law, and hee not a little one, or a child, who is not within the rule or compass of the commandements; nor a man that is growne up, and is in his owne power. So that hee must be at least above twelve years of age. And if he be married three moneths, and his wife bee knowne to be with child, they free him also from this Law, because it is said a sonne, and not a father. Moreover, that the father and mother must bring this rebellious sonne first to the court of three Iudges, and there complain of his disobedience; bringing with them two witnesses of his health and gluttony: whereupon he is there beaten, as others are for the like crime; and this is that chastening in ver. 18. If he fall againe to steale and riot, his father and mother bring him againe before the Magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother doe relent in pittie towards him, he is let goe. If hee flee away before sentence is gone out against him, and be afterward taken when he is in mans state (which they also judge by the haire on his face) hee is not put to death; but if hee scape away after sentence of condemnation, he is stoned to death whensoever hee is taken. If his father be willing to bring him to the Magistrate, and the mother not, or the mother willing, & the father not; he is not to be judged as a rebellious sonne. If either parent have lost their hand, or be lame, or be dumbe, or blind, or deafe, the sonne passeth not under this condemnation; for it is said, they must lay hold on him, and bring him, and must say, this our sonne, &c. he obeys not our voice, &c. These, and the like cautions, are noted by Maimony in treat. of Rebels, chap. 7. and in the Bab. Talmud. in Sanhedrin, chap. 8. but they have not all of them found ground from the Scripture. Howbeit if any (on be by any of these exceptions saved, that he die not as a rebellious son, yet is he under all other punishments which the Magistrates inflict on other riotours, and like malefactors.

the gate of his place [that is, the gate of the place where he dwelt, at which gate the Magistrates used to sit, Deut. 22.15. and 25.7. So the Chaldees here translateth, *the gate of the judgement-hall of his place.*

Ver. 20. *agustion*] or riotour, devourer: in Hebrew *Zol*, which hath the signification of violence, Jer. 15.19. The Chaldees addeth, *a glutton* (or riotous eater) of flesh, and a riotous drinker of wine; which words seeme also to be understood in the Hebrew, and are so expressed in Prov. 23.20. *Be not amongst riotous drinkers of wine, amongst riotous eaters of flesh: for the riotous drinker, and the riotous eater (or glutton) shall come to poverty.* Where

in the latter sentence, the words *flesh and wine* are omitted, as here they are in Moses. And to these two, *flesh and wine*, the Hebrewes doe retrain this law, as before is noted: but oft times such things are named for an instance, and doe imply all other of like sort.

Ver. 21. *and he shall die*] or, *that bee die*. The finnes of riot and drunkenness were not by Moses Law punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his sin, and for which hee was to die, when other drunkards escaped with lighter punishment. Hereupon Solomon uttered his parable, *Hee that keepeth the Law, is a wise sonne; but hee that is a companion of gluttons, shameeth his father*, Prov. 28.7. *all Israel shall heare*] The like is spoken of some other notorious malefactors, as Deut. 13.12. and 17.12. and 19.20. So in this case, the Hebrewes say, *The rebellious sonne must be proclaimed, and they publish by writings unto all Israel; In such a Court was stoned such an one, because hee was a stubborn and rebellious sonne.* Maimony treatise of Rebels, chapter 7. section 13.

Ver. 22. *worthy of death*] Hebr. *of the judgement of death*; which the Chaldees well expoundeth, *desert of judgement to be killed.* *and thou hang him*] The Hebrewes understand not this of putting him to death by hanging, but of hanging a man up after he was stoned to death, which was done with more detestation of some heinous malefactors. Their words are; *We are commanded to hang the blasphemous, and the Idolater: and a man is hanged, but not a woman.* After they are stoned to death, they fasten a peece of timber in the earth, and out of it there cometh a peece of wood; then they tie both his hands one to another, and hang them where unto the feeting of the Sunne, and let him downe out of hand; and if hee abide all night, it is a transgression, Deut. 21.23. And we are commanded to burie all that are killed by the Iudges, the same day that they are killed. They may not be hanged on a tree that groweth oute ground, but on that which hath bene plucked up; that there may not need any cutting of it downe for the tree that he is hanged on is to be buried with him, that there be no evil memoriall of him, for men to say, this is the tree whereon such a man was hanged. And so the place wherewith the stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith hee is strangled, they all are buried. Maimony in Sanhedrin, chap. 15. sec. 6. &c. In the Scripture we have examples of Rechab and Baanah, who for murdering Ithoboth, were by Davids commandement flaine, their hands & feet cut off, and they hanged up, 2 Sam. 4.12. where their hanging seemeth to be after their death: & so in others, as Ios. 10.26, which might also bee the case of the King of Ai, Ios. 8.29. and of those Idolaters in Num. 25.4. And the Scripture sheweth a double punishment for some heinous sins, as in Achans family, who were burned with fire, after they were stoned, Ios. 7.25. Among the Romans afterward they hanged or fastned them to the tree alive; and such was the death of our Lord Christ, who bare our

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sinnes in his owne body on the tree, 1 Pet. 2.24. Luke 23.33.~39.

Ver. 23. *burying*] in Greeke, *in any wise bury him*. This was also fulfilled in our Saviours body, which was buried the same day that he was hanged on tree, Ioh. 19.31.38.42. he that is hanged] to wit, on tree, as Gal. 3.13. This speech, as many other of like sort, is generally; therefore the Greeke translateth, *every one that is hanged on tree*; and that interpretation the Apostle alleageth in Gal. 3.13. *the curse*] that is, *curst*, as the Apostle expoundeth it (according to the Greeke version) Gal. 3.13. And here in the utmost rigour and severity of the Law God fore-signified the riches of his grace towards sinners in Christ, who redeemed us from the curse of the Law, being made a curse for us, as appeared in that he was hanged on the tree, Gal. 3.13. He was reckoned among the transgressors, Luke 22.37. and God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. 5.21. The Chaldees translateth, *For because hee sinned before the Lord, he is hanged.* *and thou shalt not defile the land*] or, as the Greeke translateth, *and the land shall not be defiled*: which might bee by the monument of Gods curse remaining upon it visibly. So the buriall was to abolish the curse from appearing in the Lords land. A figure of the fruit and effect of our Saviours buriall, whereby the rigour of the Law was declared to be satisfied, and all our sins defaced, and removed out of Gods sight, that they shall never be imputed unto us.



CHAP. XXII.

1 The Law for our brethren cattell strayed, or things lost. 5 the fox is to be distinguished by apparell. 6 The dambird is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes to be made upon the vesture. 13 The punishment of him that smothereth his wife. 20. 22. Of adultery. 25 of rape. 28 fornication. 30 incest.

1 Thou shalt not see thy brothers ox or his sheepe goe astray, and hide thy selfe from them; restoring thou shalt restore them unto thy brother. And if thy brother bee not nigh unto thee, or thou knowest him not, then thou shalt gather it into thine house, and it shall be with thee until thy brother seeke after it, and thou shalt restore it unto him. And so shalt thou doe with his asse, and so shalt thou doe with his raiment, and so shalt thou doe with every losse of thy brother, which shall be lost by him, and thou hast found it; thou maist not hidethy selfe.

4 Thou shalt not see thy brothers asse or his ox fallen in the way, & hide thy selfe from them: lifting thou shalt lift them up with him.

5 A mans ornament shall not be upon a woman, neither shall a man put on a womans garment; for every one that doth these things is an abomination to Jehovah thy God.

6 If a birds nest chance to be before thee in the way, in any tree, or on the ground, young ones, or egges, and the dam sitting upon the young, or upon the egges, thou shalt not take the dam with the young. Sending thou shalt fend away the dam, and the young thou shalt take unto thee, that it may be well with thee, and thou maist prolong thy daies.

8 When thou buildest a new house, then thou shalt make a battlement for thy roofoe, that thou put not bloods in thine house, if any falling fall from it.

9 Thou shalt not sow thy vineyard with divers kinds, lest the full-ripe fruit, the seed which thou hast sown, and the revenue of the vineyard be defiled.

10 Thou shalt not plow with an ox and an asse together. Thou shalt not wear linswoollic, wool and flax together.

11 Fringes shalt thou make unto thee, upon the foure skirts of thy vesture which thou coverest thee withall.

13 If a man take a wife, and goe in unto her, and hate her, And lay against her occasions of speech, and bring forth upon her an evil name, and say, I tooke this woman, and I came nigh unto her, and I found her not to have virginity: Then shall the father of the damocell, and her mother, take and bring forth the virginity of the damocell unto the Elders of the cite, in the gate. And the father of the damocell shall say unto the Elders, I gave my daughter unto this man to wife, & he hated her. And loe, hee hath laid against her occasions of speech, saying, I found not thy daughter to have virginity; & this is my daughters virginity; and they shall spread the cloth before the Elders of the cite. And the Elders of that cite shall take the man, and shall chastise him.

19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damocell, because hee hath brought forth an evil name upon a Virgin of Israel, and shee shall be his to wife; hee may not send her away all his dayes. But if this word bee true, and virginity be

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21 not found for the damofell. Then they shall bring out the damofell unto the doore of her fathers houle, and the men of her cite shall stone her with stones, and she shall die, because she hath done folly in Israel, to commit whoredome in her fathers houle: and thou shalt put away evil from the midst of thee.

22 If a man bee found lying with a woman married to an husband, then they shall die, even both of them; the man that lieth with the woman, and the woman: and thou shalt put away evil from Israel.

23 If there be a damofell a virgin betrothed to a man, and a man find her in the cite, and lie with her: Then yee shall bring out both of them unto the gate of that cite, and yee shall stone them with stones, and they shall die; the damofell because she cried not out in the cite, and the man because hee hath humbled his neighbours wife: and thou shalt put away evil from the midst of thee.

25 And if in the field a man doe find a betrothed damofell, and the man take strong hold on her, and lie with her, then the man that lay with her shall die, hee onely. But unto the damofell thou shalt not doe any thing: there is in the damofell no sinne of death: for as when a man riseth against his neighbour, and killeth him in soule, so is this matter. For he found her in the field; the betrothed damofell cried out, and there was none to save her.

28 If a man find a damofell a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: Then the man that lieth with her shall give unto the damofels father fifty shekels of silver, and she shall be his to wife, because hee hath humbled her: he may not send her away all his daies.

30 A man shall not take his fathers wife, nor discover his fathers skirt.

Annotations.

1 **Thy brothers axe**] yea though it be thine enemies, Exod. 23. 4. **goe astray**] Hebr. driven away, or thrust out of the way, by any means of themselves, or others: as by a dog, hunted from the focke or fold, and the like. The Greeke and Chaldean translate, *erring in way, and going astray*. See the notes on Deut. 4. 19 This dutie required towards beasts, is much more towards men; as God applieth the similitude in Ezek. 34. 4. 16. And as we all were like sheepe going astray, 1 Pet. 2. 25, so are wee daily subject to stray from the truth,

and have need one of anothers helpe; whereupon it is said, *Brethren, if any of you doe erre (or goe astray) from the truth, and one convert him, let him know, that hee which converteth the sinner from the error of his way, shall save a soule from death, and shall bide a multitude of sinners*, Jam. 5. 19-20. **shall thy selfe**] that is, with-hold this helpe: the Greeke translatheth it, *wink at*, that is, neglect, or not regard: See Levit. 20. 4. **restoring, &c.**] that is, thou shalt in any case restore, or, bring againe. So here are two precepts; a prohibition to hide, and a commandment to restore: and thus the Hebrewes observe a double finne in them that breake this Law, and sometimes a treble. *He that seeth a lost thing of any Israelites, and hideth himselfe from it, and letteth it alone, transgresseth this prohibition: THOU SHALT NOT HIDE THY SELFE FROM THEM; and breakest this commandment, THOU SHALT RESTORE, &c.* If hee take the lost thing, and restore it, hee breaketh the commandment (THOU SHALT RESTORE) and transgresseth against two prohibitions, against THOU MAIST NOT HIDE THY SELFE, (Deut. 22. 3.) and against THOU SHALT NOT ROB, (Levit. 19. 13.) Although the owner of the lost thing be a wicked man, &c. wee are commanded to restore his lost thing to him. If hee have refused it, and it be fled away againe, though on a hundred times, hee is bound to restore it; for it is written, *RESTORING THOU SHALT RESTORE THEM*. Maimony in Misneh. com. 4. treatise of Robbery and losse, chap. 11. sect. 1. 2. 14. **unto thy brother**] either to his owne hands, or to the place where it was and should be. For, if he see a beast that is fled out of the fold, and he returneth it into the place thereof, let hee hath kept this commandment; and there is no need to make it knowne unto the owner, saith Maimony ibidem, chap. 11. sect. 16.

Verf. 2. gather it] that is, take it in. **into thine house**] Hebr. into the midst of thine house; whereby is meant within the same, as the phrase often significth: See the notes on Gen. 2. 9. But this teacheth a care to keepe it safe. **seeke after it**] That be that found it, is also to use means that the owner may know of it; and the Hebrewes say, *Hee is bound to cry it, and make it knowne, saying, Who so hath lost such a kind of thing, let him come and give the signes of it, and he shall have it.* At the first, who so hath found any thing, crieth in three times. After the last time, within seven daies hee crieth in the fourth time. If the owner come not, the thing found is to be left with him that found it, and if in all that time it be stolen, or lost, hee is bound to make satisfaction; but if it be gotten by violence, hee is free. For hee that keepeth a lost thing, is as hee that keepeth for hire, &c. [whereof see the Annotations on Exod. 22. 10.] And hee must have care that the thing be not married, or perished. If it be a living thing which hee must give good unto; if it be a working (beast) as an horse, affe, &c. hee may put them to labour twice manner from the day that hee found them, or let them out for hire, and save their hire, and give them food; and

and if the hire be more worth than their food, the overplus is the owners, &c. Afterwards they are sold by the Magistrate. Maim. treat. of Robbery and losse, chap. 13. sect. 1. &c.

3 **Verf. 3. very lesse**] that is, every lost thing: and by like proportion, a man is to keepe his neighbours goods from losse or perishing; as, *Hee that seeth the water to overflow, and it cometh to overflow his neighbours house, or his field, hee is bound to stop the fumes, &c.* Maimony treat. of Robbery and losse, chap. 11. sect. 20. **which shall be lost**] Hence the Hebrewes observe, that if a man will lose his goods willingly, men are not layd unto him. *As, if hee put his beast into a stable which hath no doore, and hee locketh it not, and so it goeth away. If hee cast his purse into a place common for all, and goeth his way, or any the like, loe hee loseth his goods willingly. And though it be not lawfull for him that seeth this thing, to take it for himselfe, hee is not bound to bring it againe (to the owner) for it is said, WHICH SHALL BEE LOST, to put a difference from him that loseth unwillingly.* Maimony ibidem, chap. 11. sect. 11.

thou maist not] that is, it is not lawfull to hide thy selfe, or, to let it alone. Here they put some exceptions, as they say, *A Priest that seeth a bit thing in a place of buriall, must not deale himselfe to returne it againe, because when hee keepeth one commandment of restoring the lost thing, hee breaketh another commandment which saith, THET SHALL BEE HOLY* (Levit. 21. 6.) and transgresseth a prohibition, *HEE SHALL NOT DEFILE HIMSELFE, &c.* (Levit. 21. 4.) and a commandment doth not put away (or cause a man to transgress) a prohibition and a commandment. On the contrary, if one see a thing lost, and his father fly unto him, *Returne it not, hee must restore it, and not obey him: for if hee obey his father, hee is found at the time when hee keepeth this commandment, HONOR THY FATHER*, that hee breakest this commandment, *THOU SHALT RESTORE IT; and transgresseth this prohibition, THOU MAIST NOT HIDE THY SELFE*. Maim. ibidem, c. 11. f. 18. 19.

4 **Verf. 4. thy brothers affe**] in Exod. 23. 5. he saith, *thine haters affe*; that men should not thinke these Lawes bindes us to doe good unto our friends onely. So our Saviour saith, *Love your enemies*, do that to them that hate you, Matt. 5. 44. **fallen**] that is, hing under his burden. Exod. 23. 5. So fallen, was used before for hing, Deut. 21. 1. Though here it may be taken more generally, and bide thy selfe] that is, forbear to helpe him up, Exod. 23. 5. **lifting, &c.**] for, raising thou shalt raise them up, that is, helpe to doe it, in any case, though it be againe and againe. This the Hebrewes understand to be another commandment from that in Exod. 23. 5. which they open thus; *Who so meeteth with his neighbour in the way, and his beast hing under a burden, &c. hee is commanded to unloose it from upon him; and this is commanded to be done, in Exod. 23. 5. And hee must not unloose it, and leave him presently and goe his way, but must lift it up with him, and againe lay the burden upon him*, Deuteronomie. 22. 4. **this is another commandment.** And if he leave him pre-

sently, and doe not unloose it off him, nor load him, he breaketh a commandment which ought to be done, and transgresseth in that which ought not to be done; as it is said, *THOU SHALT NOT SEETH BROTHERS ASSE, &c.* If when hee is unloosed, and laden againe, hee fall againe, hee is bound to helpe him up another time, yea though it be an hundred times; for it is written, *HELPING THOU SHALT HELPE VPP, LIFTING THOU SHALT LIFT VPP*. Therefore hee must goe a mile backe with him, unless the owner say, *I have need of thee*. Maimony treat. of Murder, chap. 3. sect. 1. &c.

Verf. 5. A man ornaments] or instrument, apparel, dress. The Hebrew Cli is a general word for all instruments, vessels, ornaments, whatsoever; and here for all apparel and furniture whatsoever a man putteth on him, in time of peace, or of war: and so the Chaldean translatheth it *armor, or weapons*, which is also forbidden a woman to weare. And this precept concerneth natural honesty and seemeliness, which hath perpetual equity, Cor. 11. 4. 5. 6. 14. And it is to prevent many evils which may arise if men and women should be clad alike. It is probable also, that the law was given in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived:) for humane Writers testify that the Egyptian women did goe abroad & use merchandise, &c. & the men did weave within the houles, Herodot. in Euterpe. The Hebrewes explaine it thus, *A woman may not put on a mans ornament, as to put a miter, or an helmet on her head, or to put on an habergowne, or the like, or to pull her head like a man. Neither may a man put on a womans ornaments, as coloured garments, or golden Jewels, in the place where men use not to weare such Jewels, but women onely: all, according to the custome of the country (wherein they live). A man that putteth on a womans attire, and a woman that putteth on a mans, is to be beaten (by the Magistrate.) Maim. treat. of Idolatry, chap. 1. sectum 10. The attire of the body spiritually significth the ornaments of the minde, Psal. 132. 9. 16. Rev. 3. 18. so men should not change their nature, to become effeminate; as the Egyptians and Babylonians are threatened to be like women, Esay 19. 16. Ier. 50. 37. and 51. 30. And in the Churches women are to be silent, and not speake as men, 1 Cor. 14. 34. *I suffer not a woman to teach, nor to usurpe authoritie over the man, but to be in silence, 1 Tim. 2. 12.* **abomination to Iehovah**] Hebr. the abomination of Iehovah, that is, abhorred of him, which the Chaldean expoundeth, *an abomination before the LORD*.*

Verf. 6. chance to be] that is, if hee unawares shall meet with it, or lightest upon it. So the Greeke translatheth, *If thou meetest with a birds nest before thyface, or on the ground*] or in any other place, as on the water, or the like; for these are put but for an instance, because usually birds nestle either on trees, or on the ground. So the Hebrewes expound it: *He that findeth a nest upon the waters, or on the backe of any living creature, is bound to let the damme goe. The young or the egges are not men-*

ward, neither the tree or ground, but that the Scripture speaketh by an instance. Maimony tom. 2. in Shechithah, chap. 13. sect. 17. *the damme* Hebr. the mallow: to after, *for some for young ones*; which names the Scripture giveth to all living things; and the Greeke and Chaldee keep the Hebrew phrase, *mother and children*. The Hebrewes understand this precisely of the damme or female only, and say, *A male that is found sitting upon a nest, is free from being fow away*; (that is, a man is not bound to let it goe:) Maim. ibidem, sect. 10. *thou shalt not take* [it], and kill, for that is chiefly here intended. *He that taketh the damme with the young, and killeth her, the fesh is lawfull to be eaten but he is to be beaten for killing the damme*. And so if she die before hee let her goe, he is to be beaten: but if hee let her goe after hee hath taken her, he is free. Maimony in Shechithah, chap. 13. sect. 1. Compare herewith the Law in Levit. 22. 28. *Whether it be Cow or Ewe, ye shall not kill it and her young which in me dye*.

7. Ver. 7. *Sending thou shalt send* [that is, in any wife send away (or let goe.) the damme. This shewed the strictness of the precept, which also must be done willingly, upon the former penaltie. For every prohibition, after which commeth a precept affirmative, a man is bound to performe the precept concerning it; and if hee performe it not, he is to be beaten. *If one come and snatch the damme out of his hand, and send her away, or if she escape away from under his hand against his will, he is to be beaten; for till hee send her away of himselfe, hee performeth not the precept concerning her*. If hee take the damme, and clip her wings, that shee cannot fly, and then send her away, he is to be chastised with stripes; and hee must escape her by him self her wings be grown, and then send her away. And if shee die before, or be left, hee is to be beaten, for hee hath not performed the commandment. *If hee send her away and shee come againe, hee must send her away againe, though it be foure or five times; for it is said, SENDING THOU SHALT SEND HER AWAY*. If one say, I will take the damme, and send away the young, hee is bound to send away the damme. The sending away of the damme is not in use, save for cleane birds, &c. Maimony in Shechithah, chap. 13. sect. 2. 3. 4. 6. 8. *It is unlawful to take the damme with the young, though it be to cleane a Laper with them, which is a thing commandd, (Levit. 14. 4.) and if hee take her hee is bound to send her away: for a commandment is not of force to disannull a prohibition and a commandment; but a commandment and a prohibition doe disannull a commandment*. Ibidem, section 19. God by this Law teacheth us mercy and pietie; (as it is noted for barbarous cruelty, when the mother is killed with the children, Hof. 10. 14. Gen. 34. 11.) therefore when the bird is hatching her eggs, or cherishing her young, shee may not be killed. And as the Hebrewes say, *If shee were sitting but upon one young, or one ewe, a man was bound to send her away*: howbeit, that if shee were taken from the nest by hunting, it was lawfull: the Law forbiddeth not face to hunt (or take) her when shee cannot flee away (for affection to) her young which

shee hatcheth; as it is said, *AND THE DAM SITTING UPON THE YOUNG*, &c. Maimony in Shechithah, chap. 13. sect. 16. 7. And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, *Thou shalt not mow all the oxe*, Deut. 25. 4. the Apostle sheweth it to be written for our sakes, 1 Cor. 9. 9. 10. So the Hebrewes here say, This is to lead us unto mercy, and to take out of our hearts crueltye and the like (affectiones), not that the intent of the commandment is to rewe compassion unto birds, &c. but to mankind. R. Menachem on Deut. 25. 7. tol. 2. 10. *prolong thy dayes*] The like blessing is promised to them that honour father and mother, Deut. 5. 16. the Hebrewes account that one of the great commandments; and this of the bird they count the least of all in Moses law: and yet such a promise is annexed herunto.

Ver. 8. *A new house*] to wit, a dwelling house; for so the Hebrewes explaine it. *It is commanded to make a battlement for the rooffe, if it be a dwelling house; but a barn, or a stable, or the like, a man is not bound concerning them*. Maimony treat. of Murder, chap. 11. sect. 1. *a battlement*] in Greeke, a crowne: which was to compass the rooffe of the house round about, to keep men from falling off. For in Israel the houses had flat roofes, on which men walked, 2 Sam. 11. 2. and from thence they called it spake to the people: whereupon Christ speaketh of preaching, and proclaiming upon the house tops, Matt. 10. 27. Luke 12. 3. *The height of the battlement might not be lesse than ten hand-breadths [six of which hand-breadths made a cubic] and in woe to be strong, that a man might lean thereon, and not fall*. Maimony treatise of Murder, chap. 11. sect. 3. *thou shalt not put nor*], or, and thou shalt not put blouds, which the Greeke translateth, and thou shalt not make man-slaughter in thy house; and the Chaldee, for bloud, faith guilt of murder; and the word blouds often signifieth: see Gen. 4. 10. By this it appeareth, that all other occasions of bloud-shed were to be prevented in other places, as well as on house-tops. Which the Hebrewes declare thus; *Whether it be the house top, or any other thing, wherein there is danger and likelihood that a man may fall and dye; and if a man have a pit or Well in his yard, have it water in it, or not, hee is bound to make a fence about it ten hand-breadths high, or to make a cover over it, that no man fall therein and die. And so any stumbling blocke whereby there is danger of life, a man is commanded to remove the same, and to be aware thereof, and to give warning of the thing very heedfully. Otherwise if he remove them not, but leave stumbling blockes that may bring into danger, hee breaketh a commandment, and transgresseth this prohibition, of PVTYTING BLOYD D.S. Maimony treat. of Murder, chap. 11. sect. 4.*

Ver. 9. *thy vineyard*] nor any other field, Levit. 19. 19. *divers kinds*] or mixtures, as wheat, and barley together, or the like. See the Annotations on Levit. 19. 19. The Hebrewes divide seeds into three sorts. The first of them is called T'ebah, (Reverme,) and it comprehendeth the five kinds of graine, Wheat

Wheat, Rye, Barley, Foxe-eare-barley, and Oats. The second of them is called Ketamim (puls) and it comprehendeth all seeds which are eaten of men, besides the Reverme (storeseed) as Beanes, Pease, Lentilles, Millet, Rice, &c. and such like. The third of them are called Garden seeds; and they are all other seeds which are not meet for mans meat, but the fruit of the seed is mans meat: as the seed of Onions, and of Garlicke, and of Rapes, and such like. And flux seed is comprehendd under the generall of garden seed. And all the seeds when they are growne up, and all the while the seed is not discerned, are called Herbs. Maimony tom. 3. in Kilajim, chap. 1. sect. 8. Now of this Law concerning vineyards they write thus; *Nothing is forbidden by the name of divers kinds in the vineyard, but the kinds of the reverme (of corne) and the kinds of herbs only: other kinds of seeds are lawfull to be sown in the vineyard, and I need not say other trees. It is unlawful to sow herbs or corne by the vines sides, or to plant a vine by the side of herbs or corne. Whether a man plant, or let them grow, when hee seeth divers kinds spring up in his vineyard, if hee leave them so, it is defiled*. Maimony, ibidem, chap. 5. sect. 6. 7. 8. *the full-ripe fruit* Hebr. the subesse (or plenty) which the Greeke translateth here, the fruit: elsewhere the first-fruits: see Exod. 22. 29. and Numb. 18. 27. By the Hebrewes, a vineyard whiles the grapes were unripe, was not defiled: and unripe grapes were lawfull for use. Maim. in Kilajim, chap. 5. sect. 14. *the seed*] the Greeke addeth, and the seed, which thou shalt sow with the fruit of thy vineyard. Others understand, the fruit of the seed. and the reverme, or, income, increase. The Scripture useth this word for the increase of the corne or floore, and of the vine or winepresse, Numb. 11. 30. So it may be taken here, for either, or for both of them; for both were defiled. The Hebrewes apply this word to the five kinds of graine fore-noted, and unto them also when they are eared, and before they be thrashed: as in another place they say, *The five kinds, namely Wheat, Barley, Eye, Foxe-eare-barley, and Oats, these five when they are eared, are called T'ebah (Reverme) in every place; after that they be thrashed and winnowed, they are called Dagan (Corne or Graine); and when they are ground, and their meale kneaded and baked, they are called Path (Bread)*. Maimony tom. 1. treat. of Blessings, chap. 3. sect. 1. *be defiled*] or, be sanctified, as the Hebrew word properly and usually signifieth; and so the Greeke translateth, that it be not sanctified. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as, Bane to bleffe, is used for Cursing or Blaspheming, 1 King. 21. 10. 13. Chafid is Pietie and Impietie, Lev. 20. 17. So this word here is by the Chaldee paraphrast translated defiled; and by the other Hebrewes elsewhere so expounded. *The divers kinds (or mixtures) of the vineyard, as any of the sorts of corne, or sorts of herbs that are sowne with a vine, whether an Israelite sown them, or an heathen, &c. both of them are unlawfull to be eaten, or put to*

any use (or profit) as it is written, (in Deut. 22. 9.) *LEST IT BE DEFILED*, &c. as if hee should say, *left both of them be made abominable and unlawfull*. And who eateth ought of the mixtures of a vineyard, either of the berries, or of the Grapes, is to be beaten by the Law. Maimony tom. 2. treat. of Forbidden meats, chap. 10. sect. 6. 7. The same Author in tom. 3. treat. Kilajim, Chap. 5. layeth downe also these canons: *He that soweth two kinds of corne, or two kinds of herbs, with the seed of the vineyard, he is to be beaten; once for this, Thou shalt not sow thy field with divers kinds, (Levit. 19. 19.) and againe for this, Thou shalt not sow thy vineyard with divers kinds, (Deut. 22. 9.) A man is not to be beaten for sowing divers kinds in the vineyard, so will be sown within the land of Israel; &c. But our Doctors have forbidden to sow divers kinds in the vineyard, though out of the land, because the divers kinds in the vineyard are weighty; for if they be sown within the land of Israel, they are unlawfull to be used: and seeing they are unlawfull for any use within the land, they are unlawfull to be sown without the land. It is unlawfull to sow herbs or corne by a vines side, or to plant a vine-tree by herbs or by corne; and if a man doe so, though he is not to be beaten, yet both of them are defiled, and so to be put to any use, either the herbe, or the corne, or the vine, yet they burne them both, as it is written, *LEST THE FULL-RIPE FRUIT BE DEFILED*: though it be the frum of the corne, or the wood of the Vine-tree, they are unlawfull for any use, but they burne them; neither may they be sown in an Oven, or a cauldron, or boile any thing with them when they burne them. These and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the vineyard exceed the mixtures of the field, which they thinke might be used and eaten, though it was sin to sow them, as is noted on Levit. 19. 19. This Law, with other such like, was typical, and pertained to the rudiments of Moses Law: where by it seemeth unto me, God taught them the simple and sincere estate of his Church. For in myterie, the vineyard of the Lord of hosts was the house of Israel, and the men of Judah the plant of his pleasures, Elay 5. 7. and hee planted them a mobile vine, wholly a right (or true) seed, though they turned into degenerate branches of a strange vine unto him, Jer. 2. 21. Now also the Church is a vineyard, Christ himselfe the vine, and we the branches, Joh. 15. 1. 5. and this vineyard God would not have sown with divers kinds, or mixed with the prophane and unbelievers, lett all be defiled, 2 Cor. 6. 14. 18. Mat. 3. 7. 10. Rev. 21. 24. 27.*

Verfe 10. *with an oxe and an asse*] the oxe was a cleane beast, the asse an uncleane: the Hebrews understand this law generally; plowing, for all worke; and the oxe and the asse, for all cleane and uncleane beasts together. *Whoever dith worke with two kinds of cattell or beasts together, and the one of them is of a cleane kinde, and the other of an uncleane, hee he is to be beaten in every place*. Deuteronomie 22. 10. *Whether he plow, or sow, or drive a wagon or a stone with them together, &c. he is to be beaten*. And

And whether it be oxe and asse, or any two kinds, whether one is unclean and the other cleane, either of cattell, as a swine and a fowle; or of wilde beastes, as a wilde oxe and an Elephant; or beasts with cattell, as a dogge with a goat, or the like; for any of these he is by the Law to be beaten. If a woman be dravne with beasts of divers kinds, so that she sitteth on the wagon is to be beaten: and if one sit on the wagon, and another guide it, they are both beaten; yea though they be an hundred that guide it, they are all beaten. It is lawfull to doe worke with a man and a beast together: for the Law saith, **WITH AN OXE AND AN ASSE**; it saith not, with a man and an asse, or with a man and an oxe. A cleane beast that is become polluted (or unclean) for sacrifice, though it be true one body, yet the Scripture maketh it as two bodies, for that it was a body, and was made as body and as profane mixed together; and this beast is found as a cleane beast with an unclean beast mixed in one; as it is said (in Leviticus 27. 11.) **IF IT BE AN UNCLEAN BEAST, OF WHICH THEY DOE NOT OFFER A SACRIFICE TO THE LORD:** we have bene taught, that this is not spoken but of beasts disabled for a sacrifice. Therefore he that ploweth with an oxe disabled for sacrifice is to be beaten as for mixed kinds; but this prohibition is come by tradition. Maimony in *Killajim*, chap. 9. sect. 7. -11. This Law was also typicall, and bindeth not us now, according to the letter, but figured out the Ministers in the Church, as did the one that treadeth out the corn, which might not be muzzled, Deuteronomie 25. compared with 1 Corinthians 9. 8, 9, -11. 1 Timothy. 5. 17. & 4. 18. These in the Lords plow, (that is, in the ministry of his word, Luke 9. 62.) must not be mixed of cleane and unclean, of the servants of Christ and of Antichrist, 2 Corinthians 6. 14, 15.

Verfe 11. *inseparabilis* in Hebrew, *Shagnatnez*, expounded in Greeke, *Kibkila*, which significeth things adulterate, or impurely mixed. Moses explaineth it after, saying, *wooll and flaxe together*, unto which only the Hebrews reſtraine it, as is more largely noted on Levit. 19. 19. This Law was also figurative: the garments of the Saints are principally Christ himselfe, as it is written, *Put ye on the Lord Iesus Christ*, Rom. 13. 14. he hath given unto his Church, that she should be arrayed in fine linnen, cleane and bright, which is the righteousness of the Saints, Revelat. 19. 8. that we may be found in him, not having our owne justice (or righteousness) which is of the Law, but that which is through the faith of Christ; the righteousness of God by faith, Phil. 3. 9. There are also other vertues and graces of the Spirit, wherewith the faithfull are adorned, which are good works, 1 Timothy. 2. 9, 10. 1 Pet. 3. 4. but in the case of our justification before God, these may not be mixed together, for a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal. 3. 16. And as by the letter of this Law, in the Hebrews account, one shreed of wooll in a linnen garment, or one linnen shreed in a woollen garment, made it unlawful, (as is noted on Lev. 19. 19.) though linnen or woollen garments were worne severally: so justification by faith

in Christ, and by our owne good workes, are so opposite, as that they cannot agree together in one man by any manner of mixture, in the case of justification before God; but, *if it be by grace, then it is, no more of workes; otherwise grace is no more grace; and if it be of workes, then it is no more grace, otherwise work is no more work*, Romans 11. 6. Galathians 3. 10. *wooll and flaxe* [that is, woollen and linnen together, which the Greeke translatheth, in the same: the Chaldee, *wooll and flaxe yigned* (or mixed) together.

Verfe 12. *Fringes* in Hebrew *Gedilim*, which elsewhere is translated, *wreathes*, in 1 King. 7. 17. and the wreathes spoken of in Exod. 28. 24. and the ropes (or cords) in Judg. 16. 11, 12. are by the Chaldee translatheth, *Gedilim*: and the Greeke here expoundeth it *Serpas*, that is, *wreathes*, or cords: for they were twisted threads or thimbles, which hung upon their garments. *Moses* called them before *Tzitzith*, Num. 15. 38. of the *lookes* of haire like which they did hang. These are the same, though called here by another name; and the Chaldee translatheth both *Tzitzith* and *Gedilim*, by the word *Crispedim*, which is borrowed of the Greeke *Crispada*, which name the holy Ghost giveth to these *Fringes*, in Mat. 23. 5. where Christ blameth the Pharisees hypocrite for making their *Phylacteries* broad, and (*crispada*) the *fringes* of their garments large. The making of these by the Jews, is shewed on Num. 15. 38, &c. Here *Moses* having repeated the mysteries concerning the Church, in ver. 9. of the ministerie, in ver. 10. and of the doctrine, in verfe 11. addeth to them this law of the *fringer*, which were signes annexed to the word, and visible tokens, for them to looke upon, and remember all the commandments of the Lord, and doe them, and be holy unto their God, Numbers 15. 39, 40. See more in the Annotations on that place.

Verfe 13. *take a wife* [that is, marry her: for the taking is after the betrothing or espousals, Mat. 1. 18, 20. And before marriage, the betrothed persons might not come together, as the equitie of this Law following sheweth. So by the Hebrews: *The spouse is to be refrained from her husband, by the doctrine of the Scribes, all the while she is in her fathers house: and be that leaveth with his spouse in his fathers house, is to be chastised with stripes*. Maimony treat. of *Wives*, chap. 10. sect. 1. After in the same place he sheweth him the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God, in an assembly of ten men at the least, and with a dowrie bill which the Scrivener wrote, and the bridegroom paid for, whereby he endowed his spouse, if she were a virgin with two hundred dinars [that is, fifty shekels] and if she had bene married before, with 100. dinars, [that is, 25. shekels] and this was called the root (or principal) of the dowrie: the dowrie might not be lesse, but more (so much as he would, though it were to a talent of gold. After the dowrie bill was confirmed by witnesses, the bridegroom went with his spouse into the privy chamber, (or closet, such as is mentioned in

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Joel

Joel 2. 16.) and this was the confirmation of the marriage. And who so married a virgin was to rejoyce with her seven dayes, (as Gen. 29. 27. Judg. 14. 10, 12.) and with a widow three dayes, not doing any worke those dayes, but eating, drinking, and rejoycing. *goe in* into the chamber, Judg. 15. 1. and by consequence, lie with her. The Greeke translatheth, *dwelt* (or *dwelt*) together with her: which word the Apostle useth, 1 Peter 3. 7. *be ye* [which] ought not to be towards any, least of all towards his wife, whom hee ought to love as his owne body; for no man ever yet hated his owne flesh, Ephes. 5. 28, 29.

Verfe 14. *lay against her* [or] put upon her. *occasions of speech* [or] of words, that is, of evil words: or, *pretences of words*, that is, pretended words, or pretended matters. So the Greeke translatheth, *pretended words*; they are such as have a colour and shew of truth, to excuse and hide his hatred: as long prayers were a *pretence* for the covetousnesse of the Pharisees, Matth. 23. 14. But *pretence* and *truth* are opposed in Phil. 1. 18. So here, and verfe 20. *bring forth* [whether before the parents and friends, or unto the Magistrates, accusing her before them. Some thinke this latter to be meant, and as the Hebrews describe it, when hee cometh unto the Court and saith, *I married this damsell, and I found her not to have virginity, and when I inquired into the matter, it was made knowne to me, that shee had played the whore under me, after I was betrothed to her, and these are my witnesses that she played the whore before them. And the Judges shall heare the words of the witnesses, and examine their testimony: if the thing be found true, she is to be stoned*. Maimony tom. 2. in Nagnarah behulah, chap. 3. f. 6. But by this order of the text, the former seemeth as probable. *to have virginity* [Hebr. *I found not to her virginity*. The Greeke thus; and *counting unto her, I found not her virginity*.

Verfe 15. *the father* [to whom the injury extended, if shee were falsely defamed, or if shee had played the whore, verfe 21. and to whom the defence of the daughter did most fitly appertaine. of the damsell] The word Nagnarah (damsell) is properly a maid marriageable, which of the Hebrews is reckoned after twelve yeeres of age: before that age she is called a *little one* or *child*, and after also, if she have not signes that she is marriageable [such as are mentioned in Ezek. 16. 7.] After those signes she is called Nagnarah (a damsell), till fix moneths compleat, and no longer: from that day and forward, she is called *Bogereth*. Maimony treat. of *Wives*, chap. 4. sect. 1. 3. Both these, Nagnarah, (the damsell) and *Bogereth*, are subject to the punishment here appointed, if they be not found guilty. Maimony in Nagn. behulah, chap. 3. sect. 7. *the virginity* [that is, the signes of her virginity, in the cloth, verfe 17. and witnesses also, (as the Hebrews say), that they are so. the Elders] in Greeke, the *Senate*: that is, the Magistrates. This was the Senate of 23 Judges, for they were to put her to death if shee were guilty, y. 21. *They judge not this judgement but in the Court of three and twenty, because there is in*

the judgement of him that bringeth forth an evil name, the judgement of life and death; for if the thing be found as he saith, then she is killed. But he that saith a maid, Deut. 22. 28. and be it untruth, hee, Exod. 22. 16. they judge of them at all times, in the Court of three. Maimony in Nagnarah behulah, chap. 3. f. 2. 3. *the gate* [the Chaldee addeth, the gate of the judgement hall of the place.

Verfe 17. *occasions* [or, pretences; in Greeke, pretended words (or matters): as verfe 14. and this is] that is, these are the proofes, or the signes, is verfe 15. Hebr. these are the *virginities*, the cloth: wherein the signes were to be seen.

Verfe 18. *the man* [the husband of the damsell that is found to have accented his wife falsely, chastise him] in the Chaldee, *beat him*, which was the next punishment unto death. The Hebrews say: *If the father bring witnesses, which doe disprove the witnesses which the husband brought, and it be found that they be true witnesses a falsehood, then they are stoned [to death, according to the law, in Deut. 19. 18, 19] and if [the husband] is beaten, and amerced in an hundred shekels. And of this it is said (in verfe 17.) THESE ARE MY DAUGHTERS VIRGINITIES, these are the witnesses that disprove her husbands witnesses. If her husband againe bring other witnesses which doe disprove her fathers witnesses, then the damsell and her fathers witnesses are stoned, verfe 20. 21. Maimony in Nagn. behulah, chap. 3. sect. 6.*

Verfe 19. *amerced* [or multed; fine him, hundred shekels] the word *shekels* is added both in the Greeke and Chaldee versions, and usually is to be understood when the Hebrew nameth silver only: see the notes on Gen. 20. 16. where also it is shewed what a shekel was. An hundred shekels was the double dowrie of virgins: see after in verfe 29. *unto the father* [and if she were false, then hee gave them unto her selfe, faith Maimony in Nagn. behulah, chap. 3. sect. 1. a virgin of Israel] in Greeke, a virgin an *Israhelisse*. Hereupon the Hebrews say, that if she were an *Israhelisse* that was become a *Prophetesse*, or a *handmaiden* that had her freedom, &c. he that brought forth an evil name upon her, was free both from the mult, and from beating. They have also other like exceptions, which seeme not approveable, as, that if she were a girl under yeeres, or an ancient maid, that had past the flower of her age; though such maids for playing the whore after they were betrothed, were to die; yet the man that brought an evil name upon them, was free from the mult, and from beating. Maimony in Nagnarah, chap. 3. sect. 2. 8. *he may not* [or, he cannot find her away, to wit, by a bill of divorce, as other men were permitted to put away their wives, Deut. 24. 1. It is commanded by the Law, that the man on whom he hath brought an evil name, should abide under him for ever. Deuteronom. 22. 19. and if he put her away, he transgresseth against a prohibition, **H E M A Y N O T P U T H E R AWAY**, and he is to be compelled to take her againe. And if another doe first betray himselfe to her, or if she die, or if he be a priest, who may not take a divorced woman, (Levit. 21. 7.) then he is to be bea-

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learn for putting her away. Maimony in Nagarah, chap. 3. sect. 4. As it was a greater sinne for a man to defame his wife, than another person; so the punishment is greater: for they that defamed their neighbours were but beaten; but he that defamed his wife was beaten and anearced, and never suffered to put her away, which was permitted to other men, Deut. 24. 1. 2.

Verf. 20. *betrah*] to proved by certaine evidence, or by witnesses, as before is shewed; and agreeable to the Law, in Deut. 17. 4. 5. 6. For the Hebrews acknowledge, that those tokens might sometime be wanting in virgins, & yet they not defiled; and therefore the Iudges were to examine, whether her progenitors wanted their flours, or she herselfe had not had some great sickness, or other like accident, whereby those signes might faile. *Maimony* treat. of Wives, chap. 11. sect. 12.

21. Verf. 21. *her fathers house*] that where the sinne was done, there it might be punished. *folle*] in Chaldee, *ignominie*, which was not only evil in her, but a reproach to her father, and scandall to the whole Church: See the notes on Gen. 34. 7. where this phrase is first used. *whoredome* in *her fathers house*] (as the Hebrews thinke,) under her betrothed husband: for otherwise if her fault had bin done before she was betrothed, and it were knowne, she was not to die. Exod. 22. 16. 17. *This which is said* (in Deut. 22. 20.) *IF THIS WORD BE TRVY* H₂ *she shall be killed.* (is) when she hath committed whoredome after the betrothing before marriage: but before the betrothing, the Law hath already said of her, that she is free from any thing; and he that lay with her is bound to make recompence with goods only, whether he had enticed her or forced her. *Maimony* in Nagn. Bethulah, chap. 3. sect. 12. If this punishment were for her whoredome before she was betrothed; it sheweth Gods severity against such as deceive their husbands in such sort, and dishonoured their fathers house. So a Priest's daughter playing the whore, is said to *prophane her fathers*, Levit. 21. 8.

22. Verf. 22. *they shall die*] in Greeke, *ye shall kill them both*. The manner of their death was either by stoning, as may be gathered by Ioh. 8. 4. 5. or, as the Hebrews say, by strangling: see the Annotations on Levit. 20. 10.

23. Verf. 23. *betrothed*] or, *espoused*, which was, by mutual promise, in the presence of witnesses, before marriage. Matt. 1. 18. It might be done in Israel (as the Hebrews write) three ways; by a peece of money, or by a writing, or by copulation. By a peece of money, though it were but a farthing, or the worth thereof; and the man said, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then he wrote, be thou betrothed unto me, or the like, and he gave it her before witnesses: & it must be written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation, and then he said, loe thou shalt be betrothed unto me by this copulation, and so hee was united unto her before

two witnesses; and after copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might be any of these three ways, yet usually it was by a peece of money; & if they would, they might do it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit, the betrothing stood in force. And it was required, that they should beseech God, before the contract was made; as is shewed at large, by *Maimony* treat. of Wives, c. 3. and 10. & Ioh. Karo in Shulehan aruch, treat. of Eipoufals, chap. 1. *in the cite* or *towne*, or any place of resort of people, where they might cry out and be rescued. The cite is named for an instance, because therein are more of people.

Verf. 24. *she cried not*] as is presumed, because she was in the cite; and so consenting to the sin, she is guilty of death. The Hebrews say, *Whoever is then with in the city is certainly presumed that she was inticed, because she cried not out.* *unlesse witnesses do testify that she was forced; as that (the man) drew a sword at her, and said, If thou cry I will kill thee.* *Maimony* in Nagarah Bethulah, chap. 1. sect. 2. *humbled*] that is, *defiled*, as Gen. 34. 2. *neighbours wife*] she is the called after her betrothing as here, so in Gen. 29. 21. Matt. 1. 20.

Verf. 25. *in the field*] or any solitary place, where if she cry she cannot be heard: opposed to the cite, in verf. 23. *take strong hold* on her; as the Greeke translatheth, *force her*.

Verf. 26. *thou shalt not*] in Greeke, *ye shall not*, speaking to Israel. *any thing*] Hebr. *a word sinne of death*] that is, *sinne worthy of death.* *killeth him in soule*] that is, so as that hee taketh away his soule, or life. In Greeke, *killeth his soule*. *this matter*] Hebr. *this word*.

Verf. 27. *cried out*] as is presumed in charitie, unlesse the contrary be proved: as verse 24. *Whoever is then with in the field, it is certainly presumed that she was forced; and they judge her with the judgement of a woman forced, unlesse witnesses do testify that she lay with him willingly.* *Maimony* in Nagarah Bethulah, chap. 1. sect. 2. *none to save*] or *no favour*, that is, as the Greeke and Chaldee explaineth, *no helper or deliverer*.

V. 28. *lay hold on her*] the Gr. translatheth, *force her*. Herein this differeth from the law in Ex. 22. 16. 17. which was for such as consented being inticed.

Verf. 29. *to the damosels father*] or, to her selfe, if shee have no father. *Maimony* in Nagn. Bethulah, chap. 1. sect. 9. *shekels*] this word is added in the Chaldee and Greeke, as before in verse 19. And 50. *shekels*, as the Hebrews write, was the least dowrie that virgins might have, and is called in Exod. 22. 17. *the dowrie of virgins*; and was the weight of fifty shekels of fine silver. *Maimony* in Nagarah, ch. 1. sect. 1. and every shekel weighed 320 graines of barley, as is noted on Gen. 20. 16. & these fifty shekels were the mulst for lying with

with her only; and he that forced the maid was bound allo (as the Hebrews shew) to pay for her shame, and for her paine, and for her blot; and he that inticed a maid (as in Exod. 22. 16.) paid but three things, the forfeit of 50 shekels, and for her shame, and for her blot. The forfeit, that is alike for all; whether a man lie with the high Priests daughter, or with a strangers daughter, or bastards, the forfeit (or mulst) is fifty shekels; but the shame, and the blot, and the paine, are not alike for all, but determined by the Iudges according to the age and dignity of the damosell. The inticer payeth not the mulst, unlesse he doe not marrie her, (Exod. 22. 17.) he payeth only for the shame and blot; but he that forceth her payeth all foure out of hand. *Maimony* in Nagn. Bethulah, ch. 2. sect. 1. &c. See also the Annotations on Exod. 21. 19. *humbled*] or *afflicted*, that is, *defiled* her. And hence the Hebrews gather, that the man was to pay also for her paine, or smart, as is before noted. *not send her away*] not give her a bill of divorce, as other men might. Deut. 24. 1. See before on ver. 19. Here the Hebrews say; *If the high Priest force a maid, or intice her, he may not marry her, because he is commanded to take a virgin.* (Levit. 21. 13.) and at that time when he taketh this woman, she is not a virgin: and if he do taketh her, she is to goe out againe by bill (of divorce). If (another man) transgress, and send her away, they compell him to take her againe, and he is not beaten: but if the divorced woman dye, or be betrothed to another, before he take her againe; or if it were a Priest, that might not take a divorced woman, (Levit. 21. 7.) such a one is to be beaten, because he transgresseth against a prohibition [HE MAY NOT SEND HER AWAY] and he cannot fulfill the commandment concerning her, SHE SHALL BE HIS TO WIFE. *Maim. 1. in Nag. ch. 1. sect. 6. 7.*

Verf. 30. *not take*] to wife, much lesse abuse by whoredome or incest, his fathers wife: and by this one, all other incestuous marriages and copulations are forbidden; against which the Law is given at large in Lev. 18. See the Annotations there. *his fathers skir*] in Greeke, *his fathers covering*: So in Deut. 27. 20. where a curse is upon him that doth this. It meaneth the skir or covering which his father only might uncover, and not he. In Levit. 18. 7. it is called his *fathers nakednes*, in like sense.



CHAP. XXIII.

1 Who may or may not enter into the Congregation. 9 Uncleannesse to be avoided in the host. 15 Of the fugitive servant. 17 Against stillbirths. 18 abominable sacrifices. 19 and Ufurie. 20 Of Vowes. 24 What liberty a man had in his neighbours vineyard, or field.

1 HEE that is wounded in the stones, or hath his privie member cut off, shall not enter into the Church of Jehovah.

A bastard shall not enter into the Church of Jehovah; even to his tenth generation, he shall not enter into the Church of Jehovah.

An Ammonite or a Moabite shall not enter into the Church of Jehovah, even to his tenth generation, hee shall not enter into the Church of Jehovah for ever. Because that they met you not with bread and with water, in the way when yecame forth out of Egypt, and that he hired against thee Balaam the sonne of Beor, from Pethor of Mesopotamia, to curse thee. But Jehovah thy God would not hearken unto Balaam; and Jehovah thy God turned for thee the curse into a blessing, because Jehovah thy God loved thee. Thou shalt not seeke their peace, or their good all thy daies for ever.

Thou shalt not abhorre an Edomite, because he is thy brother; thou shalt not abhorre an Egyptian, because thou wast a stranger in his land. The sonnes which shall be borne unto them in the third generation, any of them shall enter into the Church of Jehovah.

When the campe goeth forth against thine enemies, then keepe thee from every evill thing. If there be in thee a man that is not cleane, by reason of an accident in the night, then shall hee goe forth out of the campe, hee shall not come in within the campe. But it shall be at the looking forth of the evening, hee shall bathe himselfe in water: and when the Sunne is gone downe, he shall come in within the campe.

And thou shalt have a place without the campe, and shalt goe forth thither without. And thou shalt have a paddel upon thy weapon; and it shall be when thou sittest downe without, then thou shalt digge therewith, and shalt turne backe and cover that which cometh from thee. For Jehovah thy God walketh in the midst of thy campe to deliver thee, and to give up thine enemies before thee, therefore thy campe shall be holy, that hee fee not in thee the uncleannesse of any thing, and turne away from after thee.

Thou shalt not deliver up a servant unto his master, which is escaped unto thee from his Master. He shall dwell with thee in the midst of thee, in the place which hee shall chuse, in one of thy gates, where it is good for him; thou shalt not vex him.

There shall not be a whore of the daughters

18 ters of Israel, neither shall there be a whore-monger of the sonnes of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Jehovah thy God, for any vow; for even both of them are abomination to Jehovah thy God.

19 Thou shalt not lend upon biting-usurie unto thy brother, usurie of money, usurie of meat, usury of any thing that is lent upon usurie. Unto a stranger thou shalt lend upon biting-usurie; but unto thy brother thou shalt not lend upon biting-usurie, that Jehovah thy God may bless thee in all that thou ferdest thine hand unto, in the land whither thou art going in to possess it.

21 When thou shalt vow a vow unto Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God requiring will require it of thee, and it would be sinne in thee.

22 And if thou shalt forebare to vow, it shall not be sinne in thee. That which is gone out of thy lips thou shalt keepe and doe, according as thou hast vowed unto Jehovah thy God, a voluntary offering which thou shalt spoken with thy mouth.

24 When thou comest into thy neighbours vineyard, then thou shalt eat grapes as thy soule desireth thy fill, but into the vessel thou shalt not put any.

25 When thou comest into the standing corne of thy neighbour, then thou shalt plucke the eares with thine hand; but thou shalt not move a sickle unto thy neighbours standing corne.

Annotations.

1 **Wounded in the stones** or, wounded in any of his stones; for the word is singular, and properly signifieth a bruising or crushing, applied here to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinewes, or whole member, or part thereof. The Greeke translatheth it *Thladias*, which signifieth one that hath his stones broken, or is gelded. This law the Hebrewes understand of such only as are wounded or gelded by the hand of man, not such as are so made of God. If the stones be cut out, or one of them, or if one of them be wounded, &c. the man is not allowable to enter into the Church of the Lord. Or if the sinewes of the sinews, or any of them, be cut or wounded, &c. he is not allowable. Alwaies provided that it be not by the hand of God, but be cut or wounded by man, or by dog, or by stone, or such like things. For, if he be lorn with his privy-member cut off, or wounded

in the stones, or be lorn without sinew, or through severe sickness, these members decay, or are like: he is allowable to enter into the Church, for all these are by the hand of God. It is unlawful to corrupt (or marre) the members of generation, either in man, or in beast, or in wilde beast, or in fowle, either unlawfully or cleane. And whosoever geldeth (or maketh an Eunuch) is to be beaten by the Law, yet though he geldeth after another hath gelded; as if one cutteth off the privie member, and another cometh and cutteth off the sinew, or pulleth them off, and another cometh and cutteth the sinewes of the sinew, &c. they are all beaten. *Mainmoy* tom. 2. in *Iffure biab*, chapter 16. section 6, 10. *privy-member*

either the yard, or stones, or any one, or part of them: for the Hebrew *Shophach* (which hath the name of shedding the seed) implicitly both: though by the Hebrews it is applied to the yard, or a part thereof. And so among the Turks at this day they make their Eunuchs by cutting off the privities: and the Greeke translatheth him that is cut, or, that hath (his privie member) cut off.

not enter) or, not come in into the Church (or in the congregation) of the Lord. That is, he shall not be admitted into the Common-wealth of Israel, either to minister, or beare office, or to take a wife of them, or the like. As it is said of the Priests, to come in (or enter) into the house of the Lord, that is, to minister, 1 Chron. 14. 29. and to goe out and come in before the people, 2 Chron. 1. 10. is expounded to judge the people, 1 King. 3. 9. It is also said of Solomon, he loved many strange women of the nations concerning which the LORD had said unto the sons of Israel, ye shall not go in (or enter) to them, neither shall they come in (or enter) unto you, 1 Kings 11. 1, 2. that is, as the Chaldees there expounded, not be mixed. So Jesus charged Israel, that they should not go in (or enter) in Chaldees, mix themselves) among the nations, Jol. 23. 7. and upon the reading of this Law to Israel returned from captivity, they separated from them all the mixed multitude, Nehem. 13. 1, 2, 3. And of this here the Hebrews say, He that is wounded in the sinew, or hath the privy-member cut off, if he marrie with a daughter of Israel, and lie with her, he is to be beaten, Deut. 23. 1. and it is unlawful for them to marrie women Proselytes, and bond-men that are made free: and though he be a Priest that is wounded in the sinew, he may take such a woman, because he is not in his bondswine, [that is, may not doe the Priests office, Lev. 21. 17, 21.] but be that is so wounded, may not marrie her that is a bastard. *Maim*. in *Iffure biab*, c. 16. l. 1, 2. This is to be understood of such, as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joining to the faith and religion of Israel, or entering into the Church in that respect: for that was lawful for all, Exo. 12. 48, 49. Num. 15. 14, 15. Howbeit some such strangers as were joynted to the Lord, yet remained after a sort separated from his people, as the complaint of such, and the Lords comfortable answer unto them, in Efa. 56. 3, 6, 7. sheweth.

And so for the Eunuchs in the same place, v. 3, 4, 5. The Hebrews say, Servants which are baptised in

the name of servitude, and doe take upon them the commandments which servants are bound unto, they goe out from the generalitie of heathens, but come not into the generalitie (or common state) of Israelites. Therefore a bond-woman is unlawful (to be married) to one that is free-borne, whether she be his owne bond-woman, or his neighbours; and who so goeth in to a bond-woman, is to be scourged by the Doctrine of the Scriber. Let, it is expressed in the Law, (Exodus 21. 4.) that a Master may give a Canaanitish bond-woman to his Hebrew servant, and she is lawful for him. *Mainmoy* in *Iffure biab*, chapter 12. section 11. See after on verse 3.

2 Verse 2. *Abstard* in Hebrew *Mamzer*, which meaneth one borne of a stranger, that is not a lawful wife: and so the Greeke translatheth it here, *Of an whore*: in Zacharie 9. 6. the Greeke hath *Allogene*, an Alien, or one of another generation. The Hebrews say, *The bastard* (*Mamzer*) spoken of in the Law, is he that cometh (or is borne) of any of the nakednesses (that is, the incestuous and unlawful copulations, forbidden in Leviticus 18.) except of her that is separated for uncleanness, (Leviticus 18. 19.) for he that is borne of her is blotted, but is not a bastard: but who so goeth into the other nakednesses (or unlawfull copulations) whether by force, or willingly, presumptuously, or ignorantly, begetteth a bastard. And whether they be males or females, they are forbidden (to enter into the Church) for ever; as it is written, EVEN TO THE TENTH GENERATION, which is as if he should say, for ever. Whether a bastard man doe marry an Israelitess, or an Israelite marry a bastard woman, when they have lien together, they are beaten. It is lawful for him that is a bastard to marry her that is a stranger, and for her that is a bastard to be married to him that is a stranger: but the children of them both are bastards, for that which is borne goeth after the blotted person: for it is said, INTO THE CONGREGATION OF THE LORD; and the congregation of heathens is not called the congregation of the LORD. A stranger that marrieth a daughter of Israel, or an Israelite that marrieth a son that is a stranger, begetteth an Israelite in every respect, which may not lawfully marry her that is a bastard. *Mainmoy* in *Iffure biab*, chapter 15. section 1, 2, 7, 9. to his tenth generation) or, to the tenth generation, he himselfe shall not enter: so in verse 3. where the tenth generation, is expounded, for ever; because ten is a complete number.

3 Verse 3. *An Ammonite, or a Moabite* For their speciall unkindnesse and sinne, these peoples had a speciall punishment above others, that these men might never be admitted into full communion with the common-wealth of Israel, as other nations might: but this the Hebrewes restraîne to the men only, not to the women; for Ruth the Moabitess was married unto Boaz, Ruth 4. Their words are; All heathens whosoever, when they are become Proselytes, and have taken upon them all the commandments which are in the Law; likewise servants when they are made free, be they are as Israelites in all respects, Numbers

15. 15. and it is lawful for them to come into the Church of the LORD, out of hand. And the Proselyte or free man may marry a daughter of Israel; and the Israelite may marry her that is a Proselyte, or made free; except of seven peoples only, which are Ammon, and Moab, and Edom, and Egypt; for these peoples, when any of them becometh a Proselyte, he is an Israelite in all respects, save in the case of entering into the congregation. The Ammonites and the Moabites are forbidden for ever, the males, but not the females, Deuteronomie 23. 3. We have it as a tradition of Moses from mount Sinai, that the Ammonite is the male, and the Moabite is the male, which is forbidden for ever to marry a daughter of Israel, though it be his son to the worlds end. But an Ammonitess, and a Moabitess are lawful out of hand, as the other peoples. *Maim*. in *Iffure biab*, ch. 12. sect. 17, 18. But if the women of Moab and Ammon were not converted to the religion of God, it was unlawful to marry with them, as with any other peoples, Neh. 13. 23, 24, 25. Ezra 9. 1, 2. for ever [the Greeke addeth, and for ever: so it is an explanation of the former, that the tenth generation is put for all generations for ever. So it appeareth, that the Moabites and the Ammonites might never be one body with the Common-wealth of Israel, though other peoples might, as Ither an Ithacite, 1 Chron. 2. 17. is called an Israelite, 2 Sam. 17. 25.]

Verf. 4. they met you not] this sinne was common to both nations, the next peculiar to Moab only. So eternall damnation is inflicted upon those that give not meat and drinke to Gods people in their hunger and thirst, Mat. 25. 42, 46. The contrary example is in Melchisedek, who met Abraham with bread and wine, as he returned from the slaughter of the Kings, Gen. 14. 18, &c. Heb. 7. 1. be bired] that is, the Moabite hired. The history hereof is set downe at large in Num. 22, &c.

Verse 6. *do not take their peace*] the like is spoken of the Canaanites, Ezra 9. 1, 12. This is not meant of revenge in malice, which is unlawful, Rom. 12. 17, 19. or that they should not procure the salvation of their soules, 1 Tim. 2. 4. but respecteth the matter in hand, and those peoples in their infidelity; touching whom the Hebr. hold, that this is an exception from the former law, in Deut. 20. 10. about offering peace when in lawfull warre they came to besiege their cities. Ammon and Moab, we send not unto them [proclamation] of peace, Deut. 23. 6. Our wise men have said, forasmuch as it is written; PROCLAIM PEACE UNTO IT, Deut. 20. 10. if any should think the like for Ammon and Moab, he saith, Thou shalt not take their peace. And whereas it is written, HE SHALL DWELL WITH THEE, &c. WHERE IT IS GOOD FOR HIM, Deut. 23. 16. if any should suppose the like for Ammon and Moab, he saith, Thou shalt not take their peace, OR THEIR GOOD. But though we do not proclaim peace unto them, if they make peace of themselves first, it is accepted. *Mainmoy* tom. 4. treat. of Kings, chap. 6. sect. 6.

Verse 7. *an Edomite, or Idumean*, as the Greeke calleth him; and as in Marke 3. 8. Edom land is called Idumea: the Hebrew here writeth it

Admirer, as also in Psal. 52. 2. it meaneth the posteritic of Edom, or Esau, Israel's brother, Gen. 25. 25-30. thy brother] the nearest kinne to Israel of all peoples on the earth, and therefore often called his brother, Numb. 20. 14. Obad. 10. 12. Amos 1. 11. for which alliance in nature, though they were enemies, (Numb. 20. 18, 21.) yet God would have his people to retain loving and natural affection towards them. a stranger] or sojourner: although the Egyptians turned to hate Gods people, and to oppress them, Exod. 1. &c. yet for the former good which Israel had received in their land, the Lord would have his people to shew themselves thankful, that Edom and Egypt should sooner be admitted into the Church of the Lord, than Moab or Ammon; though not so soone as other peoples, which had not wronged Israel.

8 Verse 8. the third generation] to wit, after they are become Proselytes, and have received the faith and religion of Israel, as is before shewed. Of these the Hebrews say; An Egyptian and Edomite, whether male or female, the first generation, and the second, are unlawful to enter into Israel, but the third generation may. An Egyptian woman that is with child when she becometh a Proselyte, her son is the second generation. Maimony in Yfere biab, chapter 12. section 19, 20. As for other nations, it is before shewed, that they receiving the religion of Israel, might enter into the congregation, and be commixed with them; so now when all peoples are confounded, and it is not knowne who are truly Moabites, or Ammonites, or Egyptians, &c. the Hebrews professe that they cannot observe this Law; and thus they write: Who so becometh a Proselyte of the seven peoples (of the Canaanites) he is not forbidden by the Law to enter into the Congregation. And it is a knowne thing, that none of them become Proselytes, save the Gibeonites, (Josua 9.) and Josua decreed concerning them, that it should be unlawful for them to enter into the Congregation, either men or women. But he forbade them not, save so long as there was a Sanhitharie, (Josua 9. 23.) And they were called Netinims, because he gave them for the service of the Sanhitharie. Then came David and decreed against them that they should not come into the Congregation for ever, no nor in the time when there is no Sanhitharie. And so it is expressed in Ezra. And of the Netinims, whom David and the Princes had given for the service of the Levites, (Ezra 8. 20.) See, thou maist see they depended not on the Sanhitharie. And why did he and his Council decree this against them? Because he saw the hardness and cruelty that was in them, at the time when they required that seven of the fomes of Saul, the chosen of the LORD, should be hanged and killed, and they had no compassion on them, (2 Sam. 21. 6, 9.) When Senacherib King of Assyria came up, (2 King. 18. 33, 34, 35.) he confounded all the peoples, and mixed them one with another, and carried them captives out of their places. So these Egyptians, which are now in the land of Egypt, are either men: and so the Edomites that dwell in the field of Edom. And so far as much as these four Nations which be forbidden,

are commixed with all nations of the world which are lawfull, all are lawfull. So that whosoever separateth from them, and becometh a Proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be men or women, it is lawfull for them to enter into the Church out of band. Maimony in Yfere biab, chapter 12. section 22-25. Thus the partition wall betwene Jewes and Gentiles is by the Hebrews owne grant in part broken downe, but indeed wholly unto us which know Christ, who were in times past Aliens from the pollicie (or common-wealth) of Israel, and strangers from the covenants of promise, &c. but we are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and dissolved the middle wall of partition betwene us, Ephes. 2. 12, 14.

Verse 9. the campe] or the host, an armie of soldiers; touching whom God giveth lawes for their puritie: that as the whole campe of Israel was to be purged of all leprous and uncleane persons, Numb. 5. 2, 3. so every campe or armie sent forth to warre at any time, should also have care of holiness. keepe thee] or, beware, take heed. evil] thing Hebr. evil word, that is, all uncleanness, either morall, (as Iohn named the soldiers, Luke 3. 14.) or figurative, as some speales here follow.

Verse 10. an accident] to wit, of uncleanness, by the issue of his seed, and so the Greeke translatheth it, an issue; of which, and the pollution by the same, see Leviticus 15, with the Annotations. out of the campe] or, unto (a place) without the campe, where all uncleane persons were to remaine, Numbers 5. 3.

Verse 11. at the looking forth of the evening] which the Greeke translatheth, towards evening; the Chalde, at the time of the evening: See this phrase in Gen. 24. 63. and Exod. 14. 27. bathe] in Greeke, wash his body, as all such uncleane persons were to doe, Lev. 15. figuring our sanctification from uncleanness, by the death and spirit of Christ, Heb. 10. 22. gone downe] Hebr. gamin, that is, when the day of his uncleanness is at an end: for the day ended at Sun-setting.

Verse 12. thou shalt have] or, there shall be to thee, to wit, by publike designation. a place] Hebr. a hand, that is, as the Greeke hath it, a place] in Chalde, a place appointed (or prepared). So the Hebrews say, It is unlawful to turne aside within the campe, or in the open field in any place, but it is commanded to appoint there a way peculiar for (men) to turne aside therein. Maimony treat. of Kings, chapter 6. section 14.

Verse 13. a paddle] an instrument of iron, to dig an hole with in the earth, wherein to bury their excrements. We derive the name from the Greeke Patallos or Passallos, whereby the Hebrew is translated here. upon thy weapon] or among thine armour: in Greeke, upon thy girdle. that which cometh from thee] thine excrements, in Gr. thy shame, (or unseemliness). These by the Law are counted uncleane, (as almost all the other that came out of man;) and defiled other things which

which they were used about, Ezek. 4. 13, 14. and figured the corruption of nature, Esay 4. 4. Mar. 7. 15, 20, 23.

14 Ver. 14. walketh] the Chalde addeth, his divine presence walketh. before thee] the Greeke explaineth it, into thine hands. So in Dent. 2. 36. and 7. 23. also in 2 Chron. 6. 36. the uncleanness] or the nakedness, the discovery of any thing which is uncleane: the Greeke translatheth it, shame; the Chalde, transgression. By this, God taught his people holiness of conversation, that they should keepe themselves from their iniquity, as David did, Psal. 82. 23. from after thee] that is, from following or accompanying thee, and from keeping thee. The Greeke translatheth it, from thee; the Chalde, from doing good unto thee. In like manner, when God said, I will be with thee, Gen. 31. 3. Jakob understood it, I will doe thee good, Gen. 32. 9. And both are expressed in Jer. 32. 40. I will not turn from after them, to do them good. And of Gods leaving his people in their wars and the evils following, there is complaint in Psal. 44. 10, 11, &c.

15 Ver. 15. not deliver up] Hebr. not show up (or close) as Dent. 32. 30. meaning, show up into the hand, as is expressed in Psalms 13. 9. that is, delivered, as the Greeke and Chaldee here translate it. a servant] the Chalde addeth, a servant of the people, that is, of the Gentiles, who for the religion of God cometh from his naiter to the Church of Israel. The servant that steels to the land (of Israel) he is a righteous stranger [that is, a proselyte come unto the faith and covenant of God,] faith Maimony tom. 4. treat. of Servants, chap. 8. f. 1. is escaped] or separated, having rid free, and delivered himselfe from the bondage of sin. The Greeke translatheth, is added (or assigned) unto thee. By this Law God shewed his love in Christ, towards all strangers, even in the basest estate, that came unto him in faith; for there is neither bond nor free, male or female, but all are one in Christ Iesus, Gal. 3. 28. It figured the grace of God to us sinners, who were the servants of sinne, but obeying from the heart the forme of doctrine whereto we were delivered, we were made free from sinne, and were made the servants of righteousness, and servants to God, to have our fruit unto holiness, and the end, everlasting life, Rom. 6. 17, 18, 22. Who after we have escaped the pollutions of the world, through the knowledge of Christ, are not againe to be intangled therein, and overcome, 2 Pet. 2. 20. Gal. 4. 7, 8, 9, 10. from his master] who, that he might sustain no damage by the losse of his servant, the Hebrews say, His master was to be spoken unto, to write him a bill of manumission (or discharge from his service,) and be againe woe to write him a bill of debts for his price, untill he was able to pay, and then be payed him. Maimony in Servants, ab. 8. sect. 10.

16 Ver. 16. in the midst of thee] the Greeke translatheth, among you he shall dwell. By the Hebrews; if a man sold his servant to the heathens, he was to be compelled to redeem him again, and to let him go out free. If a man sold his servant out of the land, he was to be let free. Maim. treat. of Servants, chap. 8. sect. 1. 6. in one of thy gates] that

is, as the Chaldee translatheth, in one (or any) of thy cities; which figured the Churches of Christ, Psal. 99. 36. wherein they that are escaped from the servitude of sinne, should remaine, Act. 2. 47.

good for him] or, good unto him, that is, where it liketh him best; as the Greeke translatheth, where is pleasant him, and where may be most for his benefit. not vex him] or oppress; in Greeke, afflict him. This law was for all strangers, Exod. 22. 21. and forbiddeth all manner vexation in word or worke. The Hebrews say, the Scripture addeth this admonition concerning him, because he is of a more humble spirit than (another) stranger: and who so vexeth this stranger, transgresseth against three prohibitions; 1. Thou shalt not vex any man his neighbour, Levit. 27. 17. and, A stranger thou shalt not vex, Exod. 22. 21. and, Thou shalt not vex him, Deut. 23. 16. he transgresseth also against this, Neither shalt thou oppress him, Exod. 22. 21. And he is not to be vexed, nor not with words. Maimony treat. of Servants, chap. 8. sect. 11.

17 Ver. 17. a whore] or common whore, fornicatress, Sodomitisse; one that married not, but lived in whoredome. She is called in Hebrew Kedeshah, which ordinarily signifieth Holiness, but is used here for the contrary, (as before in Dent. 22. 9.) or it was some filthy religious order among the heathens; whereof see the notes on Gen. 38. 21. The Hebrews describe her to be one that prostituted herselfe unto every man. Maimony in Yfere biab, chap. 18. sect. 2. And so the differed from the whore called in Hebrew Zannah which had defiled herselfe, though but see the notes on Lev. 21. 7. Howbeit, the difference is not alwayes to be made; and the next verse here seemeth to shew it. Maimony in tom. 4. treat. of Wives, chap. 1. sect. 4. writeth thus; Before the Law was given, a man met with a woman abroad, and if hee did see pleased, he gave her hire and lay with her, at the parting of the way, and he went his way, and this is she which is called K E D E S A H (a common whore). After the Law was given, such common whores were forbidden, Deuter. 23. 17. Therefore whosoever lieth with a woman by way of fornication, without espousals, he is beaten by the Law, for that he hath liyn with a whore. But Onkelos the Chalde Paraphrast expoundeth this law otherwise thus; There shall no woman of the daughters of Israel be (a wife) to a man which is a servant: neither shall any man of the sons of Israel take a woman which is a servant (or hand-maid). But that seemeth not to be the meaning of this place. whoremonger] or, fornicator: one that so defileth his body without marriage; a Sodomite. Notwithstanding this Law, Israel falling from God, had together with their idolatry, houses of whoremongers (or Sodomites) which were in (or by) the house of the Lord, till King Iosias brake them downe, 2 King. 23. 7. They sacrificed also with whores, Hos. 4. 14. to that both carnall and spirituall whoredome (which is idolatry, Jer. 2. 20.) are here forbidden.

Ver. 18. the hire] or, the reward, wages: the Hebrew word Eshman is usually an whors hire, as may be scene in Ezek. 16. 31, 33, 34. Hos. 2. 12.

and 9.1. *Mib. 1.7.* *an where*) in Hebrew *Zonab*; which seemeth to be the same with *Kekab* before mentioned: though it comprehendeth generally all such as are forbidden in *Lev. 18.* to any which, or for which, if a man give hire or reward, to lie with her, it might not be brought into the Lords house. And this as the Hebrews explaine, whether the were an *heathenish where*, or a *bond-woman*, or an *Israhelish*; He that saith to his neighbour, *this thing thou shalt have to thy bond-woman* let *my* *Hebrew* *for want*, *let this be an (where)* *bite*. If a man agree with another to give her a *Smile*, (as *Gen. 38. 16, 17.*) and be dolt give her *money*, though he gave a thousand, they are all an *where* *bite*, and forbidden to come on the altar. If he lie with her, and give her *it not*, and after the time he give it her, though it be after many yeeres, yet it is an *where* *bite*. Howbeit they retrain this (though perhaps too much,) to such things onely, as might in themselves be brought to the altar, as *clowne beasts*, and *flowers*, *wine*, *oile*, and *fine flower*, &c. If he give her *money*, and a sacrifice be bought with it, that sacrifice (they say) was *lawfull*. If he give her *meat*, and after it be made *flower*, *olives*, and after oile is made of them; grapes and they be turned into *wine*; these are *lawfull*, for the hire is now altered. *Maim. com. 3.* In *Isfure nizbeach*, chap. 4. *sect. 8, 10, 11, 15.* This law taught the honour and sanctity due unto Gods house and service, when things which were thus made impure and vile, might not be brought unto him: so in *Eja. 61. 8.* he saith, *I hate robbery, for burnt-offering, the price of a dog* in Chaldee the exchange of (that is, the thing exchanged for) a dog. This some doe understand of the reburmorer or *Sadumie* fore-mentioned; as the Scripture calleth vile persons *dogs*, *Matth. 7. 6.* *Rep. 22. 15.* 2 *Per. 2. 22.* But the Hebrews understand it literally; for as the dog was an unclean beast, and most abominable for sacrifice, *Efy 66. 3.* to they write, if a man said to his neighbour, *I will give thee this Lamb for that Dog; or if he exchange a dog for any beasts or fowles, they were all unallowable to be brought unto the altar. But if the price were altered, as he exchanged a dog for wheat, and turned it into flowers, that (flower) was lawfull*. *Maimony* in *Isfure nizbeach*, chap. 4. *sect. 16* &c. for any vow whether for a sacrifice on the altar, or for the maintenance or reparation of the house, court-yard, or any thing about the Sanctuary, the thing it selfe, which was either the hire, or the price of these vile things, might not be brought thither. Under the name of a *vow*, which men voluntarily tooke upon themselves, *ver. 21, 22, 23.* other sacrifices which God commanded, are forbidden to be brought of either of these, that is, of any thing which was filthy or vile. *Job of th.* the one proceeding from the breach of the morall Law, the other (taken properly) being against the Legall ordinances of divine service, are abomination to the Lord, who requireth his Sanctuary to be revered. *Lev. 19. 30.* and forbidden his name to be defiled, his altar or table to be thought *commonplace*, *Mal. 1. 6, 7.* or his house to be made a den of thieves, *Jer. 7. 11.* *Mat. 21. 13.*

Ver. 19. not lend upon biting usurie Hebr. *not cause to bite*; which meaneth, as the Greeke and Chaldee both interpret it, *not lend upon biting usurie* (or *interest*;) for *usurie* is biting or devouring of mans substance; he that borroweth on usurie is bitten thereby; and he that so lendeth, *causeth to bite*, or *maketh his neighbour to be bitten* thereby. It may also imply, thou shalt not borrow upon usurie, for that also is unlawful, *Jer. 15. 10.* and he that so borroweth, causeth himselfe to be bitten, and thus the Hebrews understand it, as is noted on *Exod. 22. 25.* *usury* Hebr. *biting of flesh*, that is, usury for silver (or money) which is lent. So after, *biting of meat*, that is, usury for meat which is lent, of any thing Hebr. of any word; which though it be often used for any thing, as the Greeke here also translataeth it, yet from hence the Hebrews gather, usury of words also to be unlawful: see the Annotations on *Ex. 22. 25.* *that is lent upon usurie* Hebr. *that biteth*, (or may bite) Under this prohibition, the contrary is commanded, that we should lend unto our poore brother freely, and not take againe any thing more than was lent, *Deut. 15. 7, 8.* *Luk. 6. 34, 35.* *Lev. 25. 35, 36.*

Ver. 20. a stranger or alien, in the Chaldee, *a sonne of the peoples*, meaning a Gentile, an infidel: for to the strangers which were brethren in the faith, they might not lend upon usurie, *Lev. 25. 35, 36, 37.* *maist lend* or *shall lend upon usurie*; Hebr. *shall cause to bite*, to wit, if thou wilt; so it may be taken for a permission, like the bill of divorce. But the Hebrews understand this to be a commendation, not a permission only; (*Maimony* com. 4. treat. of the Lender and Borrower, chap. 5. *sect. 1.*) As if God would by this cut off occasions of familiarity with Infidels left Israel by much dealing with them, should learne their wayes. Howbeit, our Saviour (by the example of God himselfe,) teacheth us to be loving and bountifull unto all, both good and bad, *Mat. 5. 44, 48.* *Luke 6. 35, 36.* Spiritually this shewed the uile of the Law, which as an hard creditor exacteth more of men then it giveth unto them; and is to be laid, not upon the righteous man, (who by faith is freed from the rigour and curse of the same,) but on the lawlesse, disobedient and sinners, *1 Tim. 1. 9.* *Rom. 7.*

Ver. 21. a vow [the law whereof, see in *Lev. 27.* and *Numb. 30.* And whether it were a thing promised unto God, or to be given to the poore, it was a vow. *not delay* [that is, *not fail*, either altogether, or by deferring the time of payment: see the notes on *Exod. 22. 29.* Wherefore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life shall continue, *Imm. 4. 13, 14.* the must with all speed performe it, lest death prevent him. So the Hebrews say; He that saith, *I will not depart out of the world until I be a Nazarite*; loe, hee is a Nazarite out of hand, lest hee die by and by. And if hee deferre his Nazariteship, hee transgresseth, &c. *Maimony* com. 3. treat. of Nazarites, chap. 1. *sect. 4.* The time and place of paying vowed sacrifices, was at the solemne feasts, & in the Sanctuary, *Deut. 12. 5, 6, 7.* and

and 16. 16, 17. Hereupon the Hebrews say; *Whether they be vowed or voluntary gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poore, it is commanded by the Law, to bring them all at the feast which first cometh, &c.* If there fall out a feast, and hee bringeth them not, he frustrateth a commandment. If the three feasts (of the year) passe over him, and he bring not his offerings which he hath vowed, or voluntarily promised, &c. he transgresseth against this prohibition. *Thou shalt not delay to pay it.* *Maim. treat. of offering the Sacrifices*, chap. 1. *sect. 13.* *to pay it* [This payment must be made unto God of the best things (as is noted on *Gen. 4. 4.*) they might not bring any corrupt or blemished thing, *Mal. 1. 14.* *Levit. 22. 21.* nor any thing filthy or vile, *Dan. 23. 18.* Neither might any part be kept backe, of that which was sanctified by vow unto the Lord, *Mal. 5. 1, 2, 3, 4.* &c. So for almes to the poore, the Hebrews have these rules; *Almes* is comprehended in the generall of *vows*: therefore he that saith, *Loe a shilling be repaid for almes*, or, *This shilling be an almes*, he is bound to give it to the poore out of hand; and if he delay, he transgresseth against this precept, *Thou shalt not delay to pay it.* For he is in his power to give it out of hand, and there are poore present. If he be some place there, he is to separate it, and lay it up till he finde some poore. *Maimony* treat. of gifts to the poore, *ch. 1. 1.* *requiring*, &c. [That is, will surely require it, and punish thee if thou pay it not. For to require impleth, *Gen. 9. 5.* and 42. 22. *Deut. 11. 19.* *finne*] and also punishable. For God hath no pleasure in fools; pay therefore that which thou hast vowed, *Eccles. 5. 4.*

Ver. 22. shalt forbear or cease, refuse; the Greeke translataeth, *If thou wilt not vow*. So before they promised it, was in their owne power, as in Ananias case, *Act. 5. 4.* Howbeit, when duty bindeeth us to shew thankfulness unto God for his mercies, we are willed to vow and to pay, *Psal. 76. 12.* The Hebrews say, *Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himselfe in these things, for to suppress his compassions, and that he be not wiggardly, but may fulfill that which is commanded by the Prophets, HONOUR THE LORD WITH THY SUBSTANCE,* (*Prov. 3. 9.*) yet notwithstanding, if he doe never satisfie or devote, there is not any thing in it; for loe the Law resisteth and saith; But if thou shalt be weary to vow, it shall not be faine in thee. *Maimony* treat. of Valuations and Devote things, chap. 8. *sect. 12.* *may be faine* [to wit, not such faine as a man is guilty of, if he vow and doe not pay, *Eccles. 5. 5.* For otherwise a man may sinne this way also, in negligence and unthankfulness, *Luk. 17. 17, 18.* In this sense Christ said to the Jewes; *If ye were blind ye should have no sinne*, *Ioh. 9. 41.* that is, no such sinne as now remaineth on you, for refusing the light. So in *Ioh. 15. 22, 24.* *Iam. 4. 17.*

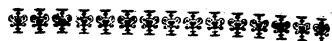
Ver. 23. Thou which is gone out that is, thy word, or promise; as; all that proceedeth out of the mouth of the LORD, *Daut. 8. 3.* is expounded,

every word of God, *Luk. 4. 4.* *keep and doe* [with heart and hand. But this is meant of lawfull vows; for such as are idolatrous and wicked, are not to be kept, but repented of, and broken, *Jer. 44. 25, 27.* *Act. 23. 12, 21.* a voluntary offering] all vows were voluntary offerings, but all voluntary offerings were not vows: see the difference noted on *Lev. 7. 16.* and *Daut. 12. 6.* *with thy mouth* [Hereupon Solomon saith, *Suffer not thy mouth to cause thy flesh to sinne; neither say thou before the Angels, that it was an unadvised error: wherefore should God be angry at thy voice, and destroy the worke of thine hands?* *Eccles. 5. 6.* If a man had spoken it with his heart onely unto God, he was bound to pay it, as the Hebrews teach: See the notes on *Levit. 7. 16.*

Ver. 24. When thou comest [the Chaldee translataeth, *when thou art hired*; and of such doe the Hebrews understand this Law, that labourers hired to worke in a vineyard, are to eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he saith; *Who planteth a vineyard, and eateth not of the fruit thereof*; or, *who feedeth a flocke, and eateth not of the milke of the flocke*; *1 Cor. 9. 7.* Whereby not the owners onely, but the labourers also are intended. This and the like law following, seemeth to extend also to such as occasionally travel thorow vineyards or fields, who may for their refreshing in time of need gather and eat: as our Lords Disciples, going thither, throw the sowne fields, plucked the eares of corne, and did eat, *Mat. 12. 1.* *vineyard* and by proportion, his olive-yard, or any such like. The Hebrews say, *Labourers which doe worke upon any thing that groweth out of the earth, &c. the householder is commanded to let them eat of that which they are working upon*, *Daut. 23. ver. 23, 24.* *which law we have been taught*, that it is not within of any thing but concerning the hired (labourer.) And if I did not hire him, how was it permitted him to come into his neighbours vineyard, or standing, come, with-out his knowledge? But thus he saith; *When thou shalt come, by the owners leave, to labour, thou shalt eat*; *Maimony* com. 4. treat. of hired things, chap. 12. *sect. 1.* Howbeit they retrain this law to such things onely as grow out of the ground; therefore they adde, *He that milkeith, or driveth butter, or maketh cheese, eateth not (thereof) because they are things that grow not on the ground*: *ibidem* *sect. 4.* But he that reapeth (the corne) and he that sheareth, and he that sameth and purgeith it, he that cutteth downe the grapes, and he that treadeth them (in the wine-press,) or doth any such like worke, they may eat by the Law. *ibidem* *sect. 8.* *eat grapes*] and so if he labour upon the fig-tree, he may eat figges; and all the like: but he may not eat (they say) save of that whereabouts he laboureth: and if he labour both in the grapes and in the wine-far, he may both eat of the grapes, and drinke of the must (or new wine.) If he worke on the fig-tree, he may not eat of grapes: if on grapes, he may not eat of figges. And he that is working upon one vine-tree, may not eat (the fruit) of another vine. *Neighbour may he eat grapes with any other thing, or with bread,*

or the like. But if he have agreed with the bondholder, for the quantity that he shall eat, he may eat with bread, or with salt, or with any thing that he pleaseth. Maimony ibid. *sect.* 10. 13. *as thy soule* is to wit, *desireth*, or, according to thy soule, that is, *thine appetite*. The Greek joyneth it with the word following, thus, *so much as thy soule* (that is, *thine appetite*) may be filled with. So in *Psalm*. 78. 18. they asked meat for their soule, that is, for their lust or appetite. From this the Hebrews gather, that only he himselfe, not any other of his family may eat. The labourer that shall say, Give my wife and children that which I should eat; or, I will give a little of this which I have taken, to my wife or my child for to eat, they bearken not unto him: for the Law doth not vouchsafe it to any, but to the workman himselfe. Though he be a Nazarite which worketh in the graper, [who may not by the law eat any of them, *Nam*. 6.3.] if he say, Give it my wife and children, they bearken not unto him. A workman that laboureth himselfe, and his wife, and his children, and his servants, and conditioneth with the bondholder, that he will not eat of any thing that he worketh upon, neither he nor his; then they may not eat, to wit, the greater part of them; for they have willingly remitted (of their right). But the little ones he cannot make agreement that they shall not eat: for they eat not of that which is their fathers, or of that which is their masters, but of that which is Gods. Maimony ibid. *section*. 13. 14. *not put* Heb. *not give* any, either to carry home for himselfe, or for any of his.

25 Ver. 25 with *thine hand* to wit, for to eat. *vers.* 24. as did Christs Disciples, *Matt.* 12. 1. upon the warrant of this law, as is probable: howbeit, the Hebrews understand it of the labourers, as before. And the Chaldee version here also saith, When thou art hired into thy neighbours standing come, then thou must plucke, &c. Which though the meaning be good, (for even the beasts were by Gods Law to eat of that whereon they laboured. *Deut.* 25. 4.) yet the extent hereof seemeth to reach further, even to all such as came in occasionally, and had a desire or need to taste of the fruits. *not more a sickle* namely, for to cut down for thine owne eating, or for to carry away with thee, *asv.* 24. God, whole the earth is, and the plenty thereof, *Psalm*. 24. 1. and whole the land of Canaan was in speciall, *Lev.* 25. 23. who reserved the first-fruits, tithes, corners, gleanings, &c. for himselfe, his priests, and the poore of his people, *Nam*. 18. *Deut.* 24. 19-21. would have the fruits in some sort common for the necessities of all men, especially to those that laboured in them, whether men or beasts; for shewing his bountie to all, yet reserving the right and propriety of the owners, which no man might infringe: that mercie and justice might meet together, and not one man to put his sickle into another mans come, to reape that which another hath sown. The equity of this Law reacheth also unto spiritual things, and to Gods labourers in his harvest, 2 *Cor.* 10. 14-16. 1 *Cor.* 9. 7, 9, 10, -14. *Rom.* 15. 20.



CHAP. XXIII.

1 Of divorce. 5 A new married man must not to marry. 6 10 Of pledges. 7 Of man-servants. 8 Of leprosie. 14 The hire to be given in due time. 16 Of justice. 19 The forgotten sheafe is for the poore. 20 And the gleanings of the fruits to be left for them.

WHEN a man hath taken a wife, and beene her husband, and it shall be that the finde no grace in his eyes, because he hath found in her matter of nakednesse: and he shall write her a bill of divorcement, and give it in her hand, and send her away out of his house: And the depart out of his house, and goe and be another mans: And the latter man hate her, and write her a bill of divorcement, and give it in her hand, and send her away out of his house: or if the latter man die, which tooke her to him to wife: Her first husband which sent her away, may not returne to take her to be unto him to wife, after that she is caused to be defiled, for that is abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth unto thee for an inheritance.

When a man hath taken a new wife, hee shall not goe out in the Armaic, neither shall any thing passe upon him: hee shall be free in his house one yeare, and rejoyce with his wife which he hath taken.

(A man) shall not take to pledge the neather mill-stone, or the upper mill-stone, for he taketh to pledge, the soule.

If a man bee taken stealing a soule of his brethren, of the sonnes of Israel, and maketh gaine to himselfe by him, and selleth him; then that theefe shall die, and thou shalt put away evill from the midst of thee.

Take thou heed in the plague of leprosie, to observe diligently and to doe according to all that the Priests the Levites shall reach you; as I commanded them ye shall observe to doe. Remember what Jehovah thy God did unto Marie, in the way, after ye were come forth out of Egypt.

When thou lendest thy neighbour the loane of any thing, thou shalt not goe in into his house, to fetch his pawne. Thou shalt stand without, and the man to whom thou dost lend, shall bring forth unto thee the pawne without. And if he be a poor man, thou shalt not lie downe with his pawne. Resto-

ring

ring thou shalt restore the pawne unto him when the Sunne goeth downe, that he may lie downe in his raiment and blesse thee, and unto thee it shall bee justice before Jehovah thy God.

Thou shalt not fraudulently oppresse an hired servant that is poore and needy, of thy brethren, or of thy stranger which is in thy land, within thy gates. In his day thou shalt give his hire, and the Sun shall not go down upon it, for hee is poore, and unto it he lieth up his soule, that he cry not against thee unto Jehovah, and it be in thee a sinne.

The father shall not be put to death for the children, and the children shall not be put to death for the fathers: they shall bee put to death every man in his owne sin. Thou shalt not wrest the judgement of the stranger, nor of the fatherlesse: thou shalt not take to pledge the garment of the widow. But thou shalt remember that thou wast a servant in Egypt, & Jehovah thy God redeemed thee thence, therefore I command thee to doe this thing.

When thou reapest thine harvest in thy field, and hast forgot a sheafe in the field, thou shalt not return to take it; it shall be for the stranger, for the fatherlesse, and for the widow, that Jehovah thy God may blesse thee in all the worke of thine hands. When thou beatest thine Olive-tree, thou shalt not goe over the boughes after thee; it shall be for the stranger, for the fatherlesse, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not gather the single grapes after thee; it shall bee for the stranger, for the fatherlesse, and for the widow. And thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to doe this thing.

Annotations.

BEEN BY husband] that is, done an husbands duty, lien with her: as the Greek translatheth, *dwelt together with her*. So *Deut.* 21. 13. For his marriage is signified by the former phrase, *taken a wife*, as is noted on *Deut.* 22. 13. *grace* or, *favour in his eyes*; in Greeke, *grace before him*; that, if he like her not. *matter of nakednesse* or, the nakednesse of any thing, that is, the discovery of some uncleane thing: or, by transplaining the words, *any thing of nakednesse*, that is, of shame and ignominy; as the Greeke translatheth, *a shameful (or unseemly) thing*. This is thought of some not to be meant of adultery, for which the was to die if it were proved, *Deut.* 22. 22. but of some evil thing in her conditions or actions, which displeased her husband. So the phrase was used in

Deut. 23. 14. for that which was uncleanly and unseemly. and he shall write under stand from the former sentence, and if hee shall write: for this is not a commandment, but a permission, as our Saviour saith, *Moses* because of the hardness of your hearts; suffered you to put away your Wives: but from the beginning it was not so, *Matt.* 19. 8. So after in *ver.* 3. And the latter man shall hate her, that is, if he shall hate her; for all is supposition, and permission, until *v.* 4. where the is forbidden to her first husband. But the Hebrews mistooke this for a commandment, *Matt.* 19. 7. and so doe to this day, as is to be seene in their writings, wherein good and bad are mixed together thus, *A man may not take a wife, and have a purpose in him to divorce her, &c.* She may not remaine under him, and minister unto him, if he be purposed to divorce her. *A man may not put away his first wife, except he hath found in her the nakednesse of some thing: and it becomes him not to be hasty to send away his first wife; but the second, if he hate her, let him send her away.* A woman that is of evil conditions, and is not modest, as are the best daughters of Israel, it is commanded to put her away. Maimony tom. 2. treat. of Divorces, chap. 10. *sect.* 21, 22. But the Lord, the God of Israel saith, that he hateth putting away, *Matt.* 2. 16. And, *What God hath joyned together, let no man put asunder*, *Matt.* 19. 6. *bill of divorcement* or, *libell (booke) of cutting off*; which the Greeke version (approved by the Evangelists, *Matt.* 19. 7.) calleth, *a libell of divorcement*, or, of departing away, because by it the woman was cut off from her husband, and departed from him and his house. Of this the Hebrews have many canons; and the forme of this bill is in the Talmud in *Gittin*, chap. 9. and by Maimony in treat. of Divorces, chap. 4. *sect.* 12. *let downe* in these words:

IN such a day of the weeke, in such or such a day of the month N. in such or such a year from the creation (of the world), or from the supputation (of Alexander) after the account which wee are wont to count by, here in the place N. I. N. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had) have voluntarily, with the willingnesse of my soule, without constraint, both dismissed, and left, & put away thee, even thee N. the daughter of N. of the city N. (or if thou hast any other name or surname, thou, or thy fathers, or thy place, or thy fathers place) which hath become my wife heretofore, but now I dismiss thee, and leave thee, and put thee away, that thou maiest be free, and have power over thine owne soule, to goe away, to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawfull for any man; and this is unto thee from mee a writing.

writing of divorcement, and bill of dismission, and an epistle of putting (thee) away, according to the Law of Moses and Israel.

N. sonne of N. Winnesse.

N. sonne of N. Winnesse.

give it] or, deliver it into her hand, and this also before witnesses. The Hebrews observe ten things, which they say are requisite by the Law, and are the root (or foundation) of the divorce; 1 That a man put her not away, but of his owne will: gathered from these words, If she finde not grace in his eyes; but the woman may be put away, whether shee be willing or not. 2 That hee put her away by a writing, not by any other thing. 3 That the matter of the writing be to divorce her and put her away out of his possession. 4 That the matter of that divorcement be betweene him and her. 5 That it be written by her name. 6 That there be no action wanting after the writing thereof, save the delivery of it unto her. 7 That hee give it unto her. 8 That hee give it her before witnesses. 9 That hee give it her by the Law of Divorce. 10 And that it be the husbands, or his deputy that delivereth it unto her. Maimony treat. of Divorces, chap. 1. sect. 1. Unto these they adde also sundry other cautions, as, Where it is said in the Law, AND HE SHALL WRITE HER A BILL, &c. Whether he write it with his owne hand, or please to another to write it for him; and whether he deliver it with his owne hand, or please to another to deliver it, (it is all one) it is not said, HE SHALL WRITE, but to signify, that shee may not be put away but by a writings; and, HE SHALL GIVE (to signify) that shee may not take it of her selfe. But it is necessary, that the husband speak himselfe unto the Scrivener to write it, and to the witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who so writeth (a bill) to put away his wife, and bewitcheth him, and doth not put her away, but unwitch himselfe with her after it is written, he may not put her away by that bill at another time when he would put her away. Wherein the Law saith, AND GIVE it IN HER HAND; the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosome, or to her deputy (or attorney) whose hand she hath made as her hand, it is all one. But it is necessary that he be made her attorney before two witnesses, and that there be two witnesses to testify, that the bill came to the hand of her attorney. The husband cannot make an attorney to receive the bill for his wife, but he may make me to carry it to his wife. If the attorney have received the bill, and before it cometh to the woman's hand, the husband change his minde, and saith unto him, the bill which I sent by thee, be of none effect; or if hee say before unto his wife, the bill which I have sent unto thee, is of none effect; or if hee find another messenger to make it of none effect; or if hee say unto others, the bill which I have sent to my wife is of none effect; hee it is of none effect, though it come (after) to

his wives hand. But if (he speake it) after it be come to her hand, or to the hand of her attorney, which was to receive it for her, he cannot make it of none effect. Hee that divorceth upon condition, if the condition be confirmed she is divorced; if not, she is not divorced. As if he say, hee be it thy bill, upon condition that thou give me 200 pence, within thirtie dayes; if she give them with his consent within thirtie dayes, she is divorced; if after thirtie dayes, she is not divorced. If she give them to him by force, so that he is not willing to receive them, the bill is of no effect, till she give them with his consent, &c. Maimony treat. of Divorces, chap. 2. sect. 1. 5. and ch. 3. f. 1. 5. and c. 6. f. 1. 3. 16. and c. 8. f. 1. 21.

Veri. 2. be another man;] or, be to another man: either by full marriage, or by espousals only; for a betrothed woman is a mans wife, Deut. 22. 23, 24. So the Hebrews say; He that putteth away his wife, and she is betrothed to another, although she be not married to him, she is unlawful for the first (husband.) And if the first doe returne and marry her, he is to be beaten, and to be compelled to put her out, Deut. 24. 4. Maimony in Divorces, chap. 1. 1. sect. 1. 2. She might also become another mans by fornication, though the married not, Jer. 3. 1. yet the phrase often implieth the state of marriage, Rom. 7. 3. 4. unto which sense the Hebrews re- strain it here.

Veri. 3. And the latter] understand from the last clause. And if the latter man hate, and if hee write her a bill, &c. for these are but suppositions, and bare permissions, not commandments which God would have done, as is before noted.

Veri. 4. may not returne;] or, cannot, it is not lawfull for him to take her againe; and this is the Law which God commandeth, whereby he sheweth a dislike of the former divorcements; as after he plainly confirmeth by the Prophet, Mal. 2. 16. For, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, [and it be marry another, hee committeth adultery; and whosoever shall marrie her that is divorced, committeth adultery, Matth. 5. 32. and 19. 9.] she is caused to be defiled;] or, is caused to defile her selfe: The Greeke and Chaldee translate, she is defiled: but the Hebrew word Hattamaah is of such a composition, as implieth both the defiling of her selfe, and the cause thereof by her husband, who put her away first. It was therefore an error in the Jewes, to take this for a commandment of God, which he tolerated only for the hardnesse of their hearts; and shewed the woman to be defiled by her second marriage, after her first unjust divorce. No cause the land to sinne;] or, not suffer the land to sinne: which may be understood, that by their example others should not be occasioned to doe the like; or, that by the Magistrates neglect of punishing this evil, others be not emboldened. Or rather, that the land be not in sin, that is, punishable for this sin, which extendeth not onely to the persons that do it, but to all the people that suffer it; as there be examples of the like in other cases, as Job. 7. and 22. 17, 20. Therefore the Prophet alleging this Law, saith, that the land should be greatly

greatly polluted, Jer. 3. 1. and so the Greeke version here in stead of sinne, and ye shall not defile the land. This Law is figuratively applied in the practice of it unto God and his Church, unto whom he was an husband, Jer. 3. 32. and unto whom in time he did give a bill of divorcement, but for her adultery, Jer. 3. 8. not upon displeasure, without her due merite, as the Iewes often did to their wives, (for such a bill of divorce they could not shew) but for her transgressions she was put away, Ezech. 50. 1. And though by this Law, a woman put away, and becoming another mans, might not returne to her first husband againe, yet God (who is above his Law) offereth his Church, after her many adulteries, to returne againe unto him by repentance and faith, Jer. 3. 1. Hof. 2. 2. 19. & 3. 1. 5. The Apostle also applieth this Allegory to the Churches estate under the Law, and under the Gospell of Christ, Rom. 7. 1, 2, 3. &c.

Veri. 5. in the armie] unto the war, as the Greeke translatheth. In Deut. 20. a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebrews understand those two also in this Law, saying, He that hath builded a house, and dedicated it, and he that married his betrothed wife, or his brothers wife, (Deuteronomie 25. 6.) and he that hath made his vineyard common, these goe not out to war till the yeere be ended. Maimony tom. 4. treat. of Kings, chap. 7. sect. 10. any thing;] or, ought of any thing, that is, of any charge or businesse concerning wars, or the like. Therefore whereas as had not married their spouses, nor dedicated their houses, nor made common their vineyards, when they were sent backe from the armie, were to provide victuals, and prepare the waies for the armie, as is noted on Deuteronomie 20. 7. they were all this first yeere free from these and other the like charges, as the Hebrews say, These goe not out to the warre, neither are they charged with any thing in the world, Deuteronomie 24. 5. By word of mouth we have been taught, that he shall be free a yeere, both for the house that he hath dedicated, and for the wife that he hath married, and for the vineyard whose fruit he hath begun to eat: All the yeere long he neither provideth victuals, nor prepareth the way, nor watcheth on the walls, nor giveth to the tributes of the citie, neither may any thing in the world passe upon him. Maimony treat. of Kings, ch. 7. sect. 10. 1. 1. passe upon him.] that is, as the Greeke explaineth it, he is laid upon him. free;] that is, exempted from all publicke labours and charges. In the wars that K. Aza made with Baasa, none was free, 1 Kin. 15. 22. where none save such as Gods Law did exempt: or, not they neither, because of the great necessity of helpe. rejoyce with his wife;] By this Law God shewed how much he approved of holy wedlocke, (as by the former he shewed his hatred of unjust divorces) when to encourage the newly married, against the cumberances which that estate bringeth with it, and to settle their love ea. to other, he exempted those men from all wars, cares and expences, that they might the more comfortably provide for their owne estate.

Veri. 6. (A man) shall not take;] Hebr. He shall not take: this is to be understood of any man; therefore the Greeke and Chaldee change the perion, to make the sense plainer, Thou shalt not take, speaking to every man, as after Moises also speaketh in ver. 17. neither millstone;] elsewhere this word Redimion signifieth both millstone, or the mill in general, Ezech. 11. 5. Here, by reason the upper millstone is after mentioned, the nether stone is specially ymeant. And under these particulars, all other of like necessary use for mans life are forbidden to be taken to pledge. The Hebrews say, Hee that lendeth to his Neighbour, &c. may not take to pledge vessels (or instruments) wherewith they make ready (meate) for the life; as Millstones, or the wooden Millar Post which they boyle meat in, or Bucklers, knives, or the like things, Deuteronomie 24. 6. If hee take such to pledge, hee must be forced to restore; and if the Pawner be left, or burnt, before hee doe restore it, he is to be beaten. Maimony tom. 4. treat. of the Lender and Borrower, chap. 2. sect. 2. the upper millstone;] called Redib, a Charter, because of the running thereof upon the nether stone: From hence they say, Hee that taketh to pledge, many instruments which are for food, &c. is guilty for every instrument (or vessel) by it selfe, though they be two instruments wherewith they doe one worke, [as the nether Millstone and the upper] he is guilty for them by the name of two instruments, and for them twaine he is to be twise beaten. Maimony ibid. chap. 3. sect. 3. See after in ver. 11, 12, 17. the soule;] that is, the life of the soule (or body) meaning, the instruments of his livelihood: and as Thargum Itaculianly expounds it, the necessities of the soule (or life.) The Chaldee paraphrasteth thus, For by them is made (ready) meat for every soule. Thus the Millstones are named but for an instance, forbidding all other of like sort.

Veri. 7. a soule] that is, any person, man, woman, or child. of Israel;] This the Hebrews take as a limitation to Israel, and the Proselytes thereof: and for stealing Infidels, they hold hee was but to make restitution, Maim. tom. 4. treat. of Theft, chap. 2. sect. 1. and chap. 9. sect. 6. make him gaine;] or, serveth himselfe, the Greeke translatheth, and bringing him under his power, selleth him. See this word used in Deuter. 21. 14. and sell him;] The Hebrews joine this to the former, without which they thinke the theefe was not to dye. A theefe is not guilty of death, unlesse hee steal an Israelite, and get him into his power, and serveth himselfe of him, and sell him to others, Deut. 24. 7. If hee steal him, and serve him before hee hath served himselfe by him, he is free (from death.) Maim. treat. of Theft, ch. 9. sect. 2. 3. Others thinke that if hee either served himselfe with him, or sold him, hee was to dye: and this may well be the meaning of the Law; for often signifieth or as is noted on Gen. 13. 8. and 19. 12. shall dye;] as the Hebrews say, hee was to be strangled to death. Maim. ibid. ch. 9. sect. 1.

Veri. 8. plague of Leprosie;] which might bee on 8 mens bodice, or on garments, or in houses. The

Law of all these is given at large, in Levit. 13, and 14 Chapters. *all that the Priests* the Greeke translatheth, *all the Law* that the Priests the Levites *shall observe unto you*. This is a warning to Israel, that if any man be the Leprosie, or a fore like the Leprosie, he should not diflemble or hide it, or pluck off or cut away the signes thereof, or labor by medicines to cure it, or do any thing thereto, but as the Priet directed him according to the Law, because this plague was usually by the hand of God for mens finnes, and did pollute both the person himselfe, and all that touched him, so that for the discerning and curing of this plague, they should seeke unto God, by the means which he appointed. Therefore from this Law, the Hebrews teach, *He that plucketh off the signes of uncleanesse, either all or some of them, or sheweth the living (raw) flesh, all, or some of it, or cutteth all the fore out of his flesh, or out of a garment, or house, either before he come to the Priet, or whilke he is fast up, or after, &c.* he transgresseth against this prohibition, **TAKE THOU HEED IN THE PLAGUE OF LEPROSIE**, &c. (Deuteronomie 25, 8.) Maimony tom. 3. treat of Leprosie, chap. 10. sect. 1. See the Annotations on Levit. 13. *as I commanded them* If then the Priet spake or did otherwise than God prescribed, it was not to stand. A Priet that pronounceth him uncleane that is cleane, or him cleane that is uncleane, he doeth nothing at all, for it is written [in Levit. 13. v. 14, 15.] *he is uncleane, and the Priet shall pronounce him uncleane, &c.* Maimony in Leprosie, ch. 9. sect. 3.

9 Veri. 9. *unto Maria* in Hebrew *Miriam*, in Greeke *Mariam*, was the sister of Moses and Aaron, a Prophetesse in Israel, who for speaking against Moses, was smitten of God with Leprosie, Numb. 12. whose example is for a warning to all, that they should not sinne as he did, lest God plague them also: and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture are examples unto us, 1 Cor. 10. 6, 11. and to Christ faith, *Remember Lest we slide*, Luk. 17. 32.

10 Veri. 10. *when thou lendest* or, *when thou shalt exact of thy neighbour* the exactiō of any thing, that is, any debt: which if it were with rigour, or of a poore man that had not to pay, was unlawful. See the notes on Exod. 22. 25. The Greeke translatheth, *If there be a debt in thy neighbour*, (that is, if he be indebted to thee) *what shalt thou sever*. See the notes on Deut. 15. 2. *thou shalt not goe in* This is spoken to the creditor, and (as the Hebrews say) to the messenger of the Magistrate sent to take a pawning. *He that lendeth to his neighbour poore or rich, may not take a pawning of him, but by the Syndicor,* [that is, by authority of the Magistrate:] and though it be the messenger of the Syndicor that cometh for a pawning, he may not come into his house and take his pawning, but must stand without, and the borrower is to bring out a pawning unto him, Deut. 24. 10. If it be so, what (difference) is there betwene the creditor, and the messenger of the Syndicor? The messenger of the court, he may take the pawning out of the hand of the borrower by force, and give it the lender: but

the creditor may not take the pawning, till the borrower give it him with consent. If the creditor transgress, and goe into the borrowers house for his pawning, or snatcheth a pawning out of his hand by force, he is not to be beaten, because the debt is broken off, for he must restore the pawning, Deuteronomie. 24. 13. If he keepe not this commandment to restore it, as if the pawning be lost or burnt, he is to be beaten, and to restore the price of the pawning. Maimony tom. 4. treat. of the Lender and Borrower, ch. 3. sect. 4.

Veri. 12. *not thou dorme* to sleepe; not goe to bed. For breach of this Law, the Lord reproveth Israel; *They lay themselves down upon clothes laid in pledge, by every altar, Amos 2. 8.* But hereby not only the use of the poore mans pawning, but the keeping of it is forbidden; *with his pawning that is, and his pawning by thee (or in thy custody) Maimony in Lender and Borrower, ch. 3. f. 5.*

Veri. 13. *when the Sun Jor*, as the Greeke translatheth, *about the going downe of the Sonne*: in Exod. 22. 26. it is said, *before the Sonne goeth downe*; see the Annotations there, where is shewed, that every pawning is to be restored when the poore man hath need of it, by night or by day. If the pawning must thus be restored when he hath need, what booteth it to take the pawning? The Hebrews answer, that by this means the debt is not released in the seventh year, (which the Law biddeth, Deut. 15. 1, 2, 3.) and if the borrower die, his moveables are not made his childrens, but payment is made by the pawning after his death. Maimony ibid. ch. 3. sect. 5. justice in Greeke, almer, a worke of mercy, which God will reward: as on the contrary in v. 15. he saith, *it be in thee a sinne*, that is, an iniquity which God will punish.

Veri. 14. *not fraudulently oppress* or, *not defraud*: the Greeke translatheth, *Thou shalt not fraudulently keepe backe the hire of the poore, &c.* which word the Apollite useth in like case, saying, *Behold the hire of the labourers, &c. which is by you fraudulently kept backe, crieth, &c.* Iam. 5. 4. and among the other weighty lawes, our Saviour nameth this for one, in Mark. 10. 19. See also Levit. 19. 13. *thy gater* that is, as the Greeke and Chaldee translatheth, *thy cities*.

Veri. 15. *In his day* in Greeke, *The same day*, Day, is used for all time. *his hire* or, *his wages*, whether for his owne labour, or for his beards, or other things. So the Hebrews explaine it, *Whether it be the hire of man, or the hire of beasts, or the hire of instruments, he is bound to give it in his time: and if he keepe it after the time, he transgresseth against a prohibition Maimony tom. 4. treat. of Hiring, chap. 11. sect. 1. not goe downe upon it* in Levit. 19. 13. it is said, *it shall not abide all night with thee*; which two the Hebrews unfold thus; *What is the time (or day) of him that is hired? He that is hired for a day, (his hire) is due all that night; and of him it is said (in Lev. 19. 13.) it shall not abide all night with thee until the morning: and he that is hired for a night, it is due all the day; and of him it is said, In his day thou shalt give his hire, (Deut. 24. 15.) And he that is hired for hours of the day, it is due all the day; if for hours of the night, it is due all*

the night. He that is hired for a weeke, or for a month, or for a yeere, or for seven, if (the terms) goe out by day, that is due all that day; if it goe out by night, it is due all that night. Maimony ibidem, chapter 11. section 2.

16 *lift up his suite* that is, hope for and desireth it for the maintenance of his life. So the Greeke here translatheth, *be hath hope*; and in Jer. 22. 27. and 44. 14. the lifting up of the soule signifieth a desire: and the suite is often put for life. Hereupon the Hebrews say; *Whosoever withholdeth the hirelings wages, as if he took away his suite (or life) from him; for it is written, unto it he lifteth up his suite: and he transgresseth against foure prohibitions, and one Commandment; against, I thou shalt not fraudulently oppress; and against, I thou shalt not rob; and against, The hirelings worke (or wage) shall not abide all night with thee; and against, The Sun shall not goe downe upon it; and, In his day thou shalt give his hire. Maimony treat. of Hiring, chapter 11. sect. 2. a sinne* that is, a great iniquity which God will punish: for though he cry not, yet is it a sinne; but the cry of the poore halfeeth Gods judgement; as on the contrary the blessing of the poore procureth a good reward from the Lord, verie 13. According to this phrase it is said, *The wicked thoughts of foolishnesse* (that is, of the soule) is sinne, Proverbs 24. 9. that is, damnable, and to be punished of God. So in Jam. 4. 17. Joh. 15. 22, 24, & 9. 41. and in 1 King. 1. 21. *I and my son Solomons shall be sinners*, that is, punished as malefactors. Accordingly God threatneth to come nere to them in judgement, and to be swift witness against those that fraudulently oppress the hireling in his wages, Mat. 3. 5.

Veri. 16. for the children] Hebr. for the sonnes. This Law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children, no not in case of treason, as K. Amasiah slew his servants which had slain the King his father, but the sonnes of them that slew him, he put not to death, according to this law of Moses, 2 King. 14. 5, 6. 2 Chronicles 25. 4. And God him selfe professeth lo to deale, saying, *The same shall not leave the iniquity (that is, the punishment) of the fathers, neither shall the fathers bear the iniquity of the sonnes, &c. the wickednesse of the wicked shall be upon him*, Ezekiel 18. 20. The Chaldee Paraphrast here translatheth, *by the mouth of the son; and so after, by the mouth of the fathers*; meaning that they should not die by their testimonie. And so the Hebrews gather from this Law, saying, *Nere kinshipke are not fit to be witnesses by the Law, as it is written, The fathers shall not be put to death for the sinnes, &c. We have been taught, that in this general prohibition is comprised, that the fathers be not put to death by the mouth of the sonnes, nor the sonnes by the mouth of the fathers; and the same right is for other nere a kin. Maimony tom. 4. treat. of Witnesses, chap. 13. sect. 1. But the first interpretation is most proper and certaine. not be put to death] so it is also alleaged in 2 King. 14. 6. but in 2 Chron. 25. 4. it is, *they shall not die*. The one openeth the others, and to die, is often used for, to be put to death, as Num. 35. 12, 30. Deut. 17. 12. & 18. 20. & 22. 22, 23. in his*

sin] and for his sin; so for the Hebrew in often noteth the cattle: see Deut. 9. 4.

Veri. 17. *not wref* or, *not pervers, decline, or turne aside*. This is forbidden in all judgement generally, Exo. 23. 2. Deut. 16. 19. specially concerning the poore, Exod. 23. 6. more specially here concerning the stranger, and fatherlesse; against such as this wref judgement, the Lord will come nere to judgment, and be a swift witness against them, Mal. 3. 5. The Hebrews say, *Whosoever wrefeth the judgement of any one of Israel, transgresseth against one prohibition, viz. he shall not do wrongnesse in judgement, Leviticus 19. 15. And if it be of a stranger, he transgresseth against two prohibitions, Deuteronomie 14. 17. and if it be of the fatherlesse, he transgresseth against three prohibitions, Deuteronomie 24. 17. Maimony in Smeledim, chap. 20. sect. 12. nor of the fatherlesse* the word nor, or, and, is supplied also by the Greeke version, and so is often to be understood, as two bre Emmels, 2 King. 9. 32. for two or three, 10, to morrow, the third day, for, or the third day, 1 Samuel 20. 12. Like a Crane, a Swallow, that is, or a Swallow, Day 38. 14. and sundry the like. The holy Ghost sometimes suppliceth the defect, as is noted on Exodus 23. 30. In the Greeke here is added, *and of the widow*: so in Deuteronomie 27. 19. *ursed be he that wrefeth the judgement of the stranger, fatherlesse, and widow: and all the people shall say, Amen. garments of the widows* or any other thing of hers that the hath need of: the garment is named but for an instance; as in Job 24. 3. there is mentioned the widows oxe. The Hebrews have this general canon, *A widow, whether she be poore or rich, they may take no pawning of her, neither at the time when they lend unto her, nor at any other time, neither by the commandment of the Syndicor*, Deut. 24. 17. and if any take her pledge, they force him to restore it. If the pawning be lost or burnt before he restore it, he is to be beaten. Maimony treat. of the Lender and Borrower, chap. 3. sect. 1.

Ver. 19. *reapst thine harvest*] This is an addition to the Law in Lev. 19. 9. there, a corner of the field, and the gleanings were commanded to be left for the poore; and here the forgotten sheefe. These three were due to the poore out of every corn-field in Israel. And the Hebrews say, this law of the forgotten sheafe extended also to the vineyard, and other fruit trees, where whatsoever was forgotten, might not be taken againe by the owner: see the Annotations on Lev. 19. 10. *hast forgot*] This the Hebrews understand as spoken both to the owner, & to his labourers; that it is not a forgotten sheafe till all have forgotten it. But so as that they all be in the field, for if the owner be in the citie, and speaketh of the sheafe in the field, which hee thinketh his workmen will forget, and they doe forget it, this is a forgotten sheafe. Two sheaves a sunder one from another are counted as forgotten; but 3. (or more) are not. So for other things; as two vines, or other trees, standing a sunder one from another, are forgotte, but not more. A tree that is forgotten among the trees, though it have many peckes of fruit upon it, yet is counted as for-

forgotten. Finally, among many other like cautions, they say; *What is forgotten among the sheaves? All that he cannot stretch out his hand and take it: [that is, if it be further than hee can reach from the place where he standeth.]* Maimonid. 3. in Mattanah gnanijim, chapter 5. And as it is for the sheaves, so for the standing corn: *if a man forget some of the standing corn, and reape it not, it is for the poore.* Maimonid. ibid. chapter 1. section 6. for the stranger in Greeke, the *Prophete*, one joynted to the Church of Israel: to such these gifts peculiarly belonged, and to other poore: see the Annotations on Lev. 19. 10. And as forgetting often signifieth a neglect, or passing over of a thing, so in this case: and a man might purposely passe over a sheaf and leave it as forgotten, for the poore, as Boaz did for the stranger Ruth, saying to his harvet-men, *Let fall some of the sheaves for her, and let it lie that she may gather it up,* Ruth 2. 16. Or, if a man did it not purposely, but unawares, yet was he to consider herein the providence of God, which caused him to forget or passe over a sheaf, for the poore sake: for as the Ostrich is said to forget her eggs which she leaveth in the earth, because God hath deprived her of wisdom, &c. Job 39. 15, 17. So in this case of the sheaf, that the poore also might have occasion to minde the providence and love of God towards them, in this release. in all the works, or, in every work; the Greeke saith, in all the works. This promise of blessing is to encourage them in well doing, for which they should not lose their reward: for that which is done unto poore Christians, is done unto Christ himselfe, Matthew 25. 40. And, *He that is gracious unto the poore, lendeth unto the LORD;* and that which he hath given will be pay him againe, Prov. 19. 17. So Boaz for his kindnesse unto Ruth, (whom afterwards he tooke to wife) had a son of her (as a blessing of God) *Obed*, the grandfather of David the King, Ruth 4.

20 Verse 20. *beatell* [that is, as the Greeke translateth, *gathereth the olives*. The same is to be understood of all other trees of fruit which they gathered. not give over the bough] in Greeke, *thou shalt not returne to gather the (olives) after thee*: in Chalde, *thou shalt not take away after thee*. It is the same law for trees, which was before for corne, that what was forgotten or past over at first, should not after be gathered, but left for the poore. As that which is forgotten in the revenue of the field, and the like, so that which is forgotten in all trees (as for the poore) as Deuteronomie 24. 20. *When thou beatest thine olive tree, &c. And the same law is for other trees.* So there are two gifts for the poore from the trees, that which is forgotten, and the corner, Leviticus 19. Maimonid in Mattanah gnanijim, chapter 1. section 6, 7.

21 Verse 21. *not gather the single grapes* [or, not glean, and properly the grapes which grow not in clusters, as is noted on Leviticus 19. 10. which law is here repeated: and by saying, *after thee*, he seemeth to teach the same for the vine, which he taught for the corne and other trees, that all for-

gotten grapes should be for the poore. So the Hebrews observe, that there are *four gifts for the poore in the vineyard*; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten. Maim. in Mattanah gnan. ch. 1. 6, 7.



CHAP. XXV.

1 God commandeth just judgement towards all.
2 To beat such as deserve it, but not with more than forty stripes.
3 Not to mousell the Oxe when he treadeth out the corne.
4 Of raising seed unto a brother deceased without issue.
5 What was to be done unto the man that would not raise up seed unto his brother.
6 The immodest woman must have her hand cut off.
7 Against unjust weights and measures.
8 The memory of Amalek for crueltie to Israel, is to be blotted out from under heaven.

IF there be a controversie between men, and they come neere unto judgement, and they judge them; then they shall justifie the just, and condemne for wicked the wicked. And it shall be, if the wicked be worthy to be beaten; that the Judge shall cause him to lie downe, and to be beaten before his face, according to his wickednes, by a number. Forty (stripes) he may smite him; hee shall not adde more, lest if he adde to smite him above these with many stripes, then thy brother be vile in thine eyes.

Thou shalt not mousell the Oxe, when he treadeth out the corne.

If brethren dwell together, and one of them die, and have no sonne, the wife of the dead shall not be to one without, to a man that is a stranger, her husbands brother shall goe in unto her, and take her to him to wife, and do the duty of an husbands brother unto her. And it shall be, that the first-born which the beareth, shall stand up in the name of his brother, which is dead, that his name be not blotted out of Israel. And if the man like not to take his brothers wife, then let his brothers wife go up to the gate, unto the Elders and say, My husbands brother refuseth to raise up unto his brother a name in Israel; he is not willing to do the duty of an husbands brother unto mee. And the Elders of his citie shall call him and speak unto him: and if he stand and say, I like not to take her; Then shall his brothers wife come neere unto him in the eyes of the Elders, and she shall pull off his shoe from off his foot, and shall spit in his face: and she shall answer and say; So shall it be done unto the man which will not build up his brothers house. And his

name

name shall be called in Israel. The house of him that hath his shoe pulled off.

11 When men strive together, a man and his brother, and the wife of the one draweth neere for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh hold by his secrets; Then thou shalt cut off her hand, thine eye shall not spare.

12 Thou shalt not have in thy bag a stone and a stone, a great and a small. Thou shalt not have in thine house an Ephah and an Ephah, a great and a small. A perfect stone and a just shalt thou have, a perfect Ephah and a just shalt thou have, that thy daies may be lengthened in the land which Jehovah thy God giveth unto thee. For he is an abomination to Jehovah thy God, whoe ever doth these things, whoe ever doth unrighteousnesse.

13 Remember that which Amalek did unto thee by the way when yee were come forth out of Egypt. How hee met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, and thou wast faint and wearie; and he feared not God. Therefore it shall be, when Jehovah thy God hath given rest unto thee, from all thine enemies round about, in the land which Jehovah thy God giveth unto thee for an inheritance to possesse it, thou shalt blot out the remembrance of Amalek from under the heavens: thou shalt not forget it.

Annotations.

1 A Controversie [a plea, or strife; in Greeke, a contradiction, and they] or, that they (the Judges) may judge them. And this Law concerneth all Courts, the highest of seventy Judges, the Court of twenty three, and the Court of three, the lowest of which judged inferior causes and money matters, and had authority to beat malefactors, but not to put to death. justifie [that is, pronounce just, and to absolve or acquit in judgement. condemne for wicked] or, pronounce wicked, and to condemne in judgement; as the Greeke translate it, *condemne*. This is contrary to the former, and so the Apostle opposeth them, saying, *It is God that justifieth, who is he that condemne?* Rom. 8. 33, 34. This Law is perpetual, the transgression whereof is a great sin; for, *He that justifieth the wicked, and be that condemne the just, even they both are an abomination to the LORD*, Prov. 17. 15.

2 Verse 2. *worthy to be beaten* [Hebrew, a sign of beating, which the Greeke translateth, *worthy of stripes*;

and the Chalde, a *signe of beating*, or, *worthy to be beaten*. So the same (or child) of bell, Matt. 23. 15. is one worthy of hell fire; the *sign of death*, in 1 Sam. 20. 31. is one that was worthy of death, and therefore should be killed: and in the Gospell, *If the same of ye be there, in the house* Luke 10. 6. which another Evangelist explaineth thus; *If the house be worthy*, Matth. 10. 13. Now, who they were that deserved beating, are by the Hebrews shewed thus; *He that transgresseth against a prohibition, whereby the (contrary) commandment is to be done, is broken off, and they warned him of it, and said unto him, Do not this thing, for if thou dost it, and keepest not that which he commanded concerning it, thou shalt be beaten; and he transgresseth and keepest not the commandment, so he is to be beaten.* Maimonid in Sanhedrin, ch. 16. sect. 4. More particularly, *These are to be beaten, whoe ever transgresseth against a prohibition, for which he is deserving to be cut off, but is not to be put to death by the Synagogue, as he that eateth fat, or blood, or leaven at the Passover. Likewise whoe ever transgresseth against a prohibition for which they are guilty of death by the hand of God: as he that eateth of fruits, before the first-fruits, tithes, &c. be paid; and a Priest that is unclean, and eateth of the heave-offering which is cleane. Likewise whoe transgresseth against a prohibition, wherein there is an oath (or curse): as he that buyeth a Kid in his mothers milke [which the Hebrews understand of eating it with milk]; or that weareth Linsie-woolfe. But a prohibition wherein is no oath, as to walke as a sale-beaver, to revenge or bear grudge, or receive a false report, &c. for such he is not beaten; [nor for any other where there is an oath, some few excepted.] Every prohibition, for which they are to be put to death by the Magistrate, as adulterie, working on the Sabbath, &c. they are not beaten therefore. So every prohibition, for which they are to make satisfaction, as robbery, theft, &c. they are not beaten for it. And every prohibition, whereby the (contrary) commandment is broken off, as, *Thou shalt not take the dam with the young*, (Deut. 22. 6.) *Thou shalt not wholly rid the corner of thy field*, (Lev. 19. 9.) &c. they are not beaten for it, unless they keepe not the commandment giving concerning them, [that is, unless they omit the letting of the dam goe, Deut. 22. 7. and the leaving of the corner for the poore, Lev. 19. 10.] And for a prohibition (implied) in the general, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the general? It is one prohibition which generally compriseth many things, as, *ye shall not eat with the blood*, (Lev. 19. 26.) And *when it is said, Do not such a thing, and such a thing, forasmuch as there is not a particular prohibition before every one of them, he is not to be beaten for every one of them, unless they be divided in other prohibitions, or said by word of mouth that they are divided. As where it is said, Hee that is raw or soddin, (Exodus 12. 9.) he is not beaten (for eating of it raw and soddin) twice, this once. Of the first-fruits, he saith, Thou shalt not eat bread, and parched corne, and green ears.* (Lev. 23. 14.)*

a man for cutting these three is to be beaten thrice; by word of mouth we have been taught, that these are divided (or severally). It is said (in Deuteronomy 18, 10.) Let there not be found in thee, any that maketh his son or his daughter to pass through the fire; a divider of divisions; an observer of times: although all these things be comprehended generally in one prohibition, yet are they divided in other prohibitions, as (in Leviticus 19, 26.) ye shall not observe fortunes, and ye shall not observe times: to teach, that every one of these is a prohibition by itself severally; and so all other of like sort. Maimony in Sanhedrin, chapter 18, section 1, 2, 3. Finally they say, All prohibitions, for which cutting off is due, but not death by the Magistrate, for which men are to be beaten, are one and twentie. All for which death is due by the hand of God, which are prohibitions wherein an act is, for which men are to be beaten, are eighteen. All prohibitions in the Law, for which there is neither cutting off due, nor death by the Magistrate, for which men are to be beaten, are an hundred sixtie and eight. So there are found in all which are to be beaten, 307. Maimony ibidem, chapter 19. All which are there particularly related, but would be too long here to repeat. the Judge] that is, the Judge, as the Greeke translatheth: for one Judge late not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. No man is to be beaten but by witnesses and evidence, and they are to examine the witness by inquiry and diligent search, even as they do in judgements of life and death. Maimony in Sanhedrin, chapter 16, section 4. *consequenter* to be done] or, to be laid down, and bound fast: the manner is said to be thus; both his hands are fast bound unto a post, this way and that way, and the minister of the Congregation [the executioner] taketh hold on his garments; if they rend they rend, or if they seam-*rend* they seam-*rend*, until he make bare downe to his heart, for he is not to beat him upon his clothes. And he that is beaten neither standeth nor sitteth, but layeth downe. Maimony in Sanhedrin, chapter 16, section 8, 10. to be beaten] or smitten; in Greeke, *scourged*. The Hebrews say, There was a stone laid before him, on which the minister that did beat him stood, who had in his hand a scourge of a Bulls hide, doubled to two, and two to three; and two scourges (or whips) of an Asse hide, that slid up and downe in it: and the breadth of the scourge was an hand breadth, and the length so as it might reach to the fore-part of his belly; and the handle of the scourge was an hand breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might. *etc.* Maimony in Sanhedrin, chapter 16, section 8. before his face] the Greeke translatheth, before them, meaning the Judges, who were to see him beaten. And they say, that The greatest of the Judges read all the while that he was in beating, (that in Deuteronomy 28, 58, &c.) If thou wilt not observe to do all the words of this Law, &c. then the LORD will make thy plagues wonderfull, &c. And the second of the Judges counted (the number of the strokes) and the third said unto the minister, Swite: all the while that he smote, he did mite at his bidding. Maimony ibidem, chapter 16, section 11.

according to his wickedness] or, as the Chaldee interpreteth it, according to the sufficiency (the proportion) of his sinne: but the Greeke *kathe*, according to his impietie. So that the Judges might moderate his blowes, according to the nature of his trespass, and the mans abilitie to beare the stripes; but they might not exceed the number set here of God. They may not add more than fortie, though he be as strong and lustie as Sampson: but they may abate from him that is weak, &c. If they have judged him to have fortie stripes, and after that they have begun to beat him, they see him to be weak, and say, he cannot beate more than three nine or twelue stripes which he hath received, then he is free. If they adjudged him to receive twelue, and after that he is beate, they see him strong, and able to beate more, he is free notwithstanding, and may not be beate more than they adjudged him. Who so deserveth many beatings, for many transgressions that he hath done, or for one that deserveth many, if they adudge him one measure (or judgement) he is beate and discharged; if not, they beat him, and he beate himselfe, and then they beat him againe. Who so is beate by the Magistrate for a sinne which deserveth cutting off, and is beate the second time for the same sinne; as he that eateth fat, (Leviticus 7, 25.) and is beate for it, and eateth fat the second time, and is beate for it; if he eat in the third time, they beat him not, but put him into Little-cage, a narrow place as high as himselfe, wherein he cannot lie downe; and they give him the bread of distresse, and water of affliction, till his belly be strong, and he be sicke: and afterward they feed him with barley till his belly burst. Maimony in Sanhedrin, chapter 17, section 1, 2, 4, and chapter 18, section 4. by a number] that is, by a certaine number, determined by the Judges.

Verse 3. Forty stripes] this number forty the Scripture useth sundry times in cases of humiliation, affliction, and punishment: as Moses twice humbled himself in fasting and prayer for forty daies and fortie nights, Deut. 9, 18. Elias fasted fortie daies, 1 King, 19, 8. and our Saviour, Mat. 4, 2. Forty yeeres Israel was afflicted in the wilderness for their finnes, Num. 14, 33, 34. and forty yeeres Egypt was desolate for treacherous dealing with Israel, Ezek. 29, 11, 12, 13. Forty daies every woman was in purification from her uncleanness, for a manchild that she bare, and twelue fortie daies for a woman-child, Lev. 12, 4, 5. Forty daies and forty nights it rained at Noe flood, Gen. 7, 12. Forty daies did Ezekiel beate the iniquity of the house of Iudah, Ezek. 4, 6. In noe preached, yet forty daies; and Niniveh shall be overthrown, Jon. 3, 4. Forty yeeres space the Canaanites had to repent: after Israel came out of Egypt, and wandered so many yeeres in the wilderness, Num. 14, 33. And thirce forty yeeres the old world had Noe preaching unto them repentance, Genesis 6, 3. It was forty daies ere Christ ascended into heaven, after his resurrection, Acts 1, 3, 9. And forty yeeres space of repentance he gave unto the Jewes, from the time that they killed him, before he destroyed their Church and Temple, by the Romans. By

By the Hebrews this Law is expounded thus, How many stripes doe they beat (an offender) with? with fortie lacking one: as it is written (Deut. 25, 2, 3.) by number fortie, that is, the number which is next to fortie. Talmud, Bab. in Maccab, chapter 3. This their understanding is very ancient, for so they practised in the Apollides daies; as Paul testifieth, Of the Jewes five times received I smites (stripes) face once, 2 Cor. 11, 24. But their reason which they give is not solid: as when they say, If it had been written, FORTIE IN NUMBER, I would say it more full fortie; but being written, in number fortie, it meaneth the number which reckeneth fortie next after it, that is, thirte nine. By this expostion they confound the verses, and take away the distinction. I thinke rather this custome was taken up, by reason of the manner of their beating fore-spoken of, which was with a scourge that had three cordes, so that every stroke was counted for three stripes, and then they could not give even fortie, but either thirte nine, or fortie two, which was above the number set of God. And hereof they write thus; When they judge (or condemne) a sinner to so many (stripes) as he can beare, they judge not but by strokes that are fit to be trebled, [that is, to give three stripes at one stroke by reason of the three cordes.] If they judge that he can beate twentie, they do not say he shall be beate with one and twentie; to the end that they may treble (the stripes) but they give him eightene. Maimony in Sanhedrin, ch. 17, sect. 2. Thus he that was able to beate twentie stripes, had but eightene; the Executioner smote him but six times, for if hee had smitten him the seven, they were counted one and twenty stripes, which was above the number adjudged. so hee that was adjudged to fortie, was smitten thirteene times, which being counted for three, make thirte nine. And so R. Boethaim writing hereof, saith, The strokes are trebled (that is, every one is three) and three times thirteene are nine and thirte. by my smite] in Greeke, they say, scourge, (or shall scourge) implying all the Judges with the Executioner: so after, and they shall not add. not add] not exceed the number set of God. The Hebrews say, If he that is beate, die under the hand of the Executioner, he is free; but if he add one stripe more to the measure, and be die, then the Executioner is punished for it. If he die not, yet he transgresseth against this prohibition: and so for all other that smite their neighbours. For if when the Law giveth leave to smite, the Scripture commandeth not to smite a man (more than the appointed measure) for his wickedness, much more any other man. Therefore who so smiteth his neighbour, though he smite a servant with a stroke, for which there is not due a satisfying recompence, he is to be beaten: but if there be recompence to be made for it by money, man payeth, and is beate also. Maimony in Sanhedrin, chapter 16, section 12. with many stripes] or, with any more stripes: Hebrew, with much smiting, thy brother be vile] or, be contemptible. By this God reacheth to hate and despise the sinne, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is so edification, and not to destr-

ctum, 2 Corinth. 13, 10. This violence or ignominie is opposed to glorie or honour, Ely 16, 14. The Greeke translatheth it, *Acheomai*, that is, be ignominious, or behave himselfe unseemly; which word Paul useth when he saith, Love doth not behave it selfe unseemly, or is not ignominious, or contumelious, 1 Corinthians 13, 5. From this the Hebrews teach, that whosoever hath sinned and is beate, he returneth to his dignity, because it is said, I then thy brother be vile in thine eyes; after he is beate, he is thy brother. And all that deserve cutting off, when they are beaten, are free from cutting off. The high Priest when he sinneth, is beate by three, as all other of the people, and returneth to his highesse (or dignity); but the Chief of the Session, when he sinneth, they beat him, and he returneth not to his highesse; yea, he returneth not to be as one of the rest of the Synedrion, for they offend in holiness, and defend not. Maimony in Sanhedrin, ch. 17, sect. 7, 8, 9.

Verse 4. the ox] or the asse, or any other beast: the ox is named but for an instance. And if the beatt may not be moused, that is, have his mouth tied up (as the Chaldee translatheth) but is to eat that wherein he worketh, how much more men. Hereupon the Apostle saith, Dunt God take care for Oxen? or sith he is altogether for our sakes? For our sakes no doubt this is written, that be that ploweth should plow in hope, and be that thresheth in hope should be partaker of his hope, 1 Corinth. 9, 9, 10. See also the notes on Deuteronomy 22, 10. when he treadeth] or, in his treading or threshing; which the Greeke (followed also by the Apollie) translatheth, treading or threshing. They used in Israel to thresh their corne, not only with flails as we doe, but with the feet of beasts they trod it out, Hosea 10, 11. and sometime with Carr-wheeles, as Ely 28, 27, 28. So they were wont in other nations, as the Romans did beat out their corne with flaves, or tread it out with cartell. Columel. de rust. lib. 2, cap. 21. Spiritually this signified the labour of the Ministers of the Word, preparing the bread of life for the soule, as the Apollie sheweth, saying, Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine: for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corne, 1 Timothy 5, 17, 18. and to this the Proverbe agreeth, Where no oxen are, the crib is cleane (or empty) Proverbs 14, 4. Touching this Law, the Hebrews write thus; A beast is to eat all the while that it worketh in things that grow out of the ground, whether they be yet upon the ground, or pulled up: he is also to eat of the burdens that are upon his back, &c. whosoever restraineth a beast from eating, in the time of his working, he is to be beate, Deuteronomy 25, 4. whether it be an ox, or other kinde of beast, man or cleane, and whether he tread out the corne, or doe any other work in that which groweth out of the ground; and it is not said, the ox when he treadeth, but for an instance. And whether he moulth him at the time of his work, or before the time, and then dash moulth with him; yea, though he moulth him by voice, [that is, frayeth him by his voice from eating] he is to be beate. If he be a beast, and moulth

fill him, and treadeth out corn with him, he is both beaten, and payeth to the owner thereof four Kabs for a bullock, and three Kabs for an ass. [A Kab was a measure that held as much as 24 eggs.] If an Israelite tread out corn with the bullock of an heathen, (and himself it) he is trespasser against this Law. Thou shalt not muzzle it: but if an heathen tread with an Israelite bullock, he is trespasser not: [for what things loever the Law saith, it saith to them that are under the Law, Romans 3. 19.] If he muzzle him not, but put a prick in his mouth, that he cannot eat, or cause a Lion to lie thereby [to fray him from eating], or layeth the (bullocks) calf without [to keepe her from eating] or that the beast is a thief, and he giveth it no drink, or spread a skin upon the corn that he may not eat; all these and other like are unallowable, though he is not better [for doing them.] &c. Maimony tom. 4. treat. of Hired things, chap. 13. sect. 1, 2, 3.

5 Verse 5. If brethren dwell together.] This Law is first to be understood of naturall and next brethren (the Hebrews retraineth it to Israelites, and brethren by the fathers side only); and secondly, if there be no brethren, the next kinsman (for all kinsmen are in the Scripture phrase brethren) is to doe the dutie here required, as the example of Boaz and Ruth sheweth, Ruth 3. & 4. chap. And their dwelling together seemeth to denote their single state of life, whilst they abode in their fathers house; as there is an example of Er, Onan, and Schib, in Indahs family, where before Moses time this Law was practised, Gen. 38. 7. &c. One of them die.] One is often used for the first, as in Genesis 1. 5. and 8. 5. So some understand this Law to be for the first-borne of the brethren only: others take it generally for any one of them; and thus the Hebrews take it in the largest sense. It is commanded by the Law, that a man should take the wife of his brother by the fathers side, whosoever of such is married or betrothed, if he die without seed, Deuteronomie 25. 5. Brethren by the mothers side (only) are not counted for brethren, in the case of inheritance, or of taking the brothers wife, and putting off (the shoe) but are as if they were none: for there is no brotherhood but by the fathers side. Strangers that are become Proselytes, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another, &c. Maimony tom. 2. in Ibbum, (or treat. of taking the Brothers wife) ch. 1. sect. 1. 7, 8. So in the Gospel this case is propounded to our Saviour in general terms, Moses said, if any (man) die, Mat. 22. 24. or if any (mans) brother die, Marke 12. 19. Luke 20. 28. that it seemeth even then, this was not thought to intend the first-borne only.

have no name.] Hebrew, no name to him, that is, no child: for Joane, the Greeke translatheth seed, which comprehendeth some or daughter: so in the Gospel it is translated, having no children, Mat. 22. 24. or, he die childless, Luke 20. 28. and in Mat. 22. 25. it is said, having no seed. Thus the Hebrews expound it, That which is said in the Law, AND HAVE NO SONNE &c; whether it be sons or daughters, or seed of same, or seed of daughter, &c. if he have seed by that

wife, or by another, he freeb his wife from unloosing the shoe, or marrying his brother: yea, though he have a seed which is a bastard, &c. But if he have a sonne by a bond-woman, or by an alien, he freeb not his wife: for the seed that cometh of a bond-woman, are servants, Exodus 21. 4. a. d. they which come of Infidels, are Infidels, and are as none; for of the bastards he saith, HE WILL TORNE AWAY THE SON FROM AFTER ME &c. Deuteronomie 7. 4. hee turneth him away from being counted of the Church. And though his sonne by the bond-woman be made free, or his sonne by the alien be become a Proselyte, yet are they as other strangers, and freed (servants) and doe not discharge his wife, &c. Who so dieth, and leaveth his wife with child, if she have an untimely birth after his death, she is to marry her husbands brother: but if she bring it forth, and the child cometh out alive into the aire of the world, although it die in the house that it is borne, the his mother is discharged from putting off the shoe, or marrying her husbands brother. Maim. in Ibbum, chap. 1. sect. 3, 4, 5.

a stranger.] that is, of another family in Israel, as the Greeke translatheth it, a man not neere, that is, not neere of kin. The Hebrews say, If she be married to another, and be lie with her before she be married to her husbands brother, or have pulled off his shoe, he and she are to be beaten, and she is to goe out by (Bill of divorce.) Maim. in Ibbum, chapter 2. section 18. her husbands brother] or next neere kinsman, as in Ruhs case, Ruth 3. Here they say, Who so dieth and leaveth many brethren, it is commanded that the eldest marry his brothers wife, or pull off his shoe. If the eldest will not, they turne to all the other brethren: if they will not, they turne againe to the eldest and say, Upon thee the commandment (lieth) either to put off (the shoe) or to marry thy brothers wife: and they cannot compell the husbands brother to marry her, but they may compell him to pull off (the shoe.) If the eldest brother be gone into another country, his younger brother may not say, the commandment lieth upon my elder brother, wait for him till he come: but they say in this, that hee now marry, or pull off (the shoe.) Maimony in Ibbum, chap. 2. sect. 6. &c.

goe in unto her.] into the chamber, as Iudg. 15. 1. that is, take her to wife. The Hebrews thinke this might not be done till they had waited 90. daies after her husbands death, which was to see whether she was with child or not: and such was the custome for al other women that were widowed; they married not till after three months. Maimony in Ibbum, ch. 1. f. 19. This seemeth necessary in this case, for if she were with child, and brought it forth alive, it was not lawfull for her brother in law to have her. Levit. 18. 16.

Verse 6. stand up in the name of his brother.] that is, be counted and called the seed of the dead man, not of the living: & for this cause Onan sinned in not performing this duty, because he knew that the seed should not be his, Gen. 38. 9. Thus Obed, whom Boaz begat of Ruth, is said to be the sonne of Naomi, Ruth. 4. 17. And as hee did this for his dead brother, so by the Hebrews, Who so married his brothers wife, hee was the sire of all his brothers goods. Maimony tom. 4. treat. of Inheri-

tants.

names, chap. 3. sect. 7. his name be not blotted out.] or, not wiped out; for that was an heavey judgment in Israel, Deut. 9. 14. & 29. 20. Psal. 109. 13. Therefore to comfort the godly Eunuchs, the Lord promisseth to give them a name better than of sons and of daughters, Eia 56. 5. And this sheweth the reason of this Law, that God would have brethren shew merie one to another, both to the living, and to the dead, as Ruth 2. 20. that widowers should not be left comfortlesse, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage, as is shewed on Gen. 12. 5.) but that the name of the dead might be raised up upon their inheritances, Ruth 4. 5, 10. And as Christ himselfe came according to the flesh, after this manner of kindeesse shewed by Boaz his grandfather; so unto him, and his Church, may the truth of this shadow and legall ordinance be applied. For the Church of Israel was his wife, Hosea 2. who bare him no children by the Law, Rom. 7. 10. & 11. But the Apostles (his brethren, Joh. 20. 17.) by the immortal seed of the Gospel, begat children unto him, both of the Jewes and Gentiles, 1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23. not that they should be called by any mans name, 1 Cor. 1. 12, 13. but to carry the name of Christ, whose name shall be for ever, and continued as long as the Sun; in whom all nations shall blesse themselves: and blessed be the name of his glory for ever, Psal. 72. 17, 19.

7 Verse 7. like not.] or be not willing, have no delight or pleasure: so in verse 8. Though God would have brethren performe the forelaide dutie, yet if their affections were contrary, he forced them not hereunto, lest worse evils should grow in families, through want of love, which is the bond of perfectiess. But what if the woman her selfe were not willing? For this God giveth no expresse Law: but by the Hebrews opinion, if she were fit to marry him, and would not, hee was judged as a woman rebellious against her husband, and was put away without a dowrie, which all other widows had. If her husbands brethren were manie, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandment is, that the eldest should have his brothers wife. Maimony in Ibbum, chap. 2. sect. 10. to the gate.] where the Judges used to sit: so the Chaldee explaineth it, to the gate of the Iudgement Hall (or Court) before the Elders: see Ruth 4. 1, 2, &c.

8 Verse 8. and speake unto him.] The brothers wife goeth after her husbands brother, in the place where hee sits, and cometh to the Judges: and they call him, and give him counsel, such as is meet for him and her. If it be good to marry, they counsel him to marry her: and if it be good to put off the shoe, as if she be very young, and be an old man, or she an old woman, and he a young man, they counsel him to put off (the shoe.) And it is needfull that the Judges appoint a certaine place to sit, and afterwards she pull off his shoe there before them, &c. Maimony in Ibbum, chapter 4. section 1, 2.

Verse 9. pull off his shoe.] It is said in Ruth 4. 7. that this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirme all things; a man pulled off his shoe, and gave it to his neighbour, and this was a testimony in Israel. So in that case it was a signe, that the brother gave over his right in the woman, and reigned her to any other. Sometimes it is a signe of ignominie, Eia. 20. 2, 4. that also is implied here, as the words following manifest. The manner of performing this Rite, is said to be thus; They brought him a shoe of Leather, which had an heele, &c. and he put it on his right foot, and tied the laces thereof upon his foot, and stood he and she in the Synedrium (or Court.) And he setting his foot upon the ground, and she sitting downe, stretched out her hand in the Court, and loosed the laces of his shoe, and pulled the shoe off his foot, and cast it on the ground. After this she stood up, and shrit on the ground before his face, with shute that might be seene of the Judges; and it was necessary that the Judges should see the shute that came out of her mouth, And afterwards she said, THUS SHALL IT BE DONE TO THE MAN WHICH WILL NOT BUILD UP HIS BROTHERS HOUSE, AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM THAT HATH HIS SHOE PULLED OFF, all in the holy tongue. And all that saw there, answered after her, HE THAT HATH HIS SHOE PULLED OFF, three times. Maimony in Ibbum, chap. 4. sect. 6, 7, 8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod with the preparation (or stabilitie) of the Gospel of Peace, mentioned in Ephes. 6. 15.

sit in his face.] or in his sight, as this phrase is interpreted, Deut. 4. 37. or before him, as Deut. 11. 25. The Hebrews expound it of spitting on the ground before him, as is before noted. And this spitting was a signe of shame and ignominie, as Numbers 12. 14. Eia 50. 6. build up his brothers house.] that is, beget seed for his brother: as Rachel and Leah are said to build the house of Israel, by bearing children, Ruth 4. 11. See the Annotations on Genes. 16. 2. the house of him.] So there was a note of infamie nor upon himselfe only, but his house, his posteritie after him: whereby God shewed how much hee misliked this his unkindnesse. And concerning that neere kinsman, which refused to marry Ruth, hee should marre his owne inheritance, Ruth 4. 6. wee may observe how neither he nor his hath any name or memorial in the booke of GOD, though there seemed to be just occasion to have named him, Ruth 4. 1, &c. whereas Boaz who did the dutie, hath not only his Genealogie rehearsed, Ruth 4. 18, 22. but is in the Rolle of the kindred of our Lord Iesus Christ, who came of him according to the flesh, Mat. 1. 1, 5. After all these rites were performed, the Hebrews doe record, that the Judges gave unto the woman a Bill subscribed with their names, wherein they testified to all men, that such a man and such

such a woman had on such a day and yeere appeared before them, and done all the things forementioned, according to the Law of *Moses* and *Israel*: which bill was a testimoniall of her full discharge from this man, after which she was free to be married to any other. *Maimony in Ibbim*, chapter 4, section 29, 30.

11 Verse 11. *When men strive* or fight, as it were flying one upon another. *and his brother* that is, his neighbour; brother is taken here in a large sense, as in Exod. 2. 11, and in many other places. *to deliver her husband* [This thought it was lawful for her to do, and a fruit of her love; yet God forbiddeth it to be done by any unlawful or immodest manner: for we may not do evil that good may come, Rom. 3. 8. *putteth forth her hand*] This noteth a purposed act: for if she had done this unawares, the penalty following was not to be inflicted upon her. So the Hebrews conclude in the general for all men, *He that bringeth shame* (on his neighbour) *is not guiltie* (of punishment) *for the shame, unless he do it purposely, as it is written, AND SHE PUTTETH FORTH HER HAND*: but he that doth shame to his neighbour without intent, is free. *Maimony* com. 4. in *Chobol* (or treat. of him that doth hurt and damage) chap. 1. sect. 10. *by his sisters* or priorities, which in the Hebrew have their name of Shame, the *shamefull parts*. From hence the Jews have a general law, that men are to make satisfaction for all manner shame that they bring upon their neighbour, as is noted on Exod. 21. 19. Their saying is, *He that hurteth his neighbour, is bound to make him satisfaction for five things, viz. the damage, and the paine, and his beating, and his resting, and the shame; and these five things are recompensed out of the best of his goods, &c.* He is bound to pay for the shame by it selfe. *Deuteronomie* 25. 11, 12. *under which law* is generally comprehended he that bringeth shame (upon his neighbour). *Maimony in Chobol*, chapter 1, section 18.

12 Verse 12. *cut off her hand* [the instrument wherewith she sinned; by it teaching to cut off and abrogate from such actions. And this severe punishment God appointeth for her immodest carriage.

13 Verse 13. *a stone and a stone* [that is, as the Gr. and Chaldees translate, *a weight and a weight*; meaning divers weights, wherewith to deceive in buying and selling, called the bag of deceitfull weights, Mich. 6. 11. In *Israel* they used to have their weights of stone, or the like: see the Annotations on Lev. 19. 36. So an heart and an heart, meaneth a double deceitfull heart, 1 Chron. 12. 33. This Law forbiddeth not only all unrighteousnesse in buying, selling, and exchanging; but all injustice in judgment, Matth. 7. 1, 2, as God blaming the Judges, saith, *I will weigh the without wrong of your hands in the earib*, Psal. 58. 3. The like evil is to be avoided in handling the word of God, that it be not deceitfully, 2 Cor. 4. 2. So for measuring the ordinances of God in his Church, by the Red & Line which he hath given therefore, Ezek. 40. 3, 5 & 43. 10. Rev. 11. 1, called a golden Reel, Rev. 21. 15.

Verse 14. *in thine house* [Though a man do not weigh or measure with such, yet it is unlawful to have a light weight, or scant measure in his house or shop, (as the Hebrews teach from this place) for another may come, who knoweth not that it lacketh weight, and may weigh with it. *Maimony* treat. of Theft, chapter 7. section 3. *Ephah* or *Eufell*: in Greeke and Chaldee, a measure and a measure, that is, a double measure. The *Ephah* is named in stead of all other: what it was, see on Levit. 19. 36, and Exod. 16. 36. So in Prov. 20. 10. *A stone and a stone, an Ephah and an Ephah, are an abomination to Jehovah, even both of them.* See also Proverbs 11. 1. and 20. 23.

Verse 15. *A perfect stone* [in Greeke, *A true weight*: so after, a true measure. Hence *Solomon* saith, *A perfect stone* is the Lords delight, Prov. 11. 1. *and a just* [Hebr. and (a stone of) justice: to an Ephah of justice, that is, most just and exact: contrary to them that made the *Ephah* small, and the *Shekel* great, Amos 8. 5. So in Ezek. 45. 10, it is said, *Balances of justice, and an Ephah of justice, and a Bath of justice, shall ye have.* God here commandeth justice and equitie in all things, corporall and spirituall, as our Saviour teacheth us, saying, *Judge not, and ye shall not be judged: condempne not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed downe, and shaken together, and running over, &c.* Luke 6. 37, 38. And *Iob* applying this to his state of life, saith, *Let him weigh me in balances of justice, that God may know mine integritie*, Job 31. 6. And every man is willed to ponder (or weigh) the path of his feet, Proverbs 4. 26, that is, (as the Apostle expoundeth it) to make *straits* paths for his feet, Heb. 12. 13. *may be lengthened* or prolonged; or, that they may lengthen thy daies; of which phrase see Exodus 20. 12. As a just weight and balance are the Lords, Proverbs 16. 11. and his delight, Proverbs 11. 1. To rewardeth with blessing and long life, the keeping of this law, than which there is none more necessarie in humane societie.

Verse 16. *an abomination* [that is, most abominable; yea, not onely the person that doth this, but even the weights and measures themselves are said to be an abomination, Prov. 11. 1. and 20. 23, and the rather for that this injury is done unto a shew of justice, and done especially to the poorer sort, which buy by re-tale, whose wrong God especially regardeth. *unrighteousnesse*] or *injusticie*: which generall word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppress and defraud one another: but the Lord is the avenger of all such 1 Thess. 4. 6. and he hath sworn by the excellencie of *Jakob*, Surely I will never forget any of their works, Amos 8. 5, 7.

Verse 17. *Remember* [Hebr. *To remember*, of which phrase see the notes on Exod. 13. 3. *A-malek*] that is, the *Amalekites*, which were the children of *Efsa*, *Lekis* brother: of whose wickednesse see Exod. 17. 8, &c.

Verse 18. *he met thee*] by way of enmitie, not of

of amity; therefore the Greeke translatheth, he resisted thee; when it had been his duty to have met them with bread and water, for their refreshing, Deut. 23. 4. In 1 Samuel 15. 2. it is said, he laid (swore) for *Israel* in the way. *(smote the hindmost)* *Hebrew*, cut off the taile; a stratagem of warre, lawful against Gods enemies, as *Josias* 10. 19. but wicked against his people. The Greeke translatheth, Cut off thy hindmost troope; in Chaldee, he killed the feeble; in Greeke, wearied; in Chaldee, lingering: which fact was cruelty in *Amalek*; for the faint and feeble ought to be comforted and refreshed, Matth. 11. 28. 1 Thess. 5. 14. and such were gathered in the Rereward, as *Israel* marched, Numb. 10. 25. Though this might be a just correction from God, for such as fainted in their travel, wherein they should have been encouraged. See the notes on Exod. 17. 8. *spared not God*] the Chaldee saith, he spared not the glorie of the Lord: for his glorie conducted them in a pillar of cloud and fire, Exodus 13. 21. and God by signes and wonders, great plagues and terriblenesse, had brought *Israel* out of Egypt, which made all peoples afraid, Exod. 15. 14, &c. yet *Amalek* feared not. As by his feare of the Lord, men depart from evil, Prov. 16. 6. so the want of his feare is the cause why men run into all evil, Psal. 36. 1, 2, &c.

Verse 19. *given rest unto thee from all* [under which is implied, a subduing of all the enemies, for so the phrases doe explaine one another, 2 Sam. 7. 11, with 1 Chronicles 17. 10. And here God deferreth vengeance till after many yeeres: so shewing forbearance towards the wicked, which should lead them to repentance, Rom. 2. 4, and compunction towards his people, whom he would not exercise with all waters at once, lest they should be discomfited. See Exod. 13. 17. *blot out*] or, wipe out the remembrance, that there should no name or memoriall of them remaine: a signe of great wrath, as Deuter. 9. 14, and 29. 20. This judgement God executed by *Saul* the first King of *Israel*, whom he sent to destroy utterly the *Amalekites*, both man and woman, infant and suckling, oxe and sheepe, camel and ass, 1 Sam. 15. 2, 3. But he failed in the performance of it: therefore God stirred up the *Simeonites* (in King *Ezekias* daies) and they smote the rest of the *Amalekites*, that were escaped, 1 Chron. 4. 42, 43. yet *Haman* of *Agag* the *Amalekite* remained, who plotted the death of all the Jewes: but he and his ten sons were killed; and *Amalek* memory is perished, Hest. 3, &c. And under this, the like judgement on Antichrist was figured: see the Annotations on Exodus 17. *shall not forget*] that is, Take heed thou forget it not: by forgetting he implieth also neglect of performing this judgement. Therefore *Saul* who performed it not thoroughly, spared the King, and the best of the cattell, (though for sacrifice unto the Lord) was rejected of God, as having sinned greatly, 1 Sam. 15. 9, 21, 23, and for it he was slaine, 1 Chron. 10. 13, and an *Amalekite* had an hand in his death, 2 Sam. 1. 8, 9, 10.



CHAP. XXVI.

1 The profession of him that offereth the basket of first-fruits. 22 The confession of him that hath given his third yeeres Tithes. 16 The Covenant between God and the people.

D D D

And it shall be when thou art come into the land which *Jehovah* thy God giveth unto thee for an inheritance, and thou possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, which *Jehovah* thy God giveth unto thee, and shalt put it in a basket, and shalt goe unto a place which *Jehovah* thy God shall chuse to cause his name to dwell there. And thou shalt come unto the Priest, which shall be in those daies, and shalt say unto him, I profess this day unto *Jehovah* thy God, that I am come into the land which *Jehovah* fware unto our fathers for to give unto us. And the Priest shall take the basket out of thine hand, and shall set it downe before the Altar of *Jehovah* thy God. And thou shalt answer and say before *Jehovah* thy God, A Syrian (ready to perish) was my Father, and he went downe into Egypt, and sojourned there with a few men, and became there a nation great, mightie, and many. And the Egyptians evill intreated us, and afflicted us, and laid upon us hard servitude. And we cried out unto *Jehovah* the God of our Fathers, and *Jehovah* heard our voice, and saw our affliction, and our labour, and our oppression. And *Jehovah* brought us forth out of Egypt, with a strong hand, and with an out-stretched arme, and with great terriblenesse, and with signes, and with wonders. And he hath brought us into this place, and hath given unto us this land, a land flowing with milke and honey. And now, behold, I have brought the first fruit of the land, which thou, *Jehovah*, hast given unto me; and thou shalt set it downe before *Jehovah* thy God, and shalt bow downe thy selfe before *Jehovah* thy God. And thou shalt rejoyce in all the good which *Jehovah* thy God hath given unto thee, and unto thine house; thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thy revenue, in the third yeere, the

the yeere of tithe, and haſt giuen *it* unto the
Leuite, to the ſtranger, to the fatherleſſe, and
to the widow, that they may eat within thy
gates, and be filled. Then thou ſhalt ſay be-
fore Jehovah thy God, I have put away the
holy thing out of *mine* houſe, and alſo have
giuen it unto the Leuite, and to the ſtranger,
to the fatherleſſe, and to the widow, accord-
ing to all thy commandement, which thou
haſt commanded me: I have not tranſgreſſed
thy commandements, neither have I forgot-
ten. I have not eaten thereof in my mourn-
ing, neither have I put away *ought* thereof
for the uncleane, neither have I giuen *ought*
thereof for the dead: I have hearkened to the
voice of Jehovah my God; I have done ac-
cording to all that thou haſt commanded
me. Looke downe from the habitation of
thine holineſſe from the heavens, and bleſſe
thy people Iſrael, and the land which thou
haſt giue unto us, as thou ſwareſt unto our fa-
thers, a land that floweth with milke & hony.
This day Jehovah thy God hath com-
manded thee to doe theſe Statutes and Judge-
ments, and thou ſhalt keepe and doe them,
with all thine heart, and with all thy ſoule.
Thou haſt avouched Jehovah *this* day to be
unto thee for a God, & to walk in his waies,
and to keepe his Statutes, and his Comman-
dements, and his Judgements, and to hear-
ken unto his voice. And Jehovah hath a-
vouched thee *this* day, to be unto him for a
people of peculiar treaſure, as he hath ſpo-
ken unto thee, and to keepe all his Comman-
dements. And to give thee *to be* high above
all nations which hee hath made in praiſe,
and in name, and in beautifull glorie; and
that thou maiſt be an holy people unto Je-
hovah thy God, as he hath ſpoken.

Annotations.
 D D D Here beginneth the fiftieth Lecture
 of the Law: see Gen. 6. 9.

When thou art come] or, When thou shalt be come. possesseth it.] He sheweth that they were not bound to (bring) the first fruits, till the land were subdued, and parted among them, saith Sol. Ier. ch. on this place.

Verſe 2. *Of the firſt* [or, *of the beginning*; which the Greeke tranſlateth, *of the firſt fruit of the fruits of the land*; meaning; of thoſe which were firſt ripe, them they were to honour God with in the firſt place, and to ſhow their thankfulneſſe for his bleſſings, ſo that they might be ſanctified and increaſed unto them, Pro. 3. 9, 10. Theſe firſt-fruits were to be ſeparated before all other, as is noted on Numbers 18. 13. And Sol. *Tardiſ* ſcanneſh the words thus; *Of the firſt, and not all the*

first: for all fruits were not bound to give the first-fruits, but the seven sorts only, for which the land of Israel is commended (in Deuteronomie 8. 8.) the like is said by others of them; *I they bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deuteronomie 8.) and they are wheat, and barley, and grapes, and figs, and pomegranates, and olives, and dates: and if one bring any besides these seven sorts they are not justified. They bring not any of the Date that grow on Mountsians, nor of the fruits that grow in Vallies, nor of Olives which are not of the civillity; but of the Dates that grow in vallies, and of the fruits that grow on Mountians, because they are of the civillity (or best.) They bring no first-fruits of liquors, save of olives and of grapes only; for it is said, OF THE FRUIT OF THE LAND, and not of the liquor: and if one bring of the liquors, they receive them not of him. They thus dwell needly to Jerusalem, bring figs and grapes that are moist, and they that dwell farre off bring them dried. *Maimony* tom. 3. in Bicomra, chapter 2. section 2, 3, 4. The first-fruits have no measure set by the Law, but by the words of our wisdom, he must separate one of sixtie. And he that will make all his field first-fruits, may so doe. If he have separated his first-fruits, and returned, and added more unto them, that which he addeth is at the first-fruits. Ibidem section 17, 18. *gizeith* or, *gizevno*, or, *gizevno* to thee; the Greeke *adethi*, by lot, or for inheritance: this was the land of Canaan, the seat of Gods Church, and figure of a better inheritance by Christ: the first-fruits whereof (which are the graces, or the first-fruits of the Spirit, Romans 8. 13.) are to be brought unto the Lord, than such may be accepted in Christ. Yea, we our selves, whom he hath begotten with the word of Truth, that we should be a kinde of first-fruits of his creatures, (Jam. 1. 18.) are to present our bodies unto him, and our reasonable service, Romans 12. 1. The Hebrews say, *If one bring first-fruits from without the land, they are no first-fruits.* *Maimony* in Bicomra, chapter 2. section 1. in a *hakef* [so the Greeke and Chaldee translate the word *Tene*, used only here, and in Deuteronomie 28. 5, 17. The Hebrews understand it generally of any vessell, and hold it necessarie (from this place) that the first-fruits be brought in a vessell; tho they teach, that Every sort of fruit should be brought in a vessell by itselfe: but if he bringe them in one vessell, it would serve. And they might now bring them mixed all together, but the Barley and wheat, and the Wheat above it, and the Olives above that, and the Dates above them, and the Pomegranats above them, and the Figs uppermost in the vessell. And there should some thing put betweene every severall kinde, as cloths, russet, or leather, or the like; and they laid about the sides, chifters of grapes outward. If he bringe them in a vessell of metall, the Priest took the first-fruits, and gave the vessell to the owner: but if he bringe them in a vessell of Oiers, or of Russett, or the like, then both the first-fruits and bakes) were the Priests. *Maimony* tom. 9. in Bicomra, (or Treatise of First-fruits, chapter 9. section 9, 8. and *Phutco* goe namely, the feast of Harvest, or Pentecost, which was as seven weekes after the Passover, as may be*

be gathered by Exodus 34. 22. and Deuteronomy 16. 9, 10. then the people went up together, and carried of their first-fruits with them. The Hebrews say, *They brought up first-fruits before the Festival, as it is written, And the feast of Harvest of the first-fruits of thy labours*, (Exodus 23. 16.) and if any brought them (before), they received them out of him, but he left them there until the solemn feast came. *Maininy* in Bicurim, chapter 2. section 6. his name is to dwell) the Chaldee faith, his divine preface to dwell; the Greek, his name to be called upon for meaning the Tabernacle or Temple, called elsewhere, *the house of Jehovah*, Exodus 23. 19. This in ages following, was at Shile, and then at Jerusalem, whither the people used to repair with great solemnities, and at the performance of this service, they are said to doe thus: *When they carried up the first-fruits, all the cities that were in the Station (or Confinie) gathered together to the (chief) city of the Station, to the end they might not goe up alone; for it is said, In the multitude of people in the Kings bowmen*, (Proverbs 14. 28.) *And they came and lodged all night in the streets of the city, and went not into the houses for fear of pollution. And in the morning the Governor said, Arise, and let us go up to Zion the city of the LORD our God. And before them went a Bull which had his horns covered with gold, and an Olive garland on his head, to signify the first-fruits of the seven kinds (of fruits). And a Pipe struck up before them, until they came neere to Jerusalem, and all the way as they went, they sang, Tripped in them that said unto me, We will goe into the house of the LORD, &c. (Psalm 122.) When they were come nigh to Jerusalem, they sent messengers before them, to signify it to the men of Jerusalem. &c. Then the Captains and Governors went out of Jerusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Jerusalem gates, they began to sing, Our feet have beene standing in thy gate, O Jerusalem, (Psalm 122.) All the chief Artificers that were in Jerusalem stood before them, and faluted them, Welcome brethren, the men of such a place. And they went in the midst of Jerusalem, and the Pipe striking up before them, till they came neere to the mount of the house (of God): when they were come thither, they told every man his basket on his shoulder, and said, Hallelujah, Praise God in his Sanctuary, &c. (Psalm 150.) and they went thus and sung till they came to the Courtyard; when they were come thither, the Levites sang (the 30. Psalm) I will exalt thee, O LORD, for thou hast delivered me, &c. Talmud Bab. in Bicurim, chapter 3. section 2, 3, 4. and *Maininy* in Bicurim, chapter 4. section 16. Unto this, and other like manner of solemn assembling, the Prophet hath reference, when he saith, *The shall have a song as in the night when an holy solemnity is kept, and gladness of heart, as when one goeth with a Pipe, to come into the mountaine of Jehovah, to the Rocks of Il-ræal*, Elay 30. 29.*

3 Verse 3. *unto the Priest*] Gods publike minister, and the figure of Christ, of whom it is written, *By him let us offer the sacrifice of praise to God continually, that is, the fruits of the lips, confessing to his name.*

Heb. 13. 15. *which shall be*] that is, which shall minister in his course in those daies; for the Priests ministered by turnes: see 1 Chron. 24. I *professe*] or, I declare, I *show openly before the LORD*. And because of this presenting themselves and their first-fruits to him, the Hebrews say, *I have when they brought their first-fruits, they brought in their hand Turtle doves and young Pigeons; some they hang upon the bankers, and they were for burnt-offerings and some in their hands, which they gave unto the Priests, Majim.* in Biccurim. ch. 2. (see 0.)

Verfe 4. before the Altar] that there it might be sanctified by Christ, figured by the Altar, Matthew 23. 19. Hebrews 13. 10, &c. and so made acceptable to God.

Verbe 5. *[shall answer]* that is, *[shall speak]*, or pronounce: These words were to be spoken by every man that brought the first-fruits, except hee were not a man, or not the owner of the land, or the like: for such exceptions they doe put. He that brought the first-fruits, might if he would give them to his servants, or to his neighbour, all the way, till he came at the mount of the holife (of God). When he came to the mount of the holife, he himself was to take the basket on his owne shoulder, say, though he were in King, the greatest in Israel: and when he came at the Court-yard he professeth, whilst the basket was upon his shoulder, I PROFFESSE THIS DAY UNTO THE LORD THY GOD, &c. I have let downe the basket from his shoulder, and the Priest put his hand under it, and waved it, and he said, A STRAIN READY TO PERISH WAS MY FATHER, &c. and he left it by the Altar side, at the South-east corner (of the Altar) on the Southside of the borne, and bowed himselfe downe, and went out. But the confession is not alike for all: some are bound to bring first-fruits, and yet make no confession over them; as the woman, and he that is of neither sex, and hee that is of both sexe, male and female; because they cannot say, WHICH THE LORD HATH GIVEN UNTO ME. Likewise Tutors (or Guardians) and Servants and Mengers: for they cannot say, which the Lord hath given unto me. The Prophete bringeth and profiteeth, as it is said to Abraham, A father of a multitude of nations have I given thee to be, (Genesis 17. 5.) Behold, he is the father of all the worlde now, which are gathered under the wings of the divine Majesty. And to Abraham was the oath at first, that his Iesse should inherit the land. Likewise the Priests and Levites doe bring (first-fruits) and profitee, because they have Cities and Suburbs. He that separateth his first-fruits, and selleth his field, bringeth them, but profiteeth not; for he cannot say, WHICH THE LORD HATH GIVEN ME, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it hath separated them already; and if he doe separate any, he may bring them, but not make profiteeth; but of another sort he may separate, bring, and profitee. He that separateth first-fruits, and they are left before they come at the mount of (Gods) holife, and he separateth other for them, he bringeth the second, but profiteeth not, because he cannot say, THE FIRST OF THE FRUIT OF THE LAND, (Deuteronomie 26. 1c.) for

they are not the first, &c. He that bringeth first-fruits of one kind, and maketh profession, and cometh to the Lord, and bringeth first-fruits of another kind, he maketh no profession over them; for it is said, **IPROFESSE THIS DAY**; one time in the year doth he make profession, and not twice. He that bringeth first-fruits after the feast, until the dedication, although he separated them before the feast, bringeth them, but uneth to profession, because it is said (in verse 11.) **AND THOU SHALT REJOICE IN ALL THE GOOD**; so there is no profession, but at the time of rejoicing, from the (beginning of the) feast of Weeks, until the end of the feast. Maimon in Bicurim, chapter 3, section 12, &c. and chapter 4, section 1, &c. In that which is said of the Prophyte (or Stranger) Maimon differeth from his fellows; for in Talmud Bab, in Bicurim, chapter 1, section 4, it is said, The Prophyte bringeth, but profession not, because he cannot say, *Which thou hast given to our Father to give unto us, but if his mother were an Israelitess, he bringeth and professeth*. But the former well agreeth with the myserie of the Gospel, for as it is prophesied in Ezekiel 47. 22. *Ye shall divide (the Land) by lot, for an inheritance to you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as borne in the country, &c.* So when Christ came, Zacchaeus the chief Publican became the son of Abraham, Luke 19. 9, and in Christ there is neither Jew nor Greeke, but all are one in him, and Abrahams feed and beires, according to the promise, Galathians 3. 28, 29. And in him is this service in the myserie of it fulfilled, when we at our Pentecost, that is, when we receive the first-fruits of Gods Spirit, (Act. 2. Romanes 8. 23.) doe honour him with our persons, our substance, and with the first-fruits of all our increase, Proverbs 3. 9. offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to him, Heb. 13. 15. For as the first of all fruits were holy, so the Church is holy unto the Lord, of all peoples in the earth, Rev. 14. 4. Jam. 1. 18. as it is written, *Israel is holiness unto Jehovah, the first-fruits of his revenue*, Jer. 2. 3. And as these first-fruits were brought into the Sanctuary in a basket, so the good Israelites whom God would accept for his, are likened to a basket of good figs *for before the Temple of the Lord, even like the figs that are first ripe, and them God promitteth to acknowledge*, &c. to let his eyes upon them for good, and that they shall be his people, and he will be their God, &c. Jer. 24. 1, 2, 5, 6, 7.

A Syrian ready to perish [Hebr. An Aramite perishing, or, of perdition; that is, ready to perish through poverty, affliction, and misery, As in Prov. 31. 6, 7. *Give strong drink unto him that is ready to perish, &c. Let him drink and forget his poverty, and remember his misery no more.* An Aramite is after the Greeke called a Syrian, as is spoken on Genesis 10. 22. and this Syrian here isoken of was Iakob, who dwelt in Syria with Laban the Syrian, twenty yeeres in hard service, Gen. 28. 5, and 31. 38. 40. 41. 42. Hof. 12. 12. and therefore though he was naturally an Hebrew, yet for his misery is called a Syrian; as contrariwise Za-

char, who by nature was an *Ismaelite*, 1 Chron. 2. 17. is for his faith and state of grace called an *Israelite*, 2 Sam. 17. 25. And thus God said to the Jews that dwelt in Canaan, *Thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Chetibite*, Ezek. 16. 3. Others understand it here of Laban, translating, *A Syrian was disgracing my father, (or working his perdition)*, and to this the Chaldee agreeth, saying, *Laban the Syrian sought to destroy (or undo) my father: and the Vulgar Latine, A Syrian persecuted my father. The Greeke differeth from both, translating, My father left Syria. By this speech they were taught to acknowledge their first estate and original to have been most miserable; and so we ought all to confesse, Ephesians 2. 2, 3. a few men [in Chaldee, a small people] they went down but with seven flocks, Genesis 46. 27.*

Verse 6. *evil intreated*] did evil, or taxed: and this is a commemoration of their second maine affliction, whereof see Exod. 1, &c. and it was a figure of our bondage under sinne and Satan, which we being delivered from, are to mention with thankfulness, Rom. 6. 17, 18. Tit. 3. 3. *hard servitude*] in Greeke, *hard workes*: they made them serve with rigor, that their lives were bitter unto them, Exod. 1. 14. God would not have us forget our former miseries, though we be come out of them: he sundry times commendeth this, *Thou shalt remember that thou wast a servant in Egypt*, Deut. 16. 12. Remember that you have being in times passed, heathens, &c. were without Christ, being aliens from the Common-wealth of Israel, Ephesians 2. 11, 12.

Verse 7. *we cried out*] in Chaldee, *we prayed*: see Exo. 2. 23, 24, 25. *heard our voice*] in Chaldee, *accepted our prayer*. [and] in Chaldee, *it was revealed (or manifested) before him*; see Exo. 3. 7. *our labour*] or our mortification.

Verse 8. *out-stretched*] in Greeke and Chaldee, *as high as an arm*: see Exod. 7, &c. *terribleness*] or *terror*: this the Greeke and Chaldee translate *visions*, and so in Deut. 4. 34.

Verse 9. *milk and honey*] under which two, all other earthly blessings and heavenly also, in figure, are implied: and hereby they acknowledge the truth of Gods promises made unto their fathers, whereof see the notes on Exod. 3. 8. So after in verse 15.

Verse 10. *the fruits*] in Greeke, the first-fruits of the fruits. As we our selves are the Lords first-fruits, Rev. 14. 4. and have received the first-fruits of his Spirit, Rom. 8. 23. so we then doe give the first-fruits unto him, when in Christ (the true Sanctuary) we acknowledge, that we and ours are his, and have this grace not of our selves, or for our owne merits, but of his goodnesse and liberality, 2 Cor. 3. 5. Eph. 2. 8, 9, 10. Tit. 3. 5, 6. *let it down for leave it for the Priests, which did after eat it. The first-fruits were given to the man of the charge [the Priests that ministered] and they divided them among them, as the [other] holy thing of the Sanctuary. Maimon in Bicurim, chapter 3, section 1. It figured, that we should con-*

secrate our selves & ours for ever unto the Lord, Rom. 12. 1. and 6. 19, 22.

Verse 11. *shall rejoice*] as they were bound to doe at all their feasts, Deut. 16. 11, 15. So that after this homage, the people abode in the holy Citie all that night feasting, and the next day they might depart, and not before. Hereupon the Hebrews note *seven things*, which they that brought first fruits were bound unto; the coming to the place, and the vessel (or basket); the Profession to be made; and the oblation (or sacrifice); and the Song; and the waving of it by the Priest; and the tarrying allnight. When hee hath brought his first-fruits to the Sanctuary, and made profession, and offered his peace-offerings; hee may not goe out of Jerusalem that day, to returne to his owne place, but must tarry there all night, and returne on the morrow to his owne Citie; as it is written (in Deut. 16. 7.) and thou shalt tarry in the morning, and goe unto thy tent. All the tarnings which thou shalt turne out of the Sanctuary after thou art come thither, shall not be bus in the morning. Maimon in Bicurim, chapter 3, sect. 14.

Verse 12. *of thy revenue*] or, as the Greeke translatheth, for all the good things: the chieftest whereof are the first-fruits of the spirit, wherewith God sanctifieth his people: as when Christ teacheth that Our Father which is in heaven will give good things to them that aske him, Matth. 7. 11. another Evangelist expoundeth it, he will give the holy Spirit to them that aske him, Luke 11. 13. For this Spirit and graces of God which we have received, we ought to rejoyce before him continually, Psal. 100. Luke 10. 20. Phil. 3. 1. 1 Pet. 1. 8. 1 Thess. 5. 16.

Verse 12. *of thy revenue*] which the Greeke expoundeth, *of the fruits of thy land*. See the notes on Deut. 14. 22. the yeere of tithes [that is, the yeere when the second tith was to be given to the poore, which was the third and the sixth yeere of every seven yeeres, whereof the Law was given before in Deut. 14. 28. The Greeke translatheth, the second tith thou shalt give to the Levite, &c. Of this the Hebrewes say, We are commanded to confesse before the LORD, after that wee have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tith. And we make not this Confession, but after the yeere wherein wee have separated the Tithes of the poore, Deut. 26. 12. Maimon tom. 3. in Maasar theni. (or treatise of the Second tith) chap. 11. sect. 1, 2. within thy gates [that is, as the Greeke and Chaldee expound it, thy cities: see Deut. 14. 28, 29.

Verse 13. *Thou*] Hebr. And thou shalt say. The time is recorded by the Hebrewes, to be at the Mischab [the Oblation] in the last good day of the Passover of the fourth (yeere) and of the seventh; as it is said, **WHEN THOU HAST MADE AN END OF TITHING**: at the Feast wherein all the tithes are eaded. And the Passover of the fourth yeere commeth not, but all the fruits of the third (yeere) are tithed, whether they be the fruits of the trees, or fruits of the land. Maimon in Maasar theni, chap. 12. sect. 3. The reason hereof was, the Passover was kept in Abib (or March) Dan. 16. 1. and the first of Tisri (that is, September) was the

beginning of the yeere for the tith of some seeds, and herbes: and the fifteenth of Shebat (which we call January) was the beginning of the yeere for the tith of the fruits of trees, as Maimon sheweth in Maasar theni, chap. 11. sect. 2. so by March following, the tithes of the third yeere (which they had laid up within their gates, Deut. 14. 28, might all be belowed, and the Passover was the next feast that ensued, when all men were bound to appeare before the Lord, Deut. 16. 16. before Jehovah] that by this solemn confession, they might testifie their voluntary obedience to his lawes with a cleare conscience, and so crave and expect his further blessing. The Hebrews say, This confession might be uttered in any language that a man spake; and every one spake for himselfe; and if many would confesse joyntly in one, they might. And it is commanded to be done in the Sanctuary BEFORE THE LORD; and if they confessed in any place, they were discharged. Maim. in Maasar theni, c. 11. l. 5, 6.

put away the holy thing] in Chaldee, the holy thing of the tith: Hebr. the holiness; meaning, things of holiness, as the Greeke translatheth, *Thou shalt purge the holy things out of my house*: so that this confession respected not the tith of the poore onely, but all other holy things, which they were bound to give unto God, or his Ministers, or the poore. And putting away, signifieth the removing and utter taking away, so that nothing remaineth. So the Hebrews say, A man confessest not until there be not any of the gifts remaining with him; as it is said, I have put away the holy thing out of (mine) house: And in the evening of the last good day (of the Passover) was the putting away; and on the morrow was the confession. Thus he did: if there remained with him any peace-offering of the Tith, he gave it to the Priest: if any of the first Tith, he gave it to the Levites: if any of the poore Tith, he gave it to the poore. If there remained with him any of the fruits of the second Tith of confession, or of that which was of the fourth yeere plantation (Leviticus 19. 24.) or any money of their redemption, let he put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, hee put them away in every place, whereby is meant, that hee burned and put away that which remained with him of the fruits which hee could not eat all of them before the good day came, &c. Hee cannot confesse still hee have brought out all the gifts; as it is said, **I HAVE PUT AWAY THE HOLY THING**, that is, the second tith, and the fourth yeeres plantation, called **HOLT**, Lev. 19. 24. **OVT OF MY HOUSE**, that is, the Cake (Num. 15. 20.) which is the Priests gift in the house, **I HAVE GIVEN IT TO THE LEVITE**, this is the first tith, (Num. 18. 21.) **AND ALSO I HAVE GIVEN IT**, which implieth generally, that the other gift was before, namely, the great Peace-offering (of first-fruits) and the Peace-offering of the tith: **TO THE STRANGER, TO THE FATHER LESSE**, &c. this is the tith of the poore, and the gloaming, and the forgotten (sheaf) and the corner, (Deut. 24. 19. Lev. 19. 9, 10.) although the gloaming, the forgotten, and the corner, doe not hinder the making of confession.

And hee must separate the gifts in order, and afterward make confession, as it is written, **ACCORDING, TO ALL THY COMMANDMENT,** &c. *See*, if the second tithe were given before the first, hee might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts nor given them to whom they were due. He that had tithed but the second tithe only, made confession, for the ground of the confession is in the tithe. And so if he had mingled but first-fruits only, he made confession, as it is said, **I HAVE PUT AWAY AT THE HOLY THING,** &c. Maimony in Maaler theni, chapter 11. section 7. &c. thy commandments in Greeke, commandments: and the word according, implieth the order of doing all things, as before is noted, not transgressed] by doing any thing amisse, as giving bad for good; and as the Hebrews expound it, one kind for another, or old for new, or new for old, or the like. Of Transgression, see the notes on Deut. 17.2. forgotten] this the Hebrews apply to forgetting to bless God for it, and to mention his name upon it. Maimony ibidem, chap. 11. sect. 15. But it is more general, implying the neglect of any precept, concerning the things here spoken of: for in spiritual duties unto God, all men are faulty, Psalm. 19.12. Eccles. 7.20.

- 14 Ver. 14. *in my mourning*] or, *in my sorrow*: By this it appeareth, that this Law and confession extended further than to the third years tithe, which was al given to the poore, Deut. 24.28.29. and might not be eaten by the owner of the land: and reached to the first and second years tithes, which the owners were to eat before the Lord, Deuteronomie 14.22.23. but might not eat of it in their mourning, upon paine of being beaten by the Magistrate, as Maimony sheweth in Maaler theni, chapter 3. section 5. where he further saith (in sect. 6.7.) *Who is this manner? Hee that mourneth any of his kindred, whom hee is bound by the Law to mourn for. And in the day of death hee is bound to mourn by the Law. (Lev. 10.19.) If hee be kept mourning many dayes he is a mourner all those dayes till hee be buried by the doctrine of the Scribes. And not the second tithe only, but all the holy things, every one, if he eat of them in mourning, by the Law he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged.* Compare herewith the saying of the Prophet, *Their sacrifices shall be unto them as the bread of mourners, all that eat thereof shall be polluted, Hos. 9.4. put away*] the word before used in ver. 13. but otherwise turned here in the Greeke, *I have not taken fruit thereof*: which Greeke word is used in Hos. 5.12. for eating fruit: and so the Hebrews expound this case of eating: *He that eateth the second tithe in uncleanesse, is to be beaten; for it is said, I have not put away thereof for the unclean: whether the tithe be unclean, and the eater cleane; or the tithe cleane, and the eater unclean: and hee that eateth it in Jerusalem before it be redeemed. The uncleanesse is in the unclean; and if hee eat that second tithe, hee is to be beaten by the Law, &c. Maimony in Maaler theni, ch. 3. sect. 1.4. for the unclean]*

so the Greeke translathet it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. in unclean, whereby may be meant, in uncleanesse. *for the dead*] or, *to the dead*: whereby may be understood, to any idoll, or for any idolatrous use; as Idolaters are said to eat sacrifices of the dead, Psal. 106.28. or to be eaten at any dead mans funeral, whereby the holy thing might be polluted; as Hof. 9.4. for at funerals they used to eat and drinke, Ezek. 24.17. Ier. 16.7. The Hebrews expound it thus; *that hee hath not received (or bought) thereof with coffin or grave* (for the buriall of the dead) *nor given thereof to other mourners.* Maimony in Maaler theni, chap. 11. section 15. Further they say, *The second tithe is given to eat and to drinke, Deuteronomie 14.23. and mourning is in drinking. And it is unlawfull for a man to bring it out for his other needs; or to receive thereof vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if hee should say, I have not brought it out for any thing which keepeth not alive the body, &c.* Ibidem chapter 3. section 10.

Ver. 15. *the habitation of thy holiness*] that is, thy holy habitation; as the Greeke translathet it, *thine holy house*. By this prayer they submitted themselves unto the triall & judgement of God, for their upright keeping of these his lawes (as Psal. 26.1.2.3.) and having cleare consciences, they had boldnesse before God; to crave and expect his blessing: for hee that is *a dier of the worke* (of God) *this man shall be blessed in his death*, Iam. 1.25.

Ver. 16. *This day*] Moses concluding his exposition of the Lawes, with a warning of obedience, teacheth the children that they are alike interested in Gods covenant, as were their fathers; and so their posterity: for what was spoken and done unto them, concerneth us also, Hof. 12.4. Psal. 66.6.7. thy God] the first argument of obedience, from the person of God, and his grace towards them, who hath soveraigne authority thereby to command.

Ver. 17. *hast avouched*] or, *hast made to say*, that is, to promise; in Greeke, *hast chosen*. A second reason of obedience, because of the mutuall covenant betweene God and his people: see Exod. 19.3.4.8. which covenant was not with the fathers only, (Deut. 5.23.) but being now renewed with their children, and in them with all their posterity, served both to confirme their faith, and to increase their obedience and sanctification. *unto thee for a God*] or, as the Greeke translathet, *thy God*: what this meaneth is shewed on Exod. 20.2.3. *his wayes*] which he commandeth to walke in, and they imply both doctrines of faith, and precepts of manners, (as is noted on Gen. 6.12. and 18.19.) and an imitation of him, as beloved children, Ephes. 5.1.2. Matth. 5.48. *statutes*] the ordinances of worship and service which he taught; see the notes on Deut. 4.1. *Commandments*] the morall law given in Exod. 20. Judgements] the iudiciall lawes, whereinof see Exodus 21.1. &c. So all whatsoever in God

Gods law, are comprehended under these heads. *bearken unto*] or, *obey his voice*, if any special thing bee commanded unto any, as when God sent Sam. to root out Anah, 1 Sam. 15.1.2. 19.20.22.

- 18 Ver. 18. *hast avouched thee*] or, *made thee to say*, that is, to promise, or give thy word: in Greeke, *hast chosen thee*. *peculiar treasure*] in the Greeke a peculiar people; in Chaldee, a beloved people: see the notes on Exod. 19.5. *to keepe*] that is, that thou shouldest keepe, which as it is a part of the covenant on Gods behalfe, so is it the worke of his grace in all his people, as he hath said, *I will put my Law in their inward parts, and write it in their hearts*, Ier. 31.33.

- 19 Ver. 19. *give thee to be high*] or *make thee* (set thee) *high*: of which see the notes on Deut. 28.1. And this is the third argument to perswade obedience, in respect of the high excellency which Gods people begin to obtaine by him in this life, and shall fully possesse in the end. See Colos. 3.1.2.3.4. Iam. 1.9. *in praise*] or *for praise*; to be praised even of the enemies, for my mercies upon thee, as Zeph. 3.19.20. So he is said to make Jerusalem (his Church) a praise in the earth, Eys. 62.7. (for hee shall be the borne, of his people, the praise of all his Saints, Psal. 148.14. *in name*] or *for name*, that is, *same* or *renowne*; this is a continuance and increase of the former praise, called therefore an everlasting name that shall not be cut off, Eys. 56.5. and a name that shall remaine, Eys. 66.22. And it was by a settled continuance of the state of his Church; as on the contrary by scattering them, he is said, *to blot out the name of Israel from under heaven*, 2 King. 14.27. *beautiful glory*] which consisteth in outward blessings wherewith God adorneth his Church, as with garments of beautiful glory, Eys. 52.1. opposed unto *shame*, Eys. 61.3. and is the continuance of his heavenly ordinances and Kingdom among them, Eys. 64.11. Ezek. 16.12. And all these three degrees of grace the Church enjoyeth by being united unto God; as it is written, *At the girdle cleave to the loines of a man, so have I caused to cleave unto mee the robe of Israel, and the robe house of Judah, faith I Jehovah: what they might be unto me for a people, and for a name, and for a praise, and for a beautiful glory*, Ier. 13.1. See also Ier. 33.9. *an holy people*] This is the chiefest end of all our obedience, the glory of God, and our owne salvation, which is accomplished by our sanctification, as the Apostle saith, *Being now made free from sinne, and become servants to God, ye have your fruit unto holinesse, and the end everlasting life*, Rom. 6.22.



CHAP. XXVII

- 1 The people are commanded to write the Law upon the stones, when they are come into the land of Canaan. 5. To build an altar of whole stones. 11 The Tribes

divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

And Moses, and the Elders of Israel, commanded the people, saying: Keep all the commandment which I command you this day. And it shall be in the day when you shall have passed over Jordan, unto the land which Jehovah thy God giveth unto thee, that thou shalt set thee up great stones, and plaister them with plaister.

And thou shalt write upon them all the words of this Law, when thou art passed over, that thou shalt goe in unto the land which Jehovah thy God giveth unto thee, a land that floweth with milke and honey, as Jehovah the God of thy fathers hath spoken. And it shall be when ye are passed over Jordan, ye shall set up these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister. And thou shalt build there an Altar unto Jehovah thy God, an Altar of stones, thou shalt not lift up any iron upon them.

Of whole stones shalt thou build the Altar of Jehovah thy God, and thou shalt offer thereon Burnt-offerings unto Jehovah thy God. And thou shalt sacrifice Peace-offerings, and shalt eat there, and rejoice before Jehovah thy God. And thou shalt write upon the stones all the words of this Law very plainly. And Moses, and the Priests the Levites spake unto all Israel, saying: Take heed, and heare, O Israel, this day thou art become the people of Jehovah thy God. Therefore thou shalt obey the voice of Jehovah thy God, and doe his Commandments and his Statutes, which I command thee this day.

And Moses commanded the people in that day, saying: These shall stand to blesse the people upon mount Gerizim, when ye are passed over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand for the curse on mount Ebal: Reuben, Gad, and Aser, and Zabulon, Dan and Naphtali. And the Levites shall answer, and say unto all the men of Israel with an high voice.

Cursed be the man that maketh a graven or a molten image, an abomination unto Jehovah, the worke of the hand of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen.

Cursed be hee that setteth light by his father, or his mother: and all the people shall say, Amen.

- 17 Cursed be he that removeth his neighbours limit : and all the people shall say, Amen
- 18 Cursed be hee that maketh the blinde to erre in way : and all the people shall say, Amen.
- 19 Cursed be he that wresteth the judgement of the stranger, fatherlesse, and widow : and all the people shall say, Amen.
- 20 Cursed be hee that lieth with his fathers wife, because he uncovereth his fathers skirt: and all the people shall say, Amen.
- 21 Cursed be he that lieth with any beast: and all the people shall say, Amen.
- 22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.
- 23 Cursed be hee that lieth with his mother in law: and all the people shall say, Amen.
- 24 Cursed be he that smiteth his neighbor in secret : and all the people shall say, Amen.
- 25 Cursed be he that taketh a reward to smite a foule, the blood of an innocent : and all the people shall say, Amen.
- 26 Cursed be hee that confirmeth not the words of this Law to doe them : and all the people shall say, Amen.

Annotations.

- 1 The Elders of Israel in Greeke, the Senate of the summes of Israel : compare veric 9. Here Moses giveth order for the confirmation of all the Lawes before repeated, by outward signes once to be performed by Israel, when they should be come into Canaan. The end whereof was, to teach them salvation by Christ, and that they should not expect it by the workes of the Law, for that leaveth them under the curse, veric 26. Gal. 3.10. all the commandment that is, commandments, as the Greeke tranlateth it; or, every commandment. See veric 10.
- 2 Veric 2. the day that is, the time, the first opportunity. For this rite was fulfilled not the first day that Israel went into Canaan, but after, as Ios. 8.30. &c. So dry is used for time, Luk. 19. 42. set up, or, erect, to wit, stones for pillars, as in Exod. 24. 4. to signify the tribes of Israel; who being brought of God into his good land, were by this extraordinary rite to profess their homage and obedience unto him, otherwise to undergoe the curses of his Law. Which their consciences accusing them of, they might bee led unto Christ, for redemption from the curse, with plaiser, or with time, whiting, that the words of the Law might be written thereon; a memo-

rial of Gods benefites unto them. The word plaiser is used to signifie hypocrisie, as Paul called Ananias a plaiser (or whited) wall, A.C. 23.3. and the Pharisees are likened to whited (or plaiser) sepulchres, which appeare beautiful outward, &c. Matt. 23.27. And that seemeth also to be intended here; that all such as seeke life by the workes of the Law (which Israel after did, Rom. 9.31.32.) have their hearts within hard and stony, (Ezek. 36.26.) though outwardly they appeare of another nature and colour, and have the profession of the Law upon them, wherein they glory, Rom. 2.17.23. Therefore after ward blessings & cursings are mentioned, veric 12. 13. but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last veric of this Chapter, Paul proveth, that many that are of the workes of the Law, are under the curse, Gal. 3.10.

Veric 3. all the words, either the ten commandments called the ten words, Exod. 34.28. which are the summe of all Law: or all the words following in this Chapter. See the notes on veric 8. that thou maist goe in; and consequently possesse and enjoy the land, which figured heaven: for the Law promitteth life to them that doe it, Rom. 10.5. though unto man it is impossible. Or, it may be read, for that thou art come in: as being a reason of this service, and of their dutie to keepe the Law. And so the Greeke tranlateth, When thou art come in.

Veric 4. Ebal, or, Gebal; as the Greeke writeth it, Gabaal: and here the other mount Gerizim, (veric 12.) is also understood; but because the Curses onely, are after expressed, and they were on mount Ebal, therefore it is named. Of this mount: see veric 12. 13. with plaiser, or, with time, as veric 2.

Veric 5. An Altar, to signifie God, the other party in the covenant, as was at mount Sinai, Exod. 24.4. and to teach by it, and the sacrifices offered thereon, that there could be no salvation but by Christ, and his sacrifice for remission of finnes. yron, that is, any yron toole, to hew or polish them, but they should be as they were naturally; to signifie the perfection that should be in Christs humane Nature, whereby he was acceptable to God, though before men he seemed altogether deformed, Ely 52. 14. and 52.3. hee was the stone cut out without hands, Dan. 2.34. 35. And no man might lift up an yron toole upon their stones, to teach that mans wisdom alone is foolishnesse with God: see the notes on Exod. 20.25, where the axe of man, polished the Altar of God.

Veric 6. of whole stones, or, out of beaten, Exod. 20.25. Of such whole or entire stones did Iosua build it, Ios. 8.31. Burnt-offerings, to obtaine of God by Christ forgiveness of sins, and sanctification of life: see the Annotations on Lev. 1.

Veric 7. Peace-offerings, to shew their hope of peace and prosperity by Christ; and their thankfulness for his graces: see Lev. 3. eat there, keeping holy banquet: for the flesh of the peace-offerings were eaten by the owners & Priests, Levit. 7.15. &c. This taught them the spiritual joy which

which they should have in Christ, for his deliverance of them from the curse of the Law; and his flesh we doe eat unto life eternall, Gal. 3. 13. Ioh. 6.51.

8 Veric 8. they plaine, or, plaine, and well (or wisely) Hebr. making them plaine, doing them well. Hereby is meant a large and faire writing, ealie to be read of all, as in Habak. 2.2. That all sorts of people might have the knowledge of Gods Law, and learne to doe the same. And by this it appeareth, that all the words commanded to be written, (or the Copie of the Law, which Iesus wrote, Ios. 8.32) were not the whole books of Deuteronomie, much lesse all Moses books, as some have thought; for what stones would suffice for such a worke? With these whited stones, on whose out-side the Law was written, wee may compare that white stone (in Rev. 2.17) which Christ giveth to all his, and in the stone a new name written, which no man knoweth saving he that receiveth it: those being to shew the worke of the Law outwardly; this, the worke of Christs grace and Spirit inwardly. Compare also 2 Cor. 3.2,3.

9 Veric 9. Take heed and heare Ior, Attend (hearken) and heare, as the Chaldee expoundeth it; but the Greeke saith, Be silent and heare. art become the people, or, art made for a people to Iehovah, by renewing of the covenant, declared so to be; and therefore bound to obey his commandments: as it is said, For all peoples will walke, everyone in the name of his God: and we will walke in the name of Iehovah our God, for ever and ever, Mic. 4.5.

10 Veric 10. therefore thou shalt, Hebr. And thou shalt obey; the Chaldee saith, shalt receive the Word of the Lord: by obeying (or hearkning unto,) is meant the due observing or keeping of the things spoken: as, our fathers have not hearkned unto the words of this booke, 2 King. 22. 13. is explained, our fathers have not kept, 2 Chron. 34.31. commandments, or, commandment, meaning every one in particular, and all in general: for the offending in one point, maketh us guilty of all, Iam. 2.10. See the like in Deut. 5.10.

12 Veric 12. Gerizim, called in Greeke Gerizim; of it, and the other mount Ebal, Moses said before, they were over against Gikal, beside the Oaks of Moreh, Deut. 11.30. and Benjamin, these six here named were the worthiest tribes, all borne of Iakobs wives the free women, and none of the handmaids children: God shewing hereby the strength and noblesse of the Blessings (above the Curses;) and that they belong to such children of the free women, as Paul teacheth us in an allegorie, Gal. 4.22-31. Howbeit, though Moses appointeth thee to bleesse, yet he exhorteth not the blessings: by such silence leading his prudent reader to looke for them by another, which is Christ, Ioh. 17. A.C. 26. For silence in the holy story often implieth great mysteries, as the Apostle (in Heb. 7.) teacheth from the narration of Melchisedek, in Gen. 14.

13 Veric 13. for the curse, that is, to pronounce it. In speaking of the blessings, hee nameth, the people, veric 12. but now for the curse, hee mentioneth not the people, but implieth them onely, as

if he were loath to name them for such misery. Ebal, in Greeke, Gabaal: this is reported to be neere mount Gerizim, northward; and Gerizim towards the South, (which is the right side of the world, Plal. 89.13.) if it they were, it foreshewed the blessings which should be pronounced to those which at the last day shall stand on the right hand, and the curses upon those on the left, Math. 25.33.34.41. The manner of performing this Law is recorded by the Hebrewes thus; Six tribes went up towards the top of mount Gerizim, and six tribes went up towards the top of mount Ebal; and the Priests and Levites and the Arke stood beneath in the midst. The Priests were round about the Arke, and the Levites about the Priests, and all Israel on this side and on that, as it is written. And all Israel, and their Elders, and Officers, and their Judges, stood on this side the Arke, and on that side, before the Priests the Levites, which have the Arke of the Covenant of the Lord; a wall the stranger, as hee that was borne among them; halfe of them over against mount Gerizim, and halfe of them over against mount Ebal, (Ios. 8.33.) They turned their faces towards Gerizim and pronounced the Blessing, Blessed be the man that maketh no graven or molten Image; and those (on the one side) and those (on the other) answered, Amen. They turned their faces towards mount Ebal, and pronounced the Curse, Cursed be the man that maketh a graven or a molten Image &c. and those (on the one side) and those (on the other) answered, Amen; till they had finished the blessings and the curses. And afterwards they brought fishes and built an Altar, &c. Thalmud. Bab. In Sotah, chap. 7. Reshaim, he was the eldest of all Ishels sonnes by Leah the free-woman, Gen. 29.32. yet as for defending his fathers bed he lost his dignity, Gen. 49.33.4. so here hee is taken from his brethren, to be among the handmaids sonnes, and set on the mount for the curses, one of which was this, Cursed be he that hath a LIE WITH HIS FATHERS WIFE, &c. veric 20. so the memory of his sinne remained to his posterity in speciall manner. Gad and Asher, the sonnes of Zilpah, Leahs handmaid, Gen. 30.10.11.12.13. Zabulon, the fixt and youngest of all Leahs sonnes, Gen. 30.20. and because there were to bee six tribes on this mount, two must be taken of the free womans sons; and God tooke none of Rachel, but the eldest and youngest of Leahs. Dan and Naphtali, the two sonnes of Bilhah Rachels handmaid, Gen. 30.4.5.6.7.8.

Veric 14. the Levites, that is, some of the Priests the Levites, Ios. 8.33. their office was to teach Iakob Gods judgements, and Israel his Law, Deut. 33.10 and as the solemne blessing was by the Levites usually, Deut. 10.8 so here the curses were by them pronounced to the people. shall answer, that is, speaks, or pronounce. Answering is often used for the beginning of a speech, as in Iob 3.2. to all the men; or, to every man: the Greeke saith, to all Israel.

Veric 15. Cursed, It was commanded that the

Bliss should be put upon mount Gerizim, Deut. 11. 29. and so in the fulfilling of this precept, Joshua read as well the blessings as the curses, Ios. 8. 34. But the chief end of this ordinance was to teach, that so many as are of the workes of the Law, are under the curse, as is opened in Gal. 3. 10. The manner is rehearsed before out of the Thalmud, and the like is in the Jerusalem Thargum upon this place, saying, They turned their faces towards mount Gerizim, and opened their mouth with blessing; Blessed be the man that maketh not any Image, or figure, or any similitude which is hateful and abominable before the Lord, the work of the hands of the sonne of man, and putteth it not in a secret place. They turned their faces towards mount Ebal, and said, Cursed be the man which maketh an Image, or a figure, or any similitude, which is hateful and abominable before the Lord, the work of the hands of the sonne of man, and putteth it in a secret place: and all the people, these (on the one side) and those (on the other side) answered and said, Amen. Cursing is both in words and deeds, and implieth both the witch-holding of all good things, and the inflicting of all evil, especially of eternal damnation and torment, Matt. 25. 41. See the Annotations on Gen. 3. 14. and 4. 11. the man; that is, every one, as Paul expoundeth the last of these curses, Galatians 3. 10. teaching us to understand the like of all.

graven] the Chaldee, and Thargum Jerusalem, interpret it *Idem*, an image: under graven & molten images, all other like humane inventions are implied, as is noted on Exod. 20. 4. And the like is to be understood for the transgression of any other commandment of the first table. *abominatum* to] or, the abomination of Jehovah, that is, which be greatly abhorred. Herupon Images and Idols are often called *Abominations*, 2 King. 23. 13. Elay 44. 19. Ezek. 7. 20. the craftsman] or artificer, implying all devices of the most wick and prudent, which make Idols according to their own understanding, Hos. 13. 2. For Artificers were employed in the worke of Gods sanctuary, 1. Chron. 29. 5. but when they leave the word of God, and follow their owne inventions, their worke is cursed and condemned, Jerem. 10. 3. 9. Elay 40. 18. 30. Hos. 8. 6. a secret place] so that not open idolatry only, but the most secret is execrable, though it be even in the heart: see Ezek. 8. 12. Psal. 44. 20. 21. Amen] or, so be it, as the Greeke translath it. A confirmation of the curse with their owne mouths, desiring that it might bee, and believing that it should be: see Num. 5. 22. The Hebrewes say of Blessing, *Yehoshua* answers Amen after him that blest, he is as he that blest, Maim. in Mishne treat. of Blessings, chap. 1. sect. 17. The same is to be thought of saying Amen after all these curses.

Verf. 16. *seteb high*] by] or, as the Greeke hath, *disseminabit*: see the Annotations on Exod. 20. 12. Verf. 17. *limir*] or, Land-marks, border: against which the Law was before given, in Deut. 19. 14. Verf. 18. *blind to eye*] or, to goe astray. They that see, ought to beget to be blind, Job 29. 15. and are forbidden to put a stumbling block before them,

Lev. 19. 14. much more to seduce them from the right way: for they that are proud, and erre from Gods commandements, are cursed, Psal. 119. 21. how much more if they cause others to erre! He that causeth the righteous to goe astray in an evil way, shall fall himselfe into his owne pit, Prov. 28. 10.

Verf. 19. *versteib*] or, perverteb, turneth aside: See the Law concerning this, in Deut. 24. 17.

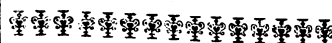
Verf. 20. *fabers wise*] of this, and the rest that follow, see Levit. 18. Because men give themselves over to divers noysome lusts of the flesh, God causeth divers curses to be pronounced against this sin, the more to deterre men from following the same in any sort.

Verf. 24. *smiteb*] this word is used sometime for slaying or killing, as Deut. 1. 4. & 13. 15. sometime for wounding only, Zach. 13. 6. or chastising, Deut. 28. 27. 28. sometime for smiting with the fist of wickednesse, Elay 58. 4. or with the tongue, Jer. 18. 18. in secret] the Greeke expoundeth it, *by guile*.

Verf. 25. *a reward*] a bribe, or gift: as the Greeke translatheth it, *gift*: and this is the Magistrates sinne, Deut. 16. 19. and was found in Israel, as Mic. 3. 11. *I be heads thereof judge for bribes*. to smite] in Chaldee, to kill a soule, that is, a person. the blood of an innocent] or, as the Greeke expoundeth it, of innocent blood; which is an effect of bribery, as in Ezek. 22. 12. *In thee have they taken bribes, to shed blood*.

Verf. 26. *Cursed be he*] the Greeke translatheth, *Cursed be every man*: and so to the Apostle allegeth it, Gal. 3. 10. where he giveth this doctrine, *So many as are of the workes of the Law, are under the curse*: that whiles men doe the Law outwardly, yet are they cursed by the Law, as being privie transgressors: for the Law is spiritual, but men are carnally, *sed under sinne*, Rom. 7. 9. 14. *confirmeth* not] or, stablisheth not: which the Greeke, and our Apostle in Gal. 3. 10. expound continueth not. For when the just man turneth away from his justities, and committeth iniquitie, &c. all his justice that he hath done shall not be mentioned; in his trespasses that he hath transgressed, and in his sinne that he hath sinned, in them shall he die, Ezek. 18. 24. See the Annotations on Levit. 26. 15.

the words] in Greeke, all the words: see the like in Levit. 25. 18. Exod. 25. 40. Deut. 19. 15. And to the Apostle citeth this place in Gal. 3. 10. *continueth not in all things written in the booke of the Law*. to doe them] this is an exposition of the former word *confirmeth*; & sometime the one is put for the other; as, to confirm the words of this covenant, 2 King. 23. 3. for which another Prophet saith, to doe the words, 2 Chron. 34. 31. For not the hearers of the Law are just before God, but the doers of the Law shall be justified, Rom. 2. 13. And forasmuch as there is not a just man upon earth, that doeth good and strengtheth not, Eccles. 7. 20. therefore by the doers of the Law there shall no flesh be justified in his sight, Rom. 3. 20. that the Apostle lightly gathereth, as many as are of the workes of the Law, are under the curse, Gal. 3. 10. Therefore the use of the Law was to be a Schoolmaster unto Christ, who hath redeemed us from the curse of the Law, being made a curse for us, Gal. 3. 24. 13.



CHAP. XXVIII.

1 Upon condition of observing and doing all Gods commandments, hee promitteth many blessings earthly and heavenly. 15 But for disobedience, hee threatneth manifold curses, plagues, and miseries.

1 And it shall be, if hearkenung thou shalt hearken unto the voice of Jehovah thy God, to observe to doe all his commandments, which I command thee this day, that Jehovah thy God will give thee to be high above all the nations of the earth. 2 And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed shall thou be in the citie, & blessed shall thou be in the field. Blessed shall be the fruit of thy wombe, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe. Blessed shall be thy basket and thy dough-trough. Blessed shall thou be when thou comest in, & blessed shall thou be when thou goest out. Jehovah will give thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and fly before thee seven wayes. Jehovah will commend the blessing to be with thee, in thy houses, and in all that thou settest thine hand unto, & he will bless thee in the land which Jehovah thy God giveth unto thee. Jehovah will stablish thee unto him-selfe for an holy people, as he hath sworn unto thee, if thou shalt keepe the commandments of Jehovah thy God, and walke in his wayes. And all people of the earth shall see, that the name of Jehovah is called upon thee, and they shall be afraid of thee. And Jehovah will make thee plenteous in good things, in the fruit of thy wombe, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which Jehovah Iware unto thy fathers to give unto thee. Jehovah will open unto thee his good treasure, the heavens, to give thee the raine of thy land in his season, & to bless all the worke of thine hand: & thou shalt lend unto many nations & thou shalt not borrow. And Jehovah will give thee to be the head, and not the taile, and thou shalt be above only, and shalt not be beneath, if thou hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to doe. And thou shalt not goe

aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

And it shall be, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to doe all his commandments, and his statutes which I command thee this day, that all these curses shall come upon thee, & overtake thee. Cursed shall thou be in the citie, & cursed shall thou be in the field. Cursed shall be thy basket, and thy dough-trough. Cursed shall be the fruit of thy wombe, and the fruit of thy ground, the increase of thy kine, and the flocks of thy sheepe. Cursed shall thou be when thou comest in, and cursed shall thou be when thou goest out. Jehovah will send upon thee a curse, vexation, and rebuke, in all that thou settest thine hand unto, which thou wouldest doe, until thou be destroyed, and untill thou perish quickly, because of the evill of thy doings for that thou hast forsaken me. Jehovah will make the pestilence cleave unto thee, until hee have consumed thee from off the land whither thou goest to possess it. Jehovah will smite thee with the consumption, & with the burning-ague, & with inflammation, and with an extreme burning, and with the sword, and with blasting, and with mellow, & they shall pursue thee untill thou perish. And thy heavens which are over thine head shall be brass, & the earth which is under thee shall be iron.

Jehovah will give thee raine of thy land to be powder and dust, from the heavens shall it come down upon thee until thou be destroyed. Jehovah will give thee to be smitten before thine enemies; thou shalt goe out against him one way, & see before him seven wayes, and thou shalt be for a removing to all the kingdomes of the earth. And thy carcasse shall be for meat to all the fowles of the heavens, & to the beasts of the earth, and none shall stay them away. Jehovah will smite thee with the boyle of Egypt, and with the Emrods, and with the scab, & with the itch, whereof thou canst not be healed. Jehovah will smite thee with madness, & with blindness, and with astonishment of heart. And thou shalt be groping at noone day, as the blind gropeth in thicke darkness, and thou shalt not prosper in thy wayes, and thou shalt be onely fraudulently oppressed & robbed all daies, and none shall save thee. Thou shalt betroth a wife, & another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard and

31 and shalt not make it common. Thine ox
shall be slain before thine eyes, & thou shalt
not eat thereof: thine ass shall be violently
taken away from before thy face, & thou shalt
returne unto thee; thy sheep shall be given
unto thine enemies, and thou shalt have none
to save. Thy sonnes and thy daughters shall
be given to another people, & thine eyes shall
see, & shall faile with longing for them al the
day, and there shall be no power in thine hand.
32 The fruit of thy hand, and all thy labour
shall a people eat up which thou knowest
not: and thou shalt be only fraudulently op-
pressed & crushed all daies. And thou shalt
be mad for the sight of thine eies which thou
shalt see. Jehovah will smite thee with an e-
vill boyle on the knees, & on the legs, wher-
of thou canst not be healed, from the sole of
thy foot, even unto the top of thine head.
33 Jehovah will bring thee, and thy king which
thou shalt set over thee, unto a nation which
thou hast not knowne, thou or thy fathers,
and there thou shalt serve other gods, wood
and stone. And thou shalt be for an astonish-
ment, for a proverbe, and for a by-word a-
mong all peoples, whither Jehovah shall lead
thee. Much feede shalt thou carry out into
the field, and little shalt thou gather in, for
the Locust shall consume it, Thou shalt plant
vineyards and dresse them, but thou shalt not
drinke the wine, nor gather (the grapes) for
the worne shall eat it. Thou shalt have olive-
trees in all thy coast, but thou shalt not a-
noint thy selfe with the oyle, for thine Olive
shall cast (his fruit.) Thou shalt beget sons
and daughters, but they shall not be thine,
41 for they shall goe into captivity. All thy
trees, and the fruit of thy land shall the gra-
shopper possesse. The stranger that is with-
in thee shall get up above thee on high on
high, and thou shalt come downe below be-
low. Hee shall lend to thee, and thou shalt
not lend to him; hee shall be the head, and
thou shalt be the taile. And all these curses
shall come upon thee, and shall pursue thee,
and overtake thee, untill thou be destroyed,
because thou hast hearkened not unto the voice
of Jehovah thy God, to keepe his comman-
dements & his statutes which he hath com-
manded thee. And they shall be upon thee
for a signe and for a wonder, and upon thy
seed for ever. Because thou servedst not Je-
hovah thy God with joyfullnesse, and with
goodnesse of heart for the abundance of all
things. Therefore thou shalt serve thine ene-
mies, whom Jehovah will send against thee, in

hunger, and in thirst, and in nakednesse, and
in want of all things: and he will put a yoke
of iron upon thy neck, untill he have destroy-
ed thee. Jehovah will bring against thee a
nation from far, from the end of the earth, as
the Eagle flieth: a nation whose tongue thou
shalt not heare. A nation of a strong face,
which will not regard the face of the old,
nor shew grace to the young. And hee shall eat
the fruit of thy cattell, and the fruit of thy
land, untill thou be destroyed, which shall
not leave unto thee, come, new wine, or new
oile, the increase of thy kine, or flocks of thy
sheepe, untill he have destroyed thee. And
hee shall besiege thee in all thy gates, untill
thine high and fenced walls come downe,
wherin thou trustedst, & throw out all thy land,
and hee shall besiege thee in all thy gates,
thorowout all thy land, which Jehovah thy
God hath given unto thee. And thou shalt
eat the fruit of thy wombe, the flesh of thy
sons & of thy daughters which Jehovah thy
God hath given unto thee, in the siege & in
the straitnesse wherewith thine enemies shall
distresse thee. The man that is tender among
you & very delicate, his eye shall be evil to-
wards his brother, and towards the wife of
his bosome, & towards the remnant of his
sons which he shall leave. So that he will not
give to any one of them of the flesh of his
sons, whom hee shall eat, because hee hath not
left unto him any thing in the siege & in the
straitnesse, wherewith thine enemies shall dis-
tresse thee in all thy gates. The tender wo-
man among you and delicate, which would
not adventure the sole of her foot to set
on the ground for delicatenesse & for tender-
nesse, her eye shall be evil towards the hus-
band of her bosome, & towards her son, and
towards her daughter: And towards her af-
ter-birth that cometh out from between
her feet, and towards her sonnes which shee
shall beare, for shee shall eat them for want
of all things, in secret, in the siege & in the
straitnesse, wherewith thine enemy shall distresse
thee in thy gates. If thou wilt not observe
to doe all the words of this Law, that are
written in this booke, to feare this glorious
and fearefull name Jehovah thy God, And
Jehovah will make marvellous thy plagues,
and the plagues of thy feed; plagues great
and permanent, and sicknesses evil & perma-
nent. And he will bring upon thee every dis-
ease of Egypt, which thou wast afraid be-
cause of them, & they shall cleave unto thee.
Also every sickness, and every plague, which

which is not written in the book of this law,
them will Jehovah bring upon thee, untill
thou be destroyed. And yee shall be left with
a few men, wrecches yee were as the stars of
the heavens for multitude, because thou
hearkenedst not unto the voice of Jehovah
thy God. And it shall be, as Jehovah rejoy-
ced over you, to doe you good, and to multi-
ply you, so Jehovah will rejoyce over
you to make you perih, and to destroy you,
and yee shall be plucked from off the Land,
whither thou goest in to possess it. And Je-
hovah will scatter thee among all peoples,
from the end of the earth, and unto the end
of the earth; and there thou shalt serve other
gods, which thou hast not knowne, thou or
thy fathers, wood & stone. And in those na-
tions thou shalt not find ease, neither shall
there be rest for the sole of thy foot: and Je-
hovah will give unto thee there, a trembling
heart, and failing of eyes, & pining of soule.
66 And thy life shall be hanging in doubt be-
fore thee, and thou shalt dread night & day,
and shalt not have assurance of thy life. In
the morning thou shalt say, Who will give
the evening; & in the evening thou shalt say,
Who wil give the morning: for the dread of
thine heart wherwith thou shalt dread, & for
the sight of thine eies which thou shalt see.
67 And Jehovah will returne thee to Egypt
with ships, by the way wherof I said unto
thee, Thou shalt not see it againe any more:
and there yee shall be sold to your enemies,
for bondmen and for bond-women, & none
shall buy you.

Annotations.

1 H EARKENING thou shalt hearken] that is, shall con-
tinually and diligently hearken to (or obey) the
voice; which the Chaldee translatheth, shall receive
the word of the LORD. As in the former Chap-
ter the Law was confirmed by blessings & curses
pronounced by the people: so here it is confir-
med in like sort, but more largely by God him-
selfe: that Israel might be kept in due obedience,
and finding in themselves the impossibility of
doing the Law, they might have recourse unto
Christ by faith. *to observe to doe*] in Greeke, *to*
observe (or *keepe*) *and to doe*. *give thee to be high*]
that is, *set* and *stablish* thee high: as giving, 1 Chron.
7.22. is expounded, *stablishing*, 2 Sam. 7.24. And
highnesse meaneth heavenly dignity given of God,
by the high (or heavenly calling,) wherof they were
made partakers; Phil. 3.14. Heb. 3.1. wherby
they were to feele and mind the things that are a-
bove, Col. 3.1, 2. and have their conversation in hea-
ven, Phil. 3.20. For, *the way of life is above to the life*,

that he may depart from hell beneath, Prov. 15.24. See
also Deut. 26.19.
Verf. 2. *overtake thee*] or, *take hold on thee*: The
Greeke translatheth, *find thee*. It meaneth obtaining
of all blessings, and effectual applying of them, for
their good and comfort. The like is said of their
curses, in v. 15. 45. and generally of Gods words
& statutes, of which the Prophet telleth the Jewes,
that they overtake (or take hold) of their fathers,
when they were punished for transgressing them,
Zach. 1.6.
Verf. 3. *Blessed thou*] The first blessing is upon
the person, who might be acceptable to God, be-
fore any of his workes are accepted, Gen. 4.4. and
the person being blessed, all things prosper about
him. What blessing is, see the Annotations on Ge-
nesis 1.22. and 2.3. and 12.2.
citie] by this, and the field, all places, and all estates
of life are meant.
Verf. 4. *fruit of thy wombe*] or, *of thy belly*: the
Chaldee saith, *the child of thy bowels*. The second
blessing is upon a mans possessions, of all sorts for
increase, which was at the first by Gods blessing
the creatures, Gen. 1.22. 28. and to continueth, as
it is written, *And he blest them, and they are multi-
plied greatly*, Plal. 107.39. So Plal. 128. 1, 3.
thy ground] or land, the fruits wherof were also
figures of heavenly blessing: see Levitic. 26.4.
increase] or young: in Greeke, *herds*: see Deuter.
7.13.
Verf. 5. *baskets*] wherinto fruits are put when
they are gathered, Deut. 26.2. *dough-trough*]
or dough, or store: see Exod. 8.3. and 12.34. These
two are named in stead of all places and vessels,
wherain the fruits and commodities which God
sendeth, are kept for use and store. Therefore the
Greeke for basket, translatheth *barres* (as Luke 12.
18.) and for the dough-trough, *remainders*, or store
that is left. So in ver. 17. And this is the third de-
gree of blessing upon the commodities which
men reape of their possessions.
Verf. 6. *commest in*] by comming in, and going out,
the Scripture meaneth all employment and ad-
ministration in any business; or office, as in go-
vernment of a kingdom, 2 Chron. 1.10. of the
Church, Act. 1.21. of a family, Gen. 39. 11. Plalm.
104. 23. and generally of all other affaires, as
2 Sam. 3.25. Act. 9.28. So this fourth blessing con-
cerneth the whole administration and conversa-
tion of the Saints.
Verf. 7. *smitten*] that is, as the Greeke and Chal-
dee expound it, *crushed*, and broken: see an exan-
ple of this in Davids enemies, 2 Sam. 22.38. 43.
And the fifth blessing concerneth the safety of
Gods people; and their victories over their ene-
mies, of whom the chiefe is Satan himselfe, and
him will the God of peace crush under the feet of
his people, Rom. 16.20. *see*] a signe of discom-
fiture and destruction: therefore when one Pro-
phet saith, *Wilt thou see before thine enemies*? 2 Sam.
24.15. another explaineth it, *to see destroyed before*
thine enemies, 1 Chro. 21.12. *seven wayes*] that is,
many wayes: to signifyng a full conquest over them,
for seven is a compleat number, often used for ma-
ny,

ny, as is noted on Gen. 2.2. and 33. 3. Levit. 4. 6. It signifieth also their dispersion, every man his way, whereas they came out joyntly together, all one way.

- 8 Ver. 8. *will commend* that is, will powerfully send, and effectually procure the blessing. Of this phrase, see Levit. 25. 21. The contrary heretounto is, *he will send upon thee*, v. 20. *the blessing* whereunto is opposed the curse, vexation, and rebuke, v. 30. *store-houses* or barnes; in Chaldee, *treasures*: so in Prov. 3. 10. *that thou seest thy hand unto* Hebr. *the sitting of thy hand*: whereof see Deut. 12. 7. Thus this sixth promise implieth a generall blessing upon all that the godly hath or doth.

- 9 Ver. 9. *stablish thee* set thee up firme and sure. This seventh blessing properly concerneth spirituall things and heavenly, for the sanctification of the Church, and establishment thereof in that grace, by reason of the covenant & oath of God, whereof he never repenteth, Psal. 110. 4. *For the gifts and calling of God are without repentance*, Rom. 11. 29.

- 10 Ver. 10. is called upon thee that is, *thou art called by his name*: as before Moses said, *Thou art the former of Jehovah your God*, Deut. 1. 4. 1. Of this phrase, see the Annotations on Gen. 48. 16. Here God enlargeth his former blessings, in causing them to be knowne and acknowledged of all other peoples. *afraid of thee* as was fore-promised, Deut. 11. 25. and had come to passe unto Israel, Deut. 2. 25. and unto Abraham, Eia. 41. 5. and other particular persons, as *Saul was afraid of David*, because the Lord was with him, 1 Sam. 18. 12. 15. 29.

- 11 Ver. 11. *make thee plenteous* or, *make thee to excell*, in Greeke, *multiply thee*. An enlargement of the blessing promised in ver. 4. which all should see by the abundance of good things from beneath.

- 12 Ver. 12. *treasure* or, *treasury*, *store-house*, which he expoundeth after to be raine from heaven, for so the Scripture elsewhere mentioneth, *treasuries of the snow*, and *treasuries of the haile*, and of the wind, Job 38. 22. Psal. 135. 7. and these were blessings from above, which caused the increase of those good things promised in v. 4. 5. *in his season* that is, *in due season*; meaning the first and latter raine, mentioned in Deut. 11. 14. See the notes on Levit. 26. 4. *thou shalt lend* that is, *thou shalt have such plenty*, as that thou shalt lend unto many nations: a signe both of wealth, liberality, and sovereignty; for, *the borrower is servant to the lender*, Prov. 22. 7. therefore the Greeke giveth here a double interpretation; *thou shalt lend unto many nations*, and *thou shalt not borrow*: and *thou shalt rule over many nations*, and *they shall not rule over thee*: which words are borrowed here from Deut. 15. 6.

- 13 Ver. 13. *the head* a figure or parable, meaning chief in authority & power, (called before, a ruling over many nations, Deut. 1. 6.) as the taile signifieth inferiority and baseness, which the Chaldee expoundeth thus, *The Lord will give thee to be strong and not weak*. This is opened in Eia. 9. 14. 15.

9. 14. 15. *The Lord will cut off from Israel, head and taile, &c.* the ancient and honorable, be in the head; and the Prophet that teacheth lies, be in the taile. Thus by head here, we may all understand spiritually, the honour of the truth, wherewith the Church of God should be adorned and exalted, above in honour and dignity, not earthly onely, but heavenly, as in ver. 1. So Christ said to the Jewes, *I am from beneath, I am from above*: ye are of this world, I am not of this world, Ioh. 8. 23. Likewise of his Disciples he saith, *They are not of the world, even as I am not of the world*, Ioh. 17. 16. *If thou bearken* The condition of the former promises, the first branch whereof is obedience, to do all that is commanded.

Ver. 14. *and thou shalt not* that is, *If thou shalt not*; for this is the second branch of the condition, retraining all disobedience against any of Gods words. *other gods* which the Chaldee expoundeth, *Idols of the peoples*.

Ver. 15. *not bearken* in Chaldee, *not receive the Word of the L. O. R. D.* Here followeth a large commination of the curses that shall come upon the transgressors of the Law: compare here with Levit. 26. 14. &c. and this condition is opposite to the former in ver. 12.

Ver. 16. *Cursed thou* The first curse is upon their persons, opposed to the blessing in ver. 3. What the *curse* meaneth, see Deut. 2. 15. Gen. 3. 14.

Ver. 17. *dough-trough* or *store*, in Greeke, *thy remainders*. This second curse is opposed to the third blessing in ver. 5.

Ver. 18. *fruit of thy wombe* in Chaldee, *the child of thy bowels*. This third curse is set against the second blessing in ver. 4.

Ver. 19. *consume in*, &c. that is, in all thy waies and administration. The fourth curse, opposed to the fourth blessing, in ver. 6.

Ver. 20. *a curse* to God threatneth the Priests, 20 in Mal. 2. 2 and this fit denunciation is against the sixth promise of blessing, in ver. 8. This curse the Greeke expoundeth, *lacke*, or *penury*. *vexation* or, *trouble*, *tumult* and *destruction*, as Deuter. 7. 23. this the Greeke interpreteth, *famine*; but the word is more generall, implying warres also, and other plagues upon the body, as Zach. 14. 13. 1 Sam. 14. 20. and 5. 9. And this judgement was upon Israel, 2 Chron. 1. 5. 5. *rebuke* [this is not only from men, but from God, who is said to rebuke, not only by words, but by deeds, whereupon men perish, Psal. 80. 17. and *his rebuke is with flames of fire*, Eia. 66. 15. Hereupon the Greeke here translateth it *consumption*. How this came upon Israel, see Eia. 5. 1. 20. and 30. 17. *for I have taken me* in Chaldee, *for I have taken my fear*.

Ver. 21. *the pestilence* The Greeke and Chaldee translate it, *death*: see the Annotations on Exod. 5. 3. and Levit. 26. 25. The fulfilling of this plague is mentioned in Amos 4. 10.

Ver. 22. *consumption* of this and the agree following, see Levit. 26. 16. *the sword* or *drought* but the Greeke taketh it in the first sense, translating it *laughter*: So in Levit. 26. 25. *blasting* of corne & fruits with a dry wind, 2 Kin. 19. 26. for

for the originall word signifieth *drinnesse*; and such was the Bait-wind that blatted in those parts, Gen. 41. 6. Therefore the Greeke translateth it, *corruption with wind*. The fulfilling of this judgement is shewed in Amos 4. 9. Hag. 2. 17. *melder* which hath the name in Hebrew of *palmette* (as Jer. 30. 6.) and so is here translated in Greeke, and is a plague upon corne, through too much moistnesse, (as *blasting* is with drinnesse) whereby the naturall greenesse is gone before it be ripe, and the colour faded. So in Amos 4. 9. Hag. 2. 17. 2 Chron. 5. 28.

- 23 Ver. 23. *thy heaven* in Greeke and Chaldee, *the heaven*: see the Annotations on Levit. 26. 19. It meaneth a restraint of raine, whereby the land should be barren.

- 24 Ver. 24. *powder* or *small dust*. In stead of raine, your ayre shall be filled with dust, which the wind and other things raise in time of drought. This word is used, where speech is of Gods judgements, Eia. 5. 24. and 29. 5. Ezek. 16. 10. Nahum. 1. 3. Luke 9. 5. and with dust was Egypt plagued, Exod. 9. 9. *from the heaven* that is, *from the aire*.

- 25 Ver. 25. *smitten* in Chaldee, *broken*: this is opposite to the first blessing, in ver. 7. *see* and consequently fall and perish; as to *five three months* before the enemy, 2 Sam. 25. 12. is expounded, *to be destroyed three months*, 1 Chron. 21. 12. *for a removing* that is, *removed*, *spoken*, and *dispersed*; as the Greeke translateth, *thou shalt be in dispersion*. This word *Jeremy* useth when the time of their dispersion was come upon them, Ier. 1. 5. 4. & 29. 18. and 34. 17. So in 2 Chron. 29. 8.

- 26 Ver. 26. *thy carke* that is, *carke*, *offer*; the Greeke expoundeth it, *your dead men*: hee meaneth that they should not have honest buriall; but being slaine by the sword, should be eaten by beasts. These words of *Moses* *Jeremy* repeateth, Ier. 7. 33. and 16. 4. and 34. 20. And *Asaph* lamenteth the complement of this plague, Psal. 79. 1. 2. 3.

- 27 Ver. 27. *boyle of Egypt* or, *Egyptian ulcer*, whereof see Exod. 9. 9. 10. 1. *emrod* or *pale*, a disease wherewith God smote the Philistines in their secret hinder parts, 1 Sam. 5. 9. Psal. 78. 66. For this disease the Hebrew hath two names, the one in the line *Gnapbōm*, the other in the margin *Tschōrim*; and this latter is used in the line, in 1 Sam. 6. 11. 17. *itch* to the Greeke expoundeth it: the Chaldee saith, *a dry shab*. *whereof* or, *so that thou canst not be healed*: and this is contrary to the promise made upon their obedience, in Exod. 1. 5. 26.

- 28 Ver. 28. *madnesse* or, *furie*; this is properly in the mind, but manifested by foolish gesture, 1 Sam. 21. 13. 14. And because the Prophets were often moved with extasies, & carried themselves strangely, some in contempt would call them mad men, 2 King. 9. 11. Ier. 29. 26. *blindnesse* that is both in body and mind, Eia. 42. 19. The contrary blessing we receive by Christ, Eia. 42. 7. 16. *astonishment* or *amazement*, *wondering*: this is threatened unto the Prophets, in Ier. 4. 9. and other unbelievers, Habak. 1. 5. Act. 13. 41.

Ver. 29. *groping* or, *feeling*; meant as an effect

of blindness of soule, as *Paul* speaketh of Gods workes to the heathen, *that they should seek the L. O. R. D.* *if haply they might feele (or grope) after him, and finde him*, Act. 17. 17. So it is said of the wicked; in Job 5. 14. *They must walk darkeste in the day time, and grope in the noone day as in the night*; and in Job 12. 25. *They grope in the darke without light*. *save thee* that is, as the Greeke translateth it, *thou shalt have no helper*. So in 1 Sam. 22. 42. *they looked, but there was none to save*.

Ver. 30. *the wine her* or, *desire*, *ravish her*. The Hebrew *Shagol* signifying the act of generation, as here and in Eia. 13. 16. & Zach. 14. 2. expounded in the Hebrew margin to be read *Shabash*, which is to the with. *make it common* that is, gather and eat the grapes thereof. See Deut. 20. 6. On the contrary, when God promitteth grace, he saith, *the planters shall plant (vines) and shall make them common*, Jer. 31. 5.

Ver. 31. *not returne* that is, *not be returned*, or *restored*, as the Greeke explaineth it. See the Annotations on Gen. 2. 26. & 16. 14. *to save* in Greeke, *no helper*: as ver. 29.

Ver. 32. *faile* or, *be consumed*, to wit, *with longing*, or *desire*: so it is elsewhere spoken of the eies, in Psal. 119. 82. of the soule, Psal. 84. 3. and of the reimes, Job 19. 27. where *Job* speaketh of his desire to see God at the resurrection, *no power in thy hand* to the Chaldee expoundeth it, and the Greeke, *thy hand shall not be strong (or able)* or we may interpret it, *nothing shall be in the power of thine hand*. The contrary is in Mich. 2. 1. Genesis 31. 29.

Ver. 33. *eat up* or, *devoure*: this judgement came upon Israel by the heathens, Eia. 1. 7. Jer. 5. 17. and 8. 16.

Ver. 34. *for the sight* in Greeke, *for the sight (or vision)* meaning that they should see fitche live troubles, as should make them mad through feare and sorrow, being without faith, comfort, and patience. These are the lively and powerful effects of the Law upon the conscience of sinners, that it bereaveth them of all sense of Gods favour: for, *the Law is not of faith*, Gal. 3. 12.

Ver. 35. *evil boyle* *fore*, or *malignant ulcer*: such a plague spirituall God sendeth on the Antichristians, Revelation 16. 2. And in body *Job* was afflicted with such from the sole of his foot unto the top of his head, for the triall of his faith and patience, Job 2. 7.

Ver. 36. *bring* or *lead*, *make goe into captivity*. This foretelleth the overthrow of their state, which was accomplished by *Affria* and *Babylon*, 2 King. 17. 6. and 25. 1. &c. *thy King* in *thy Princes*: both were fulfilled, 2 King. 24. 14. 15. *other gods* as in their own land they served other Gods, that is, *Idols of wood & of stone*, Jer. 2. 27. So God threatneth to send them as slaves into other lands, where they would do the like, though by his Prophets he warned them not to do so, Eia. 44. 8. 9. &c. Jeremie 10. 2. 3. 11. So for making an Idoll in the Wilderness, God had before given them up to *worship the host of heaven*, Act. 7. 41. 42. The Chaldee here transla-

translateth, *thou shalt serve peoples that serve idols of wood and of stone*: So after in verse 64.

37 Ver[.37. a by-word] a sharpe or cutting *saun*: thus God threatened againe immediately before it came to passe, Ierem. 24. 9. and before that in *Salmos* dayes, 1 King. 9. 7. and it came upon them: see Psal. 44. 14. 15. 8c.

38 Ver[.38. the Locust] that is, *Locusts*: see the judgements here threatened, fulfilled in Joel 1. 4. Amos 4. 9. and 7. 13. Hag. 1. 6. 11.

42 Ver[.42. Graspopper] in Hebrew *T'salsal*, a word here only used; the Greeke translateth it *erisibee*, which is a *blasting* or *mildew*, that spoileth corne.

44 Ver[.44. the lead] or, for the lead, that is, the *chiefe*, which the Chaldee expoundeth *strong*; as the *taile* is in Chaldee the *weake*: see ver[.13].

46 Ver[.46. for a signe] the Greeke and Chaldee translate plurally, *signes and wonders*. *thy feed* Chaldee, *thy fimes*.

47 Ver[.47. goddesse of heare] the Greeke translateth it, *a good heart*; the Chaldee, *truth of heart*: it meaneth also *gladnesse*, as in Eys 65. 14. it is opposed to *forrow*. Of this the Iewes made confession when they were returned from Babylon, Nehem. 9. 35. of all Greeke, of all things; and Thargum Ionathan addeth, of all good: and so in v. 48. *want of all good*.

48 Ver[.48. yoke of iron] that is, hard servitude under heathen Rulers: as Ier. 28. 13. 14. for servants are said to be under the yoke, 1 Tim. 6. 1.

49 Ver[.49. as the Eagle] that flieth swiftly and violently, therefore the Greeke translateth, *like the violence of an Eagle*. This is a prophesie of the Babylonians, the Lion with *Eagles wings*, Dan. 7. 4. So *Nebuchadnezzar* is likened to a great Eagle with great wings, &c. Ezek. 17. 3. 12. *not regard* that is, *not understand*: see the notes on Genesis 11. 7.

50 Ver[.50. of a strong face] that is, bold, fierce, cruell, and (as the Greeke translateth) *impudent*. This title is given to *Antiochus Epiphanes*, the great afflicter of the Iewes, Dan. 8. 23. *not regard* not respect or honour any person.

51 Ver[.51. fruit of thy cattell] thy young beasts. See the fulfilling of this mentioned before the captivity, Eys 1. 7.

Ver[.51. The enemies devouring of thee] earthly blessings in Canaan, the holy land, figured also that Israel should for their finnes be deprived of Gods heavenly blessings, till God should turne them againe to himselfe by the faith of the Gospell: and then he sweareth, *If I give* (that is, *surely I will not give*) any more thy corne to be meat for thine enemies, and the *summes of the stranger* shall not drinke thy wine, for which thou hast laboured: but they that have gathered it, shall eat it, and praise the Lord, and they that have brought it together, shall drinke it in the Courts of my holinesse, Eys 62. 8. 9.

52 Ver[.52. thy gate] in Greeke and Chaldee, *thy cities*: so v. 55. See this fulfilled, 2 King. 17. and 25.

53 Ver[.53. the fruit of thy wombe] in Chaldee, the children of thy bowels. The like threatening is in Levit.

36. 29. Ierem. 19. 9. fulfilled, 2 King. 6. 29. Lam. 4. 10.

Ver[.54. eye shall be evil] that is, he shall grudge and envie: see Deut. 15. 9. The Greeke translateth, *he shall bewitch with his eye*. So in verse 56. of his *bosome* that is, which lieth in his bosome, as Mic. 7. 5.

Ver[.47. her after-birth] and so her little one therein; as the Chaldee expoundeth it, the *least of her children*.

Ver[.58. fearful] in Greeke, *marvellous*.

Ver[.59. thy plague] or, every of thy plagues: as the forme of the Hebrew word implieth, *thy feed* Chal. *thy children*. *permanet* or *firm*, faithful, and continuing long; as Tharg. Jonathan explaineth, *which shall dure long upon your bodies*.

Ver[.60. diseste] or *sichesse*, in Greeke, *forrow*. Of the plagues of Egypt, see Exod. 8. &c.

Ver[.62. with a few men] Greeke, in a *short* (or *small*) number: Chal. a people of number, that is, *soone* numbered. See this fulfilled, Eys 1. 9. *beareth itself not* Chaldee, *receiveth not the word*.

Ver[.63. will rejoyce] although the destruction of the wicked is to themselves miserable, yet Gods judgements upon them are unto him, his Angels, and all the Saints joyfull, Revel. 18. 20. Psal. 58. 11. 12. Ier. 51. 48. for, when the wicked *rejoice*, there is *flourishing joy*, Prov. 11. 10.

Ver[.64. and unto the end, &c.] that is, from one end of the earth to another. A like phrase is, *from the end of the heavens unto the end of them*, Matth. 24. 31. Marke 13. 27. This disperison of the Iewes is visible even to this day. *serve other gods* [the Chaldee expoundeth it, *serve peoples that serve idols*: but it implieth Gods judgement, in giving them over to other finne: see the notes on verse 36.

Ver[.65. not find ease] or, *not have quietnesse*. Unto this curse of the Law for finne, is opposed the promise of grace in Christ, Ier. 31. 2. a *travelling heart*: in Greeke, *a faint* (or *discouraged*) heart. See Levit. 26. 36. Eys 1. 5.

Ver[.65. failing of eyes] in Greeke, *failing eyes*, that shall looke for deliverance, but not see it. *pinning of soule* in Greeke, a *melting soule*, that is, forrowfull and fearefull. See Levit. 26. 16. 1. Sam. 2. 35.

Ver[.66. hanging in doubt] that is, uncertaine, as after followeth. So the Greeke, *thy life shall be hanging before thine eyes*. *not have assurance of thy life* or, *not believe in thy life*; in Greeke, *not believe thy life*; that is, have no assurance of it, but alwayes feare death.

Ver[.67. Who will give] that is, *O that it were evening*: see Deut. 5. 29. A lively description of misery, wherein every houre by night or by day seemeth long and tedious. Compare Iob 7. 3. 4.

Ver[.68. in Egypt] the house of bondage, Exod. 20. 2. and figure of spiritual bondage under sin and Satan: in which estate the Law leaveth all men, till they be redeemed by grace in Christ. So another Prophet saith, *They shall not dwell in Iherusalems land; but Ephraim shall returne to Egypt, and they shall eat unclean things in Assyria*, Hol. 9. 3.



CHAP. XXIX.

Moses being to renew the covenant, exhorteth Israel to obedience, by the memory of the works they have seen. 10 All stand before the Lord, to enter into his covenant. 18 The great wrath on him that flattereth himselfe in his wickednesse. 29 Secret things belong unto God.

1 **T**Hese are the words of the covenant which Jehovah commanded Moses to strike with the sonnes of Israel, in the land of Moab, beside the covenant which he stroke with them in Horeb.

2 And Moses called unto all Israel, and said unto them, You have seene all that Jehovah did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great tentations which thine eyes have seene, the signes, and those great wonders. Yet Jehovah hath not given unto you an heart to know, and eyes to see, and eares to heare, unto this day. And I have lead you forty yeares in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have you drunke wine or strong drinke, that yee might know that I am Jehovah your God. 7 And ye came unto this place, and Sihon king of Heilbon, and Ogh king of Bathan came out against us unto battell, and wee smote them. And we tooke their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to halfe the tribe of the Manassites. Therefore ye shall keepe the words of this covenant, and doe them, that ye may wisely doe all that ye doe.

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10 Ye stand *this* day all of you before Jehovah your God, your heads of your tribes, your elders and your officers, all the men of Israel: Your little ones, your wives, and thy stranger that is within thy campe, from the hewer of thy wood, unto the drawer of thy water. That thou shouldest passe into the covenant of Jehovah thy God, and into his oath which Jehovah thy God striketh with thee *this* day. That hee may stablish thee *this* day for a people unto himselfe, and that he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jakob.

And not with you yourselves alone doe I strike this covenant and this oath; But with him that is standing here with us *this* day before Jehovah your God, and with him that is not here with us *this* day. For yee know, how we have dwelt in the land of Egypt, and how wee have passed in the midst of the nations which yee passed by. And yee have seene their abominations, and their filthy idols, wood and stone, silver and gold which were with them. Left there should be among you man or woman, or family or tribe, whose heart turneth away *this* day from Jehovah our God, to go to serve the gods of those nations; left there should be among you a root that beareth gall and wormewood. And it be when he heareth the words of this oath, that hee blese himselfe in his heart, saying, I shall have peace, though I walke in the imagination of mine heart, to add the drunken to the thirsty. Jehovah will not spare him; but then the anger of Jehovah and his jealousy shall smoke against that man, and every curse that is written in this booke shall lie upon him, and Jehovah will blot out his name from under the heavens. And Jehovah will separate him unto evil, out of all the tribes of Israel: according to all the curses of the covenant that is written in this booke of the Law. And the after generation, your sonnes that shall rise up after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of that land, and the sickness thereof, wherewith Jehovah hath made it sicke; That all the land thereof is brimstone and salt, and burning, that it is not sowne, neither springeth, nor any grasse groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zebojim, which Jehovah overthrew in his anger and in his wrath.

Even all nations shall say, Wherefore hath Jehovah done thus unto this land; what meaneth the heat of this great anger? Then they shall say, Because they have forsaken the covenant of Jehovah the God of their fathers, which hee stricke with them when he brought them forth out of the land of Egypt. For they went and served others gods, and bowed themselves downe unto them; gods whom they knew not, and hee had

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not imparted unto them. And the anger of Jehovah was kindled against this land, to bring upon it every curse that is written in this booke. And Jehovah rooted them out of their land, in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto Jehovah our God, and the things revealed belong unto us, and to our sonnes for ever, to doe all the words of this Law.

Annotations.

TO strike] or to cut, whereof see the notes on Gen. 15. 18. Here the covenant is renewed between God and the people; and it is the same in effect with the covenant made at Horeb, Exod. 19. and 24. save that Christ, who is the end of the legal covenant, is here more clearly revealed, especially in chap. 30. vers. 11. 14. of *Mosé* the country on the out side of Jordan, whereof see Deut. 1. 15. in *Horeb* or *Chorah*, that is, mount *Sinai*, where the covenant was given, Exod. 20. and the blessings and curses for confirmation thereof, Lev. 26. 3. 46.

Verf. 3. remission] or trials, whereby God tried the Israelites faith, and the hardness of the Egyptians in letting *Israel* go: see Deut. 4. 34. and 7. 19. From Gods former benefits, whereof they had experience, he exhorted them to the keeping of the covenant.

Verf. 4. not given unto you] This sheweth the inability of man to understand the things of God, without the gift of God. And long after this, *Paul* complaineth of the Jewes, even unto this day, when *Mosé* is read, the *zeile* is laid over their hearts, 2 Cor. 3. 15. and Christ faith, that to them it was not given to understand the mysteries of the kingdom of heaven, Mat. 13. 11, 13, 14.

Verf. 5. upon you] or from upon you; that is, so as you should put them off and cast them from you. Compare Deut. 8. 4.

Verf. 6. bread] to wit, ordinary bread out of the earth, but God hath nourished you with Manna, the bread of heaven, *Pal. 78. 24. 25. Deut. 8. 3.*

Verf. 7. Sion] in Greeke, *Sion King of Edom*, Of this History, see Num. 21.

Verf. 8. we took] in Chaldee, *we subdued*, to the *Kenemim*: in Chaldee, to the tribe of *Reuben*, &c. See the performance hereof in Num. 32.

Verf. 9. wisely do] or prudently carry, and with understanding, and consequently prosper: so in 1 King. 4. 3. Job. 1. 7, 8.

D D Here beginneth the one and fiftieth Section of the Law: see the notes on Gen. 6. 9.

Verf. 10. your heads of your Tribes] that is, your heads, or chiefe men, which are the heads of your

Tribes: the Greeke translateth them by one word *Archipnotai*, that is, the *Chiefe*, or *Rulers* of the *Tribes*.

Verf. 11. thy stranger] in Greeke, *the Proselyte which is in the midst of your campe*. Such of that mixed multitude as came out of Egypt with *Israel*, Exod. 12. 38. and others that had joyned themselves to the Church. *homer of thy moad*] such as hewed wood, and drew water, were the basest servants or slaves of *Israel*, (as afterward was the case of the Gibeonites, Job. 9. 21, 27.) who also by faith were admitted into the Church and covenant of *Israel*.

Verf. 12. That thou shouldest passe] He speaketh to them all, as to one man; and to passe into the *arment*, is a phrase taken from the manner of making covenants, when they passed between the parts of the sacrifices, Genesis 15. 17. *Jeremie 34. 18. 19, 20. his oath*] or, *his exhortation*; in Greeke, *his curse*, because theyooke the curses of the Law upon them, if they kept not the Covenant. This is called the *oath of God*, Eccle. 8. 2. So this people returning from the captivity of *Babylon*, entered into a curse, and into an oath, to walke in Gods Law which was given by the hand of *Moses*, Nehemiah 10. 29.

Verf. 13. a God] or for a God: this is the substance of the Covenant, even such as is made with us in Christ, 2 Cor. 6. 16. Heb. 8. 10. Revel. 21. 3. See the Annotations on Gen. 17. 7.

Verf. 15. not here] meaning their posteritie throughout all generations, to whom this covenant did alike belong. So in *Thargum Jonathan* it is expounded, and with every generation that shall rise up unto the worlds end, &c. But this is to be understood with exception of the new Covenant, which God promised, and hath now established unto us in Christ, *Jeremie 31. 31, 32, 33. Heb. 8. 7, 8, 9, 10.*

Verf. 16. how we have dwelt] or, *that which we have dwelt*, which *Jonathan* expoundeth, the number of yeres that we have dwelt. This their peregrination in Egypt, and deliverance thence, with Gods gracious conduct of them thorow the wilderness, are named as motives to persuade unto obedience.

Verf. 17. filthy idols] in Hebr. *Gillulim* (whereof see Levit. 26. 30.) in Greeke *Idols*.

Verf. 18. Left there should be] or, as the Greeke and Chaldee explaine it, *That there be not whose heart*] the heart is to be kept with all diligence, because out of it are the issues of life, Prov. 4. 23. According therefore to this, *Paul* warneth the Israelites, *I the bad brethren*, lest there be in any of you an evil heart of unbelief, in departing from the living God, Hebrews 3. 12. from *Lebavah*] in Chaldee, *from the fear of the LORD*. the gods] in Chaldee, the idols of the peoples. a root] an evil heart forementioned, which is hidden from men, as the root is hidden in the earth, but the fruits after doe appeare. The Chaldee translateth it, a man. beareth] or fruitful, beareth fruit: in Greeke, *springeth up*; which word *Paul* useth in Hebrews 12. 15. gall and worme-

worme] the Greeke translateth, *with gall and bitterness*; whereby is meant finnes, (as the Chaldee explaineth it, and) as it was said to *Simon Magus*, *Thou art in the gall of bitterness*, and in the bond of iniquity, Act. 8. 23. The Apostle respecting this place, faith, *lest any root of bitterness springing up trouble you*, Hebrews 12. 15. (for *enchele*, with gall, saying, *enchele*, trouble.) *Gall* (or *Hemlocke*) was a bitter and poisonous weed, growing in the East-countries, as appeareth by *Hos. 10. 4.* and wormewood likewise: which are applied sometime to finnes, as here and in *Amos 6. 12.* Deuteronomie 32. 32. sometime to bitter punishments, as in *Jeremie 9. 25.* and 23. 15. Lamentations 3. 15, 19.

Verf. 19. of this oath] or as the Greeke faith, of this curse: see *verf. 12.* *I shall have peace*] or, *peace shall be unto me*, that is, safety and prosperity, without hurt or punishment. *imagination*] or contemplation, that which the heart hath spied out, and looketh unto. So the Chaldee translateth it, *imagination*, (or conceit) but the Greeke calleth it *aberration*. This Sinne *Jeremie* often imputeth to this people, *Jeremie 3. 17.* and 7. 24. and 9. 14. and 11. 8. and 16. 12. and 18. 12. and 23. 17.

To add the drunken] to wit, the drunken soule to the thirstie, or, the moist to the dry; meaning, to add Sinne unto Sinne in abundance; as in *Elay 30. 1.* The soule that desireth is said to thirst, *Pal. 63. 1.* and as the godly doe hunger and thirst after righteousness, *Matthew 5. 6.* to doe the wicked after unrighteousness, and drinke it up like water, *Job 34. 7.* which when he hath glutted himselfe therewith, he may be said to have added drunkenness to his thirst. Some understand it also of punishment for Sinne, which the Chaldee favoureth, translating, *that I may add unto him the finnes of ignorance*, unto (the finnes of) *Presumption*. The Hebrew *Sepshab*, to add, is sometime used for, to consume or destroy, (as in *Psalm. 40. 15.*) in which sense the Greeke Interpreters tooke it here, saying, *that the sinners destroy not also him that is without sinne*.

Verf. 20. not spare] or, not forgive him in mercie. For, if we walke in the light, as (God) is in the light, the blood of *Iesus Christ* his Sonne cleanse us from all sinne, 1 Joh. 1. 7. But God will not be mercifull to any that unfaithfully commit iniquity, *Psalm. 59. 6.* *Justice*] which is the rage of a man, that he will not spare in the day of vengeance, *Prov. 6. 34.* applied here unto the Lord, as in *Exo. 20. 5.* *snake*] in Greeke, *burne*: a signe of great displeasure, as in *Pal. 74. 1.* *shall lie upon him*] the Greeke and Chaldee translate, *shall cleave unto him*. See this word in Gen. 4. 7.

Verf. 21. out of all the Tribes] in Greeke, *from all the finnes of Israel*, that is, from the communion of the Church (where to he addeeth daily such as shall be saved, *Act. 2. 47.*) even as before in v. 20. the man was separated from communion with God. So he threatneth against the false Prophets, *They shall not be in the seer of my people*, neither shall they be written in the writing of the booke of *Israel*, neither shall they enter into the Land of *Israel*, *Ezek. 13. 9.*

And this is a separation unto evill, or for his hurt, as on the contrary the Levites were separated for their good, when they were designed to stand before the *LORD*, to minister unto him, *Deut. 10. 8.* that is written] in Chaldee, that are written: meaning all and every one.

Verf. 22. made it sick] in Greeke, *which he hath sent upon it*. God here signifieth such a certainty of his judgments, as all peoples (within the Church and without) should be witnesses of them.

Verf. 23. and salt] which maketh the land barren, as *saltnesse* is used for *barrennesse*, in *Psalm. 107. 34.* So *Abimelech* sowed the citie with salt, which he made utterly desolate, *Judges 9. 45.* and the wicked man shall dwell in a salt land and not inhabited, *Jeremie 17. 6.* and of myrie places, which should not be healed, it is said, *they shall be given to salt*, *Ezekiel 47. 11.* any grasse] or any herbe: in Greeke, *any greene thing*; which phrase is used in *Rev. 9. 4.* This signified a spiritual barrenness in mens hearts, that they should not bring forth the fruits of the Spirit, *Heb. 6. 7, 8.* overthrow of *Sodom*] whereof see *Gen. 19. 24, 25.* with the Annotations. *Zebojim*] by the letters, *Zebim*, but read *Zebojim*, as is noted on *Gen. 14. 1.* in Greeke, *Sebojim*. These two cities were destroyed with *Sodom* and *Gomorrah*; and so another Prophet faith unto *Israel*, *How shall I make thee as *Admah*? shall I set thee as *Zebojim*?* *Hos. 11. 8.* in his anger] to their condemnation, 1 Pet. 2. 6. hee overthrew them, and repented not, *Jer. 20. 16.*

Verf. 24. shall say] every man to his neighbour, as *Jer. 23. 8.* that is one to another.

Verf. 25. stroke] Hebr. *ani*, that is, *made with them*; which the Greeke translateth, *covenanted* (or *despised*) with their fathers. For things done to the fathers are applied to the children: see v. 14. 15. The like speech is in 1 King. 9. 8, 9. *they shall say*, *Why hath Jehovah done thus unto this Land*, and to this house? And they shall answer, *Because they have forsaken Jehovah their God, who brought forth their fathers out of the Land of Egypt*, &c. which another Prophet recordeth thus, *Because they have forsaken Jehovah the God of their fathers, who brought them forth out of the Land of Egypt*, 2 Chron. 7. 22. So in *Jerem. 22. 9.*

Verf. 26. other gods] in Chaldee, *the idols of the peoples*. gods whom they knew not] or gods which knew not them. and he had not imparted] that is, and hee to wit, any of those gods, had not imparted or bestowed any good thing upon them. Thus the Chaldee Paraphrast expounds it, *and they had not done good unto them*; and *Jonathan* in *Tharg.* and they had not divided unto them. Or it may be referred to the true God, that he had not imparted, that is, taught the to have any part or fellowship with those gods, or their services. The Greeke translateth, *neither had hee distributed unto them*. And whereas it is said of the *Sunne*, *Moon*, and *Stars*, that God hath imparted them unto all nations, *Dnt. 4. 19.* this here may aggravate their Idolatry, that not only worshipped such, but even the fictitious also of the heathens, gods which they never law knew, or had any manner of benefit by them; M m m m m 2 where

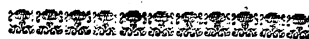
whereby their sinne was the more odious.

27 Verſe 27. every curſe] the Greeke paraphraſeth, according to all the curſes of the covenant, which are written in the booke of this Law. The accompliſhment of this was acknowledged by Daniel, The curſe is poured upon us, and the oath that is written in the Law of Moſes the ſervant of God, becauſe we have ſinned againſt him, Dan. 9. 11, &c.

28 Verſe 28. rooted them out] or, plucked them up: which is contrary to plowing, Jer. 24. 6. and 42. 10. and 45. 4. Thus the Law of Moſes leaveth ſinners under the curſe, and rooted out of the Lords land: but grace in Chriſt towards repentant and believing ſinners, planteth them upon the land, and they ſhall no more be plucked up, Amos 9. 15. for they are kept by the power of God through faith unto ſalvation, 1 Pet. 1. 5. and caſt them] or, ſent them: in the Hebrew, the word caſt, hath an extraordinary great letter, to ſignifie the greatneſſe of this puniſhment. And Baſi Haturim noteth upon it, There is a great Lamed, and a want of Lod, to teach, that there is no caſting away like that of the ten Tribes. Whereof ſee 2 King. 17. 18, 23.

29 Verſe 29. The ſecret things belong] or hidden things are to be ſeet unto Jehovah. This is to be underſtood generally of all ſecret things which God hath not revealed in his word, as the times or ſeaſons which the father hath put in his owne power, Act. 1. 7. the day and hour of judgement. Mat. 24. 36. and all other like things. Particularly it may be applied to Gods counſell concerning the Iſraelites, in puniſhing, and caſting them off for their finnes, and afterward calling a remnant of them: which the Apoſtle treating of in Rom. 11. faith, O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out! Romans 11. 33. The Hebrew Niſaroth (here uſed) ſometime meaneth ſecret finnes, as Plal. 19. 13. Unto which ſome of the Hebrews referre this ſpeech, that ſecret ſins God will puniſh, but open finnes are for men to puniſh. Chazkuni on Deuteronomie 29. and ſo Jonathan in Targum explaineth it, Hidden finnes are maniſt before the LORD our God, and he will take vengeance on them, &c. and the things revealed] or, but open (or maniſt) things belong to us, and to our ſonnes: upon which laſt words, the Hebrew text hath extraordinary pricks, to ſtir up attention to the matter here ſpoken, as it is indeed worthy of all obſervation, for it teacheth the continuall duty of Gods people in all ages, to learne his Law, to doe the ſame, and to have care that true Religion may be continued among their poſteritie. The Hebrews ſay, Every man of Iſrael is bound to learne the Law. be he poore or rich, be he in health of body, or under diſſeaſements; be he young, or old and decrepit; though he be ſo poore that he lives on almes; yea, though he have wife and children, he is bound to ſit himſelf a time to learne the Law, by day and by night, as it is ſaid, And thou ſhalt meditate therein day and night. The great wiſe men of Iſrael, ſome of them were bearers of wood, and ſome drawers of water, and ſome blinde: notwithstanding they imploied themſelves in learning the Law, day and night. How is a man

bound to learne the Law? Until the day of his death, as it is ſaid, And leſt they depart from thine heart, all the daies of thy life, (Deuteronomie 4. 9.) and all the while that he imployeth not himſelf in learning, he forgetteth. Midomy in Talmud Torah, chapter 1. ſectiō 8, 9, 10.



CHAP. XXX.

1 Great mercies promiſed to the repentant ſinners.
11 The commandment is maniſt, and word were.
15 Life and death are ſet before them, with an exhortation to choiſe life.

AND it ſhall be when all theſe things are come upon thee, the bleſſing and the curſe which I have ſet before thee, and thou ſhalt cauſe them to returne unto thine heart, in all the nations whither Jehovah thy God hath driven thee: And thou returne unto Jehovah thy God, and ſhalt hearken to his voice, according to all that I command thee this day, thou and thy ſonnes, with all thine heart, and with all thy ſoule: Then Jehovah thy God will returne thy Captivitie, and have compaſſion upon thee, and will returne and gather thee from all the peoples, whither Jehovah thy God hath ſcattered thee. If any of thine be driven out unto the outmoſt part of the heavens, from thence will Jehovah thy God gather thee, and from thence will he take thee. And Jehovah thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it; and he will doe thee good, and multiply thee above thy fathers. And Jehovah thy God will circumciſe thine heart, and the heart of thy feed, to love Jehovah thy God, with all thine heart, and with all thy ſoule, that thou maiſt live. And Jehovah thy God will put all theſe curſes upon thine enemies, and upon thy haters which perſecuted thee. And thou ſhalt returne and hearken to the voice of Jehovah, and doe all his commandments which I command thee this day. And Jehovah thy God will make thee plentiful in every worke of thine hand, in the fruit of thy wombe, and in the fruit of thy cattell, and in the fruit of thy lard for good, for Jehovah will returne to rejoyce over thee for good, as he rejoyced over thy fathers. If thou ſhalt hearken unto the voice of Jehovah thy God, to keepe his commandments, and his ſtatutes, that which is written in this booke of the Law, if thou ſhalt

returne

returne unto Jehovah thy God with all thine heart, and with all thy ſoule. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in the heavens, to ſay, Who ſhall goe up for us to the heavens, and take it for us, and cauſe us to heare it, that we may doe it? Neither is it beyond the ſea, to ſay, Who ſhall goe over to beyond ſea for us, and take it for us, and cauſe us to heare it, that we may doe it? But the word is very nigh unto thee, in thy mouth, and in thy heart, to doe it. See, I have ſet before thee this day life and good, death and evil. In that I command thee this day to love Jehovah thy God, to walke in his wayes, and to keepe his commandments, and his ſtatutes, and his judgements, that thou maiſt live and multiply, and Jehovah thy God may bleſſe thee in the land whither thou goeſt in to poſſeſſe it. But if thine heart turne away, and thou wilt not heare, but ſhalt be drawne away, and bow downe thy ſelfe to other gods, and ſerve them; I denounce unto you this day, that perishing yee ſhall periſh, yee ſhall not prolong your daies upon the land, which thou art paſſing over Jordan to goe in thither to poſſeſſe it. I take the heavens and the earth to witneſſe againſt you this day; life and death I have ſet before thee, the bleſſing and the curſe, therefore choiſe thou life, that thou maiſt live, thou and thy feed. To love Jehovah thy God, to hearken to his voice, and to cleave unto him; for he is thy life, and the length of thy daies, to dwell upon the land which Jehovah ſware unto thy fathers, to Abraham, to Isaac, and to Jakob, to give unto them.

Annotations.

1 Theſe things] Hebr. theſe words, that is, things before ſpoken of. Here follow promiſes of grace in Chriſt to repentant and believing ſinners, the bleſſing] that is, as the Chaldee explaineth it, the bleſſings and the curſes. After the experiment of the Law, and weakneſſe thereof, that it cannot keepe men in the ſtate of bleſſedneſſe, nor deliver them from the curſe, they are as by a Schoolmaſter brought unto Chriſt, Galath. 3. 24. Rom. 8. 3, 4. have ſet] Hebr. have given. So inver. 15. & 19. cauſe them to returne] or reſolve, bring againe to thine heart, that is, call to minde, conſider ſeriously. So in Deut. 4. 39. This is the beginning of repentance and turning to the Lord, by calling to minde their ſins, and Gods words and works; as in 1 King. 8. 46, 47. If they

ſin againſt thee, &c. and thou be angry with them, and deliver them to the enemy, &c. If they ſhall make it returne to their heart, in the land whither they were carried captives, and returne and make ſatisfaction unto thee, &c. So in Eſay 46. 8. Shew your ſelves men, make it returne to heart, O ye tranſgreſſors: and in Lamentations 3. 21. This I make to returne to my heart, therefore have I hope. A like phraſe is of the prodigall ſonne, in Luke 15. 17. that he came to himſelfe.

Verſe 2. unto Jehovah] the Chaldee expoundeth it, unto the ſtare of the LORD. This is true repentance, both to leave the evil, and to turne unto the good, from which they departed. So in Lament. 3. 40. Let us ſearch and try our wayes, and turne againe to the Lord. The contrary is complained of in Hoſ. 7. 16. they returne, but not to the moſt high. And here faith alſo is implied, for as to come unto Chriſt, is to believe in him, Joh. 6. 35. ſo to turne unto the Lord with all the heart, is to believe in him, for with the heart man believeth unto righteouſneſſe, Rom. 10. 10. and by faith the heart is puriſhed, Act. 15. 9. unto which obedience and good works are adjoined, Jam. 2. 14, 26.

Verſe 3. will returne thy captivitie] will bring thee againe out of bondage under thine enemies, which figured the bondage under ſinne, 2 Pet. 2. 19, 20. Therefore the Greeke tranſlateth it, will heale thy finnes, that is, will forgive them; as beaſting, in Mat. 13. 15. is expounded, forgiving of ſins, Mark. 4. 12. This is a promiſe of grace to be performed by Chriſt, who preached deliverance to the captives, Luke 4. 18. and it is the joy of his people, Plal. 141. 7. and 146. 12. and a figure of their ſalvation, Eſay 10. 22. compared with Rom. 9. 27. Him hath God exalted with his right hand, to be a Prince and Saviour, for to give repentance to Iſrael, and forgiveness of finnes, Acts 5. 31. have compaſſion] or, ſhow tender mercie; this is the cauſe of the former grace and deliverance. It is of Jehovahs mercie, that we are not conſumed, becauſe his compaſſions faile not, Lamentations 3. 22. So the father of the Prodigall ſonne, ſeeing him a farre off, had compaſſion, Luke 15. 20. And this compaſſion or mercie reſpecteth mans miſerie, Matthew 9. 36. and 14. 14. and gather thee] So after the captivity of Babilon, God promiſeth, He ſhall ſcatter Iſrael, will gather him, and keepe him as a ſhepherd doth his ſheepe, Jeremie 31. 10. This worke Chriſt hath ſpiritually accompliſhed, of whom it is ſaid, that he ſhould die, not for the nation of the Jewes only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad, John 11. 51, 52. Therefore this gathering is often celebrated, as in Plal. 107. 1, 2, 3. and 147. 1, 2. and 106. 47, 48.

Verſe 4. If any of thine be driven] Hebr. If thy driven out; ſpeaking of every particular perſon, and of all, as one man. The Greeke tranſlateth it, If thy diſperſion be, that is, thy diſperſed, which word is uſed in this ſenſe, in Joh. 7. 35. 1 Pet. 1. 1. outmoſt part of thy heavens] that is, of the world, which ſeemeth to be bounded by the heavens. The Greeke tranſlateth it, from the end (or M m m m 3 outmoſt)

outmost part] of heaven, unto the end of heaven: which phraze Christ useth, of gathering together his Elect at the last day, Matth. 24. 31. See the notes on Deuteronomie 4. 32. This promise Nebucham looked unto in his prayer alleaging Gods words, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me and keep my commandments, and do them, though any of thine were driven out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen to sit my Name there, Nehem. 1. 8, 9. thy God gather thee] The Thargum called Jonathan, expoundeth this to be the Word of the LORD; and the performance to be by the hand of Elias, and by the hand of the King Christ. Respecting (as it seemeth) the promise of Elias, Mal. 4. 5, 6. which was John the Baptist, the fore-runner of Christ, Luke 1. 16, 17.

Verfe 5. shalt possesse] or, shalt inherit it. This is a promise of restoring them unto his Church, figured by the land of Canaan, Psalm. 69. 36, 37. Ezek. 36. 8, 11, 12, 24, 28, &c.

Verfe 6. will circumcise thine heart] the Greeke translatheth, will purge (or cleanse round about) thine heart: and both the Chaldee Paraphrasts expound it, will take away the foolishness of thine heart, and the foolishness of the heart of thy foemen. This is a promise of spirituall blessings in regeneration and sanctification by Christ, in whom we are circumcised with the circumcision made without bands, in putting off the body of the fiesh, by the circumcision of Christ, buried with him in baptism, &c. Col. 2. 11, 12. And of this it is said, Circumcision is that of the heart in the spirit, and in the letter, whose praise is not of men but of God, Romans 2. 29. See the Annotations on Gen. 17. The Hebrew Doctors in the Midrash, or Commentarie on Song 2. 12. from these words, The time of pruning (or of cutting the vines) is come, give this exposition; For, the time is come, that Israel shall be redeemed, the time is come that the superfluous five skin shall be cut off, which is spoken of in Deuteronomie 30. 6. and the Lord thy God will circumcise thine heart, &c. where they apply this worke of grace unto Christ whom they looked for.

to live] this is the effect of Christs circumcision, that it taketh from us evil, and giveth good; Love being the fulfilling of the Law, Romans 13. 10. and implying all other graces; as it is said, I will give them one heart, and one way, that they may feare me all daies, &c. Jeremie 32. 39. And I will give them one heart, and I will put a new spirit within you: and I will take the stonie heart out of their flesh, and will give them an heart of flesh, that they may walke in my Statutes, and keepe my ordinances, and doe them, &c. Ezek. 11. 19, 20. that thou maist live] for the Greeke translatheth the Hebrew phraze, for thy life, meaning the life of God, here by faith and holinesse, Romans 6. 11, 13. and hereafter for ever in heaven: as to enter into life, Matthew 18. 9. is expounded, to enter into the kingdom of God, Marke 9. 47.

Verfe 7. will put] Hebrew, will give. Here follow earthly blessings, which God of his grace will add unto the former spirituall. Of which,

one is the curses upon their enemies, concerning which it is said, This will render unto them a recompense, O LORD, according to the worke of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them from under the heavens of the LORD, Lamentations 3. 64, 65, 66.

Verfe 8. hearken to] or obey the voice; which the Chaldee interpreteth, receive the Word of the LORD: so in verfe 10. The condition of obedience is set before the temporall blessings; for godliness hath the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.

Verfe 9. make thee plentiful] or, make thee excellent, unto which Thargum Jonathan addeth, for good, that ye may prosper in all the workes of your hands.

rejoyce over thee] This Christ taught in parables, of rejoycing for the lost sheepe that was found, Luke 15. 6, 7. and of the Prodigall sonne hee saith; It was meet that we should make merry and be glad; for this thy brother was dead, and is alive againe; and was lost, and is found, Luke 15. 32. So in the other Prophets, I will rejoyce in Jerusalem, and joy in my people, Esay 65. 19, and, I will rejoyce over them to doe them good, Jeremie 32. 41. See also Deuteronomie 28. 63.

Verfe 10. that which is written] meaning all and every thing written; to teaching us exact obedience. unto Iehovah] in Chaldee, unto the feare of the Lord.

Verfe 11. this commandment] which after in v. 14. he calleth the Word; and the Apostle expoundeth it, the Word of faith, Rom. 10. 8. So this speech is not of the Law onely, neither sheweth it what man can doe by the Law, much lesse by nature; but is the speech of the righteousness of faith, Rom. 10. 6. Though Moses teacheth them also, not to blame the Law of hardnesse to be learned, seeing God had now caused it to be written and expounded unto them. not hidden from thee] or, not too marvellous and hard for thee to know, and so, not impossible, through faith in Christ, as is the Law without faith, in that it is made through the flesh, Rom. 8. 3. The Chaldee translatheth, it is not separated from thee; and Thargum Jonathan expoundeth, it is not covered (or hid) from you. The holy Ghost in Greeke translatheth this word marvellous, Mat. 21. 42. from Psal. 118. and impossible, Luk. 1. 37. See the Annotations on Gen. 18. 14. and Deut. 17. 8. By Elias also God saith; I have not spoken in secret in a dark place to the ear, Esay 45. 19.

Verfe 12. to say] that is, that thou shouldst say; so in v. 13. see the Annotations on Gen. 6. 19. where sundry like speeches are shewed. This saying is meant of the heart also; wherefore the Apostle citeth it thus; Say not in thine heart, who shall ge up into heaven? Rom. 10. 6. Who shall ge up for us] the Ierusalem Thargum explaineth it, O that we had one like Moses the Prophet, that might ge up into the heavens, &c. but the Apostle applyeth it more heavenly to Christs incarnation; Who shall ge up into heaven, that is, to bring Christ down from above? Rom. 10. 6. Vnto which doubt hee opposeth the confession with the mouth,

that

that Iesus is the LORD, verfe 9. that is, that God was manifested in the flesh, 1 Timothie 3. 16. for, no man hath ascended up to heaven, (of whom we may learne the true understanding of the Law) but hee that came downe from heaven, even the Son of man which is in heaven, John 3. 13. and canste us to beare it] that is, preach it unto us, that we may doe it] or, and we would doe it.

Verfe 13. beyond the sea] Thargum Jonathan explaineth it, beyond the great sea; and Thargum Ierusalem explaineth it, Neither is the Law beyond the great sea, that thou shouldst say, O that we had one like Jonas the Prophet, that might ge downe to the bottom of the great sea, and bring it to us, &c. All things hidden from men, which they cannot attaine, are either in heaven above, or beyond sea, in the farr places of the earth: but the Law of God is in neither of these, but neere unto every one, to learne and to doe. who shall ge over to beyond sea] Paul alleageth this place thus, Who shall ge downe into the deepe, that is, to bring up Christ from the dead? Romans 10. 7. unto which hee opposeth in verfe 9. beleeve in the heart, that God hath raised him from the dead. Now, Jonas the Prophet, to whose example the Ierusalem Thargum applyeth this, was a figure of Christ, as himselfe hath said, As Jonas was three daies and three nights in the Whales belly; so shall the Sonne of man be three daies and three nights in the heart of the earth, Mat. 12. 40. And as the sea in Ionas case is called the Deepe, Psal. 104. 6. & 107. 24. 26. Exod. 15. 5. for David (propheying of Christ) saith that God had brought him up from the deepe of the earth, Psal. 71. 20. So the Apostle (speaking of Christs rising out of the grave, utch the word Abyss or Deepe, which is spoken both of earth and sea.

Verfe 14. But the word] This the Apostle expoundeth thus, But what saith (the righteousnesse which is of faith?) The word is nigh thee, &c. that in the word of faith which we preach, Rom. 10. 8. By this it appeareth that Moses wrote of Christ, Joh. 5. 46, and that he was closely taught in the Law. For Christ is the end of the Law, for righteousness to every one that beleeve, Rom. 10. 4. And the Jewes, which cleaving to the Law refused the Gospel, or word of faith, had a zeale of God, but not according to knowledge, Rom. 10. 2. in thy mouth] or, for thy mouth, that is, for thee to confesse with thy mouth, that Iesus is the LORD, as Rom. 10. 9. So in is used for joy, in Deut. 9. 4. & 24. 16. in thine heart] or, for thine heart: that thou maist beleeve in thine heart, (and so maist be saved) Rom. 10. 9. so do it] the Law, which is fulfilled by beleeving in Christ; as it is said, This is the worke of God, that ye beleeve in him whom he hath sent, John 6. 29. upon which beleeve true obedience followeth, Hebrews 8. 10.

Verfe 15. I have set] Hebrew, I have given, that is, I propofed and confirmed by my doctrine. So in verfe 19. life and good] life as the end; and good as the meanes leading to life: or life, that is, God himselfe, of whom he saith in verfe 20. he is thy life; and good, that is, felicitie following.

The Greeke version changeth the order thus, life and death, good and evil. Thargum Ierusalem explaineth it, the Law of life, which is a good Law; and the Law of death, which is an evil Law. And Thargum Jonathan thus; The way of life, for which a good reward shall be recompensed to the just; and the way of death, for which an evil reward shall be recompensed to the wicked.

Verfe 16. to love] this is a declaration of the life and good fore-mentioned, which they, whose hearts God would circumcise, verfe 6. should come unto by the faith that is in Christ. in his waies] the Chaldee faith, in the waies that are right before him. keeps his commandments] which is an effect of love; as, If ye love me, keepe my commandments, John 14. 15. and, I bin in the love of God, that we keepe his commandments, 1 John 5. 3. And this is his commandment, That we should beleeve on the name of his Sonne Iesus Christ, and love one another, &c. 1 John 3. 23.

Verfe 17. But if] or, And if thine heart turne, &c. This is the death and evil fore-taken of: see Deuteronomie 29. 18. other gods] in Chaldee, the idols of the people.

Verfe 18. perijfing ye shall perish] that is, assuredly and speedily perish; as the Greeke faith, perijf without perdium. So in Deut. 4. 26.

Verfe 19. I call the heavens, &c.] This obtetation of heavens and earth, (used also before in Deut. 4. 26.) may be understood of God and the Angels in heaven, (as Paul expretheth them in 1 Timothie 5. 21.) or of the other creatures also in heaven and in earth; as Iesus saith, This fisme shall be a witness unto us, for it hath heard all the words of the Lord, &c. Ioh. 12. 27. So in Deut. 32. 1. Efa. 1. 2. Give ear O heavens, and heare O earth: and in Psal. 50. 4. He will call to the heavens from above, and to the earth to judge his people; and in Job 20. 27. the heavens shall reeale his iniquitie, and the earth shall rise up against him. I have set] Hebr. I have given, that is, faithfully propofed by doctrine, and discharged my dutie: so in verfe 15. The life and blessing which he set before them, was by the faith of Christ, Gal. 2. 16. & 3. 9. the death and curse was by refusing Christ, and seeking to be justified by the workes of the Law; for, as many as are of the workes of the Law, are under the curse, Galath. 3. 10. therefore chuse] Hebr. and chuse thou, or, thou shalt chuse: which is the dutie of all Gods people, to be performed by grace in Christ. So David chose the way of the truth, the precepts of God, Psal. 119. 30, 173. Compare also Ioh. 24. 15, 22. Thargum Jonathan explaineth this speech thus, and chuse ye the way of life, which is the Law, that ye may live in the life of the world to come, ye and your posterity. This is true; if it be understood not of the Law of worke, but of the Law of faith, as Romans 3. 27, 28. and 9. 31, 32, 33.

Verfe 20. to hearken to his voice] in Chaldee, to receive his word. unto him] Chaldee, unto his feare. he is thy life] that is, the author of thy life and Glvation through Christ; as in Ioh. 17. 3. This is life eternall, to know thee the only true God, and Iesus Christ whom thou hast sent: yea, Christ himselfe

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himselfe in the resurrection and the life. Joh. 11. 25. and 14. 6. And in 1 Iohn 5. 20. We know that the Sonne of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Sonne Iesu Christ; this is the true God, and eternal life.

CHAP. XXXI.

1 Moses being ready to die, encourageth the people that should goe into Canaan. 7. He encourageth Josua that should be their Governour. 9. He delivereth the Law unto the Priests, which was to be read in the seventh yeere unto the people. 14. Moses and Josua present themselves before the Lord, 16 who foretelleth the peoples falling from him, and his anger against them therefore. 19. He commandeth a song to be written, to testify against the people. 24. Moses delivereth the booke of the Law to the Levites, to be kept in the side of the Arke, for a witness against them and their rebellion. 28. He maketh a protestation to the Elders.

DDD

1 AND Moses went and spake these
2 words unto all Israel. And he said
unto them, I am an hundred and twen-
3 tie yeeres old this day, I can no more go out
and come in: and Jehovah hath said unto me,
4 thou shalt not goe over this Jordan. Jeho-
vah thy God he goeth over before thee; he
will destroy these nations from before thee,
and thou shalt possess them: Josua he shall
goe over before thee, as Jehovah hath said.
5 And Jehovah will do unto them as he did to
Sihon, and to Og, Kings of the Amorite, and
unto the land of them whom he destroyed.
6 And Jehovah will give them before you, and
ye shall doe unto them according to every
commandment which I have commanded
you. Be ye strong and courageous, feare not,
neither be discouraged because of them: for
Jehovah thy God, he is it that goeth with
thee, he will not faile thee, nor forsake thee.
7 And Moses called unto Josua, and said unto
him, in the eyes of all Israel: Be thou strong
and courageous, for thou shalt goe in with
this people into the land which Jehovah hath
sworne unto their fathers to give unto them,
8 and thou shalt cause them to inherit it. And
Jehovah, he is it that goeth before thee; he
will be with thee, he will not faile thee, nor
forsake thee; feare not, neither be dismayed.
9 And Moses wrote this Law, and gave it unto
the Priests, the sons of Levi, which bare the
Arke of the covenant of Jehovah, and unto
all the Elders of Israel. And Moses com-
manded them, saying; At the end of seven

yeeres, in the solemnity of the yeere of re-
lease, in the feast of Boothes, When all Is-
rael is come to appeare before Jehovah thy
God in the place which he shall chuse, thou
shalt read this Law before all Israel in their
cares. Gather together the people, men, and
women, and children, and thy stranger that is
within thy gates, that they may heare, and
that they may learne, and may feare Jeho-
vah your God, and observe to doe all the words
of this Law. And that their sons which have
not knowne may heare, and learne to feare
Jehovah your God all the daies that ye shall
live on the land, whither ye are going over
Jordan, to possess it.

1 And Jehovah said unto Moses, Behold thy
daies approach to die; call Josua, and present
your selves in the Tent of the congregation,
that I may give him a charge. And Moses
and Josua went and presented themselves in
the Tent of the congregation. And Jehovah
appeared in the Tent, in a pillar of a cloud,
and the pillar of the cloud stood over the
doore of the Tent. And Jehovah said unto
Moses, Behold, thou liest down with thy fa-
thers, and this people will rise up, and goe a
whoring after the gods of the strangers of
the land, whither they are going in so be a-
mongst them, and will forsake me, and break
my covenant which I have stricken with
them. And mine anger shall be kindled a-
gainst thee in that day, & I will forsake thee,
and will hide my face from thee, and they
shall be devoured, and many evils and distres-
ses shall finde them; and they will say in that
day, have not these evils found us, because
our God is not amongst us. And I, hiding
will hide my face in that day for all the evils
which they shall have done, in that they are
turned unto other gods. And now write ye
this song for you, & teach it the sons of Is-
rael, put it in their mouths, that this song may
be a witness for me against the sons of Is-
rael. For I will bring them into the land which I
swore unto their fathers, that should flow with
milk and honey, and they shall eat and be fil-
led, and be fat, and they will turn unto other
gods, and serve them, and despitefully pro-
voke me, and breake my covenant. And it
shall be when many evils and distresses have
found thee, that this song shall answer before
them for a witness, for it shall not be forgot-
ten out of the mouth of their seed: for I know
their imagination which they doe this day,
before I have brought them in unto the land
which I swore. And Moses wrought this
song

1 song in that day, and taught it the sonnes of
Israel. And hee charged Josua the sonne of
Nun, and said; Be strong and courageous, for
thou shalt bring in the sonnes of Israel unto
the land which I swore unto them, and I will
be with thee. And it was when Moses had
made an end of writing the words of this
Law in a booke, untill they were finished,
2 That Moses commanded the Levites which
bare the Arke of the covenant of Jehovah,
saying: Take this booke of the Law, and put
it in the side of the Arke of the covenant
of Jehovah your God, that it may be there
for a witness against thee. For I know thy
rebellion, and thy stiffe neck: Behold, while
I am yet alive with you this day, ye have bin
rebellious against Jehovah, and how much
more after my death: Gather together unto
mee all the Elders of your Tribes, and your
Officers, that I may speake in their eares
these words, and call the heavens and the
earth to witness against them. For I know,
that after my death, corrupting ye will cor-
rupt (your selves), and will turne aside from
the way which I have commanded you, and
evil will befall you in the latter daies, be-
cause ye will doe evil in the eyes of Jeho-
vah, to provoke him to anger through the worke
of your hands. And Moses spake in the
eares of all the Church of Israel the words
of this song, untill they were ended.

Annotations.

DDD Here beginneth the two and fiftieth
Section or Lecture of the Law: See the notes on
Genesis 6. 9. And here Moses setteth the state of
Israel in order before his death.

2 [L] Hebrew, some of an hundred and twentie
yeeres; of which phrase see Genes. 5. 32. So
long while Noe preached to the world, building
the Arke, Genes. 6. 3, 14. 1 Pet. 3. 19, 20. Of these
120. yeeres, Moses lived 40. in Pharaohs Court
in Egypt, Acts 7. 20, 23. forty in the land of Ma-
dan, Acts 7. 29, 30. Exod. 7. 7. and forty yeeres he
governed Israel. I can no more goe out] that is, no
more administre in my office: see the Annotations
on Numb. 27. 17. This inability of Moses
was not so much for his age, (for his eye was not
dim, nor his naturall moisture sted, Deut. 34. 7.) as for
the ordinance of God next mentioned. and
Jehovah] or, for Jehovah hath said; as is shewed in
Numb. 20. 12. Deut. 3. 25, 26. And is often in stead
of For, as is noted on Gen. 12. 19. Or it may be
taken as another reason, why Moses might no
longer governe them.

Verse 3. *Josua*] in Greeke, *Iesus*, who was sub-
stitute in Moses place, Num. 27. 16, 17, 18, &c.
A figure of our Lord Iesus, who by grace and
truth bringeth us into Gods eternal rest, after
the ending of Moses Law, Joh. 1. 17. Rom. 10. 4.
Thus the people are comforted in respect of their
sorrow for Moses death, by promise of the Lords
presence among them, and *Josuas* succeeding
government under him.

Verse 4. *of the Amorites*] that is, of the Amorites,
as the Greeke translateth: by whose destruction
(before mentioned in Numbers 21. 23, &c. Deute-
ronomie 2. and 3.) Israel is encouraged against
their other enemies. the land] that is, the people
of the land.

Verse 5. *commanded you*] which was, to root
them out, and let none remaine, Deut. 20. 16, 17.

Verse 6. *Be ye strong*] or, Be confirmed, Hold fast,
to wit, your faith in God: in Greeke, *Quinque*
like men; which word Paul useth in 1 Cor. 16. 13.
So after, in verse 7. *courageous*] or, be hardy,
strong, *valiant* in heart and carriage. This word
is applied to the heart in Psal. 27. 14. and armes,
in Proverbs 31. 17. and signifieth an increase and
steadfastnesse, Prov. 24. 5. Ruth 1. 18. The like
exhortation is often used, as Jos. 10. 25. 1 Chro.
22. 13. 2 Chro. 32. 7. be it is] in Chaldee,
his Word it is. So in verse 8. *faile thee*] or, let
thee goe, leave thee to thy selfe, but will hold thee
fast. See 8. & Jos. 1. 5. Heb. 13. 5.

Verse 7. *strong and courageous*] or, confirmed and
strong, as verse 6. *Josua* being to beare the charge
and toile of the people, hath the same exhortati-
on & promise in particular, that was before unto
all: and it was in the eyes of all, lest any after
Moses death should deny his authority. A like
speech David made to Solomon, 1 Chro. 28. 20.

Verse 8. *he will be with thee*] the Chaldee para-
phraseth, *his Word* will be thy helpe.

Verse 9. *this Law*] in Greeke, *all the words of this*
Law in a booke. which bare the Arke] they had the
chiefe charge to looke to the Arke, and other ho-
ly things; and though the Levites bare it, as ap-
peareth by Num. 3. 31. and 4. 15. & 10. 21. yet
sometimes the Priests themselves also bare it, as
when they passed over Jordan, Jos. 6. 17. when they
compassed Jericho, Jos. 6. 12. So after in v. 25. Mo-
ses spake to the Levites. the Elders] the Magi-
strates: as the Priests by teaching, so the Elders
by governing are to looke that the Law of the
Lord be observed, Mal. 2. 7. Hof. 4. 6. Mich. 3. 1.
2 Chro. 19. 6, 8, 9, 10.

Verse 10. *of seven yeeres*] that is, of every seventh
yeere, which was a yeere of release, Deut. 15. 1.
the solemnity] or, the fit time; as the Greeke and
Chaldee translate it, the time. release] of debts,
Deut. 15. 1, 2, &c. that being freed from worldly
cares, they might apply their mindes to Gods
Law. A figure of the yeere of grace, and remis-
sion of our debts by Christ; whereupon we
should give our selves to holinesse, Luke 4. 18, 19,
21. Rom. 6. 11, 12, 13. Butcher] or *Tavernacles*,
whereof see Levit. 23.

Verse 11. *which he shall chuse*] to set his Arke
and

and Tabernacle, and so to place his name there, *Dom. 16.2.* show [that] read [i] speaking to Israel generally, and it was performed in [special] by the chiefest of them, either the high Priest, as Ezra (the chiefest of them that returned from Babylon) read it, *Nehem. 8. 1, 2, 3. &c.* or as the Hebrews say, the King himself (when they had a King) used to read. For this Commandment *was* to Iosiah, and therefore the King read it, *saith Chazkuni* upon this place. Which is by others of them declared thus, The King was to be read in their ears, and they read in the women Court; (which was the outer Court-yard of the Temple.) And the King read sitting, and if he read standing, it was the more commendable. He read from the beginning of Deuteronomy, &c. When he read, they blew trumpets through all Jerusalem, for to assemble the people. And they set up a great Pulpit of wood, [as is mentioned also in Nehem. 8. 4.] and set it in the midst of the Court-yard, and the King went up and sat thereon, that they might hear him read; and all Israel that went up to the feast, gathered round about him. And the Minister of the Synagogue (such as we read of in Luke 4. 17, 20.) took the book of the Law, and gave it to the Ruler of the Synagogue, (such as is mentioned in Luke 12. 14.) and the Ruler of the Synagogue gave it to the Sagan, or second chiefest Priest, called in Acts 5. 24. the Captain of the Temple, and the Sagan gave it to the High Priest, and the High Priest to the King, for to honour him before the multitude. And the King took it standing, and if he would he fate down and opened it, and seeing it be blessed God, (as is recorded of Ezra in Neh. 8. 5, 6.) and after read till he made an end: Then he folded it up, and blessed God again after it, as the manner was to bless in the Synagogues. Both the reading and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their ears attentive to hear with feare and reverence, and with joy and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to hear with great attentiveness, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the Sabbath, they deferred it till after the Sabbath, because of the blowing with Trumpets, &c. which might not put away (the keeping of) the Sabbath. Maimony in Misneh, tom. 3. in Chagigah chap. 3. fcll. 3. &c. in their ears [i] that they may hear and understand it, as the Chaldee translates, and cause them to hear it: which hearing is often used for understanding, as is noted on Gen. 11. 7. So in Neh. 8. 8. they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand in the reading.

12 Ver. 12. women and children [i] which though they were not bound to come up at the yearly feasts, Exod. 23. 17. yet to this reading they were bound, such as could understand, Neh. 8. 3. The Hebrew canons say, *Wiseer* is free from appearing (before the Lord, Exod. 23. 17.) is free from the commandments of gather together, (Deuter. 31.

12.) except women and children, and the uncircumcised; but the unclean is free from this commandment, as it is written (in ver. 11.) when all Israel is come, but the (unclean) was not fit to come. And it is clear, that such as were of neither sex, or of both sexes, were bound to come (seeing women were bound. Maimony in Chagigah, chap. 3. fcll. 2. thy gates) in Greeke and Chaldee, thy cities.

Ver. 14. thy dayes approach [i] or, are nigh, at hand; 14 and so the terme of his life fulfilled, as where it is written, the kingdom of heaven approacheth, *Matth. 4. 17.* another explaineth it, The time is fulfilled, and the kingdom of God approacheth (or, is at hand,) *Mark 1. 15.* to die: of such want of the person, (easie to be understood by the context,) see the notes on Gen. 6. 19. and 23. 8. and 47. 29. The Greeke translates, Behold, the dayes of thy death approach. and I will give [i] or, that I may command him, or charge him: which being done in the Tabernacle, and by Gods appearing in the cloud, ter. 15. served both for Iosiahs owne confirmation, and to assure all Israel that he had authority from God over them: Compare Numbers 27. 18, 19.

Ver. 15. Iehovah appeared [i] that is, a glorious 15 signe of his presence; as in Thargum Jonathan it is expounded, the glory of the divine majesty of the Lord. pillar of a cloud [i] out of which he was wont in favour to speake: see Exod. 33. 9. Psal. 99. 7.

Ver. 16. liest downe [i] to wit, to steps, that is, to 16 as Job 14. 12. *Alis. 7. 60. I. Iess. 4. 13.* thy fathers [i] the faithfull of former times, signifying the immortality of the soule, as is noted on Gen. 25. 8. Wherefore Thargum Jonathan paraphraseth on this place thus; thou liest downe in the dust with thy fathers, and thy soule shall be treasured up in the treasury of eternal life with thy fathers. *ge. a whoring* [i] or fornicate, that is, commit idolatry, as the Chaldee explaineth it. gods of the strangers in Greeke, the strange gods of the land; in Chaldee, the idols of the peoples of the Land. they are going [i] Hebr. he is going; speaking of the people as of a man; so after often in this Chapter. The reason hereof is noted on Gen. 22. 17.

Ver. 17. will hide my face [i] in Chaldee, will take 17 away my divine presence. So in ver. 18. decured [i] or entrap, to wit, of their enemies, made a prey, Hebr. to ear, which is used passively, as to beare, Eccles. 3. 2. that is, to be borne. See the notes on Gen. 6. 20. and 16. 14. finde them [i] that is, befall, or come upon them: so after, and in Psal. 119. 143. *Neh. 9. 34.* found us [i] Hebr. found me, because my God is not in the midst of me.

Ver. 18. other gods [i] in Chaldee, idols of the people: so in ver. 20.

Ver. 19. this song [i] in Greeke, the words of this song; 19 after described in Chap. 32. containing a prophetic of their falling away, and of Gods judgments following. It was given in a song, that it might the more easly be learned, and kept in memory, with delight, and might move their affections. *agains* [i] or in, that is, among the sinners of Israel: so in ver. 26.

Verf.

20 Verse 20. and be far [i] the like is prophesied in Deut. 32. 15. and shewed to have come to passe in Neh. 9. 25, 26.

21 Verse 21. answer before them [i] that is, resist before (and against) them. their imagination [i] the thing forged in their heart; which the Greeke translates, their malitiousness (or naughtiness.) [This imagination is before the thoughts or cogitations, as appeareth by 1 Chron. 28. 9. and 29. 18. See Gen. 6. 5.]

23 Ver. 23. I will be with thee [i] in Greeke, he will be with thee; as being the words of Moses (whom the Greeke before named) concerning God. The

Chaldee translates, my Word shall be thy helpe. See verse 8.

25 Verse 25. the Lazaries [i] especially the Priests the sons of Levi, as in verse 9.

26 Verse 26. in the side [i] or, by the side: which in Thargum Jonathan is expounded, in a offer by the right side of the Ark.

27 Verse 27. stiff necke [i] or, hard necke; which elsewhere it is likened to an iron sinew, *Ezay 48. 4.* See Exod. 32. 9.

28 Verse 28. Elders of your Tribes [i] in Greeke they are named by one word Philarchai, that is, Rulers (or Princes) of your Tribes.

CHAP. XXXII.

1. Moses song, which setteth forth Gods mercies unto Israel, their sinnes, and his chastisements by sword, famine, pestilence and captivity. 36 His merie in Christ towards them in the end. 46 Moses exhorteth them to set their hearts upon his words. 48 God sendeth him up to mount Nebo, to see the land of Canaan, and die.

D D D

1 IVE care ye heavens, and I will speake, and let the earth heare the sayings of thy mouth.

2 My doctrine shall drop as the raine, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showres upon the grasse.

3 For I will proclaim the name of Jehovah; give yee greatness unto our God.

4 The Rocke, perfect is his worke, for all his waies are judgement: God is faithfullnes, and without iniquity; just and righteous is he. They have corrupted themselves, their spot is not (the spot) of his sonnes, (they are) a crooked and perverse generation.

6 Do ye thus requite Jehovah, o people foolish & unwise? Is not he thy Father that hath bought thee? hath not he made thee, & established thee? Remember the daies of old, consider the yeeeres of generation & generation, ask thy Father, and he will shew thee; thy Elders, and they will tell thee. When the most high divided inheritance to the nations, when he separated the sons of Adam, he set the bounds of the peoples, according to the number of the sons of Israel.

Give care O heavens to that which I declare, and heare, O earth, what my mouth sayings are. Drop down as doth the rain shall my doctrine, distill as dew so shall my speech divine: as on the tender herbe the small rain powres, and as upon the grasse the greater showres: For I Jehovahs name proclaim abroad; O give ye greatness unto him our God.

The Rocke, most perfect is his action, because his waies are judgements every one: God is most faithfull, and iniquitie in him is none, but just and right is he.

They on themselves have brought corruptions, Their spot is not of (those that be) his sonnes They are a generation which is Turn'd to perverness, and so crookednesse.

Do ye Jehovah in this wise reward, O foolish folke, and wanting wise regard? Thy Father that hath bought thee, is not he? Hath he not made thee, and established thee?

Remember thou the dayes that were of old, Mind ye the yeeeres of ages manifold: Aske thou thy Father, and thee shew will hee, Thine Elders (aske) and they will tell thee.

When the most High deals to the Nations Their Heritage, and severed Adams sonnes, The borders of the peoples set he then, As number was of Israels children.

For

9 For Jehovahs portion is his people, Jakob is the line of his inheritance. He found him in a land of wilderness, and in an empty place, and howling of the desert; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, Jehovah alone did lead him, and there was no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the fruits of the field, and he made him to sucke honey out of the rocke, and oil out of the flinty rocke. Butter of kine, and milke of the flocke, with fat of Lambs, and of Rams of the breed of Bashan, and of Goat-bucks, with the fat of the kidnies of wheat, and the blood of the Grape, thou diddest drink pure wine. But Iesurun waxed fat, and kicked; thou art waxen fat, thou art growne grosse, thou art covered with fainesse: then he forsooke God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations they provoked him to anger. They sacrificed to devils, not to God; to gods whom they knew not, to new gods that came lately up, of whom your fathers were not afraid.

18 Of the Rocke that begat thee thou art unmindefull, and hast forgotten God that formed thee: And Jehovah saw it, & contemptuously abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, sons in whom is no faith. They have provoked me to jealousy with that which is not god; they have provoked me to anger with their vanities: & I will provoke them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burne unto the lowest hell, & shall consume the land, & her increase, & set on fire the fou-

*For his folke is Jehovahs portion, Jakob the line of his possession.
Him in a land of wilderness he found, In empty place, and howling desert ground:
About he led him, taught him prudence;
He kept him as the apple of his eye.*

*Like as an Eagle stirreth up her nest, She moveth fluttering over her youngest, She spreads abroad her wings, them taketh soft, Upon her wings she beareth them aloft:
So did Jehovah lead him all alone, and other strange god with him was there none
He made him ride on the earths places high, That he might eat the fields fertilitye.
He made him also from the rocke to sucke Honey, and oyle out of the flintie rocke:
Butter of Kine, milke also of the flocke, With fat of Lambs, and Rams of Bashan flocke, And Goats, with fat of wheate kidnaies fine, And of the grapes blood thou didst drink red wine.*

But Iesurun did wax fat, and did kicke, Thou art waxt fat, art covered, art growne thicke; The God which made him, then did he forsake, And of the Rocke which saw'd him, light did make.

With strange gods they to jealousy him mov'd, With leathsome idols they his anger prov'd.

*They sacrific'd to Devils, not to God; To gods of whom themselves no knowledge had: Unto new gods, which up but lately came, Such as your fathers feared not the same.
The Rocke that thee begat thou mindest not, And God that formed thee thou hast forgot.
And of his sonnes and daughters, then the Lord Did see the provocation, and abhor'd.*

*And I will hide my face from them, said he; I will behold what their last end shall be: For a most froward generation They children are, in whom faith there is none.
They have mee unto jealousy moved With that which is not God, have mee stirred To indignation with their idols vaine:
I them will move to jealousy againe With those which are no folke; to indignation I will provoke them with a foolish nation.*

For, in mine anger kindled is a fire, And to the lowest hell shall burne in ire; And shall consume land, and fruits of the same, And the foundations of the mounts inflame.

Vpon

13 dations of the mountaines. I will heape evils upon them, I will spend mine arrows upon them; They shall be burnt with hunger, and devoured with the burning coale, and with a bitter stinging plague, and I will fend upon them the teeth of beasts, with the poyson of serpents of the dust. Without, the sword shall be-reave; and from the chambers, terror: both the young man and the virgin, the suckling with the man of gray haire. I said I would scatter them into corners, I would make the remembrance of them to cease from among men. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely; lest they should say, Our high hand, & not Jehovah hath done all this. For they are a nation void of counsels, & there is no understanding in them. O that they were wise, that they understood this, that they would consider their latter end.

30 How should one chafe a thousand, & to put ten thousand to flight, except their Rocke had sold them, and Jehovah had shut them up. For their Rocke is not as our Rocke, even our enemies being judges. For their vine is of the vine of Sodom, and of the blasted fields of Gomorrah: their Grapes are Grapes of gall, they have most bitter clusters. Their wine is the poyson of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up in my treasures?

35 To me belongeth vengeance and recompence; in the time their foot shall slide; for the day of their calamity is neere, and the things that shall come upon them make haste.

36 For Jehovah will judge his people, and repent himselfe for his servants, when hee shall see that the hand is gone, and there is none shut up, or left. And he shall say, Where are their gods, the Rocke in whom they trusted for safety? Which did eat the fat of their sacrifices, did drinke the wine of their drink-offerings? Let them rise up, and helpe you, let him be an hiding-place for you. See now that I, I am he, and there is no God

*Vpon them I will heape up evil sorrows, upon them I will spend my piercing arrows.
They shall be burnt with hunger, and devour'd with burning coales, and bitter plague out-pour'd: and teeth of beasts upon them I will bring, with poyson of serpents in dust creeping.*

*Without, the sword is shall bereave them quite, and from the inmost chambers fearful fright: both the chiefe young man, and the virgin faire, the suckling, with the man of hoary haire.
I said, I would them into corners drive, I would men of their memory deprive.*

*Were it not that the wrath of th' enemy I feared, lest behave themselves strangely their adversaries should, lest they should say, Our high hand hath done all this, and not Iah.
For they a people whose counsels are gone, and understanding in them there is none.
O that thy wise were, would this understand, that they consider would their latter end.*

*How should one make a thousand flee in chase, and two make even ten thousand flee apace, except their strong Rocke had them sold away, Jehovah had them shut up to decay.
For their Rocke is not like our Rocke mighty, and judge, let be our very enemy.*

*For their vine of the vine of Sodom is, and of Gomorrachs blasted vine branches: their Grapes they be the grapes of poysoned gall, the clusters that they have are bitter all.
Their wine is of the dragons poyson fell, and of the aspes whose venom is cruel.
Is not this same laid up in store with me, even sealed up within my treasures?*

To me belongs vengeance, and to repay in time, when as their foot shall slide away: for day of their calamity is neere, and things that come on them, come hastily.

For Iah will to his people doe judgement, and for his servants will himselfe repent, when he shall see that their strong hand is gone, and shut up, or remaining there is none.

*And he shall say, where doe their gods abide, the rocke on whom for safety they rely'd?
They which their sacrifices fat devour'd, which drank the wine on their oblations pour'd? let them arise, and shew you helpfull grace, let him be unto you an hiding place.*

Behold yee now, that I, even I am he, and God there is not any beside me:

Nnnnn

With

with mee: I doe kill and make alive; doe wound, and I heale; and there is none that delivereth out of mine hand. For I lift up my hand to the heavens, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgement, I will render vengeance to my adversaries, & will reward them that hate mee, I will make mine arrows drunke with blood, and my sword shall devour flesh, with the blood of the slaine, and of the captives from the beginning, the revenges of the enemy. Shout joyfully yee nations with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land, for his people.

44 And Moses came, and spake all the words of this song in the eares of the people, hee and Hophai the sonne of Nun. And Moses made an end of speaking all these words unto all Israel: And hee said unto them, Set your heart unto all the words which I testifie among you this day, which you shall command your sonnes, to observe to doe all the words of this Law. For it is not a vaine word for you, because it is your life; and through this word yee shall prolong your dayes upon the land, whither yee are going over Iordan to possesse it.

48 And Jehovah spake unto Moses in that selfe-same day, saying; Goe up into this mountaine of Abarim, mount Nebo, which is in the land of Moab, that is over against Iericho, and see the land of Canaan which I am giving to the sonnes of Israel for a possession.

50 And die in the mount whither thou goest up, and bee gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his peoples.

51 Because yee trespassed against me among the sonnes of Israel, at the waters of Meribah of Kadesh in the wilderness of Zin, because yee sanctified me not in the midst of the sonnes of Israel. Yet thou shalt see the land before thee, but thither thou shalt not goe in unto the land which I am giving to the sonnes of Israel.

I kill and quicken, wound, and whole I make, and out of mine hand none away can take.

For to the heav'ns my hand I lift on high, and say, I live unto eternity.

If that my glittering sword I sharp do make, and that mine hand on judgement hold doth take, unto my foes I render will vengeance, and them that hate me I will recompence.

Mine arrows I will drunke make with blood, my sword shall also flesh devour for food with blood of them that wounded are, & thral, even from the first beginning principall, shall be revenges on the enemy.

Yee Gentiles with his folke shout joyfully, blood of his servants for avenge will be, and render vengeance unto them that be his adversaries, and atonement make both for his land, and for his peoples sake.

Annotations.

Here beginneth the three and fiftieth Section of the Law: See Gen. 6. 9.

Give ear [or, hearken] yee hearkens. Moses beginneth this propheticall song, calling as with the sound of a trumpet, the heavens and earth, (and all the creatures in them,) to be witnesses of his word, (as in Deut. 30. 19. and 31. 28.) the more to affect the hearts of the people. So *Elohim* beginneth his prophesie against rebellious Israel, Elay 1. 2. For though men die, yet heaven and earth endure, Psal. 119. 89. 90. 91. Eccle. 1. 4. And though men will not heare, yet other creatures shall heare and witness against them, Ios. 24. 27. and I will [or, that which I shall speak]: as, and hee shall prepare, Mal. 3. 1. is expounded, which shall prepare, Mar. 1. 2. and let the earth heare [or, heare O earth; for hee changeth the person, and in Elay 1. 2. he changeth the order also, Heave ye heavens, and give eare thou earth; and in Ierem. 22. 29. O earth, earth, earth; heare the word of Jehovah.

Verf. 2. *My doctrine* [or, My received learning: the doctrine of religion is so called, because it is received from God, not devised by men; as in 1 Chron. 11. 23. I received of the Lord that which also I delivered unto you. So our Saviour faith, As my Father hath taught me, I speak these things: Iohn 8. 28. And so it should be received of the hearers, as the word of God, not of men, 1 Thess. 2. 13. shall drop [or, let it drop; as being a will, and also a promise that his doctrine should be profitable and effectual], as the raine; which as it waileth not for the sonnes of men, Mich. 5. 7. so it cometh downe from heaven; and returneth not thither, but watereth the earth, and maketh it bring forth and bud: in like sort, the word of God shall not returne unto him void, but it shall accomplish that which hee pleaseth, Elay 55. 10. 11. The Chaldee translatheth, *My doctrine shall be sowne in the*

the rain: the Greeke, let it bee expell'd in the raine. the raine [which maketh the barren earth fruitful, & so resembleth the word of God, and effect thereof in the hearts of men: see Elay 45. 8. Concray to false teachers, which are clouds without water, Iudev. 12. For, who so besteth himselfe of a false gift, is clouds and winde without raine, Prov. 25. 14. shall distill] or, let it distill, or flow downe: as the Greeke translatheth, let my words come downe as the dew; and the Chaldee, let my speech be received as the dew. The manner of delivering Gods word is here, and often, likened to a dropping, Ezek. 20. 46. and 21. 2. Matth. 23. 6. The Word it selfe, to arowe or deare, figures of heavenly graces. See Genes. 27. 28. the small raine [or small drops; in Hebrew *Soghrim*, so named of baies, like which it falleth. Or it may have affinity with *Saghray*, a storme, and meane a stormy raine, figuring the doctrine of the Law, which as it was given with storme and tempest, Heb. 12. 18. so it worketh like effect in the conscience. So the Greeke translatheth it a storme, or stormy raine: the Chaldee, as the rainy winds which blow upon the tender herbe. the shower] the strong or greater raine, which falleth with manifold drops; or with violence as arrows: the Chaldee translatheth them drops of the latter raine; whereof see Deut. 11. 14. The with-holding of these was a punishment, as in Ier. 3. 3. the showers have bene with-holden, and there hath bene no latter raine: the giving of them was a blessing, Psal. 65. 11. and 72. 6. Mic. 5. 7.

grasse [as the people sometime are likened to grasse, for their fraille and momentary state, Elay 40. 6. 7. so here they are likened to grasse & herbes, which grow by the raine, Job 38. 26. 27. that they should not be unfruitfull hearers, like stones or fandy ground, whereon nothing groweth.

3 Verf. 3. *proclaim* [or publish, preach: but the Chaldee turneth it, pray in the name of the Lord. give ye grasse] or majesty, that is, magnifie him: so in Iude 25, to the only wise God our Saviour be glory and majesty (or greatness): and in 1 Chro. 29. 11. T bme. O Jehovah, is the greatness, and the power, and the glory, &c.

4 Verf. 4. *The Rocke* [that is, as the Greeke translatheth, God: so in verse 18. 30. 37. 1 Sam. 2. 2. 2 Sam. 22. 32. God is called the Rocke, because of his might, stability and immutability; and to his Church hee is a firme foundation, Matth. 16. 18. and Christ is the Rocke, 1 Cor. 10. 4. his work] in Greeke, his worker; so work, in Psal. 95. 9. is worker in Heb. 3. 9. and it implieth his workes both of creation, and redemption of his people, and all other wrought in them; which are said to be perfect, or unblemished, because there is no defect, no fault in any of them. Therefore in it the righteous doe rejoyce, Pl. 92. 5. his wayes [that is, his administration, his doings. judgement] that is, most judicious, right & equall: and so shall they find that walke in them; Psal. 25. 8. 9. 10. faithfulness] or faith: understand, a God of faith, that is, most faithful and true, that all may rely safely upon him and his word. without iniquity] or, there is no iniquity, (no injurious evil) in him,

as the Greeke translatheth. So in Psal. 92. 16. *Icboah* is righteous, my Rocke, and no iniquity is in him. right] or, righteous: in Greeke, just and holy the Lord is. As his faith is constant to justice that follow him, so is his justice righteous to such as forsake him.

Verf. 5. *They have corrupted themselves* [or, I have corrupted in selfe; speaking of the people, (as is expressed in Exod. 32. 7.) as of one man, and prophesying here their falling away from God. Or, I have corrupted (it selfe) before him, that is, before or against God. The Greeke translatheth, they have sinned: and corruption is used both for sinne, as in Gen. 6. 11. and for destruction following sinne, as Gen. 6. 13. it being alwayes the changing of the state of a thing from good to evil. And this corrupting themselves, was chiefly by idolatry, as verse 15, 16, 17, &c. Exod. 32. 7. and implieth also their destruction; and it is ascribed to themselves, that it might not be imputed unto God: so in Hof. 13. 9. Hereupon *Elohim* called them children that were corrupters, Elay 1. 4. & this their action is opposed to the perfection of Gods worke, in verf. 4. their spot] or their blot, their blemish; that is, their vice, or evil, (as the word is explained in Deut. 17. 1.) and thereupon their blame. This is opposed to Gods faithfulness in verf. 4. and it is an effect of their forelaide corruption, and an evident signe thereof. not of his favour] that is, not such a spot (or blemish) as is in the sons of God through their infirmity, whereto all are subject; but such as is in a crooked and perverse generation, that will not be reclaimed from their vices. And this is a declaration of the effect of the Law in Israel, which was added because of transgressions, Gal. 3. 19. and when it came in revived; and the passions of sins, which were by the Law, did effectually worke in their members, to bring forth fruit unto death, as Rom. 7. 9. 5. But the grace of God through the Gospel, worketh contrary effects of sanctification, which the Apostle laith downe in these words of *Mofis* thus; That yee may be blameless and sincere, the children of God, unblemished (or spotless) in the midst of a crooked and perverse generation, among whom shine yee as lights in the world, holding fast the word of life, Phil. 2. 15. 16. The Chaldee expoundeth it, They have corrupted themselves, and not him; some that have sinned idly, crooked] or froward; it is contrary to straight even, Elay 42. 16. and they that are thus in heart, are an abomination to the Lord, Prov 11. 20. This title Peter gave unto the Jewes that refused the Gospel, Act. 2. 40. and herein the people are opposed to God just and righteous, in verf. 4. as they that perverted all equity, Mich. 3. 9. and had made them crooked paths, Elay 59. 8. perverse] that turne and writhe themselves and others, as wrestlers use; but this word is applied to such as are perverse in minde and counsell, Iob 5. 13. used also by our Saviour in Luk. 9. 41. O faithlesse and perverse generation, Hereby Israels habit in evil is signified, refusing the Holy Ghost, Act. 7. 51. so that their corruption and spot could not be cured, but remained upon

them as malignant ulcers. Compare *Ezay 1.5.6.*
Ier. 5.3.

6 *Ver. 6. require* [or reward, recompence. This is a
 sharpe rebuke of the ungratefull people, (set
 downe therefore question-wile,) who in faith
 and obedience should have shewed at least their
 thankfull hearts, as did he which said, *What
 shall I render unto Iehovah for all his benefitfull re-
 wards unto me? I will take up the cup of salvation, and
 call upon the name of Iehovah.* *Psalme. 116.12.13.*
Psalmist [or vile: the Hebrew *Nabal* is such a fool,
 as hath his understanding and judgement faded
 and depraved, whereupon he becometh vile and
 wicked, saying in his heart, there is no God, *Psal.*
14.1. and blaspheming his name, *Psalme. 74.18.*
 This fool, or vile person, is opposed to the noble
 or liberall, *Ezay 32.5.* The Chaldee here transla-
 teth, *people which have received the Law, and are not
 wise.* *Ezay*] by regeneration, as *1 Pet. 1.*

7 *Deut. 14.1.* *bought him* [or, *thy purchase* or, *thy
 Possessor, owner*; see the Annotations on *Exod. 15.*
 16. And this aggravateth their sinne, who denied
 the Lord that bought them, as *2 Pet. 2.1.* for *the
 ever loveth his owner* (or him that bought him)
 though Israel did not know, *Ezay 1.3.* made thee
 not only in the first creation, as *Gen. 1.26.* but
 in exaltation to dignity after redemption, as
 God is said to have made *Moses and Aaron*, *1 Sami.*
12.6. who advanced them to that honour in his
 Church. Therefore this word is used for a degree
 of grace after creation, as in *Ezay 43.7.* *I have
 used him for my glory, I have formed him, yea I have
 made him.* So Christ is said to have made twelve,
 when he ordained them to the office of Apostleship,
Mar. 3.14. And Paul saith of Israel, that God
 exalted the people, when they dwelt as strangers in the
 land of Egypt, *Act. 13.17.* *established* [formed,
 fitted, and ordered firme and stable, that thou
 mightest abide in his grace.

8 *Ver. 7. of old* [or, of the world and ages past, all
 which will testifie of Gods grace unto his peo-
 ple. Thus *Abel* confirmeth that which he spake
 of Gods goodness towards them, in *ver. 6.* and
 by this the Saints confirmed themselves in their
 troubles and feares, *Psal. 77.6.7.8.9.* and *119.52.*
 and *143.5.* So in *Ezay 46.9.* *Remember the former
 things of old, for I am God, and there is none else, &c.*
generation and generation] that is, all gene-
 rations, and every of them: so in *Psal. 89.2.* *to gene-
 ration and generation;* and *Ezai. 3.4.* *day and day*, that
 is, every day; and *Ezr. 10.14.* *citie and citie*,
 that is, every citie. *he will strengthen*] This the *Psal-
 mist* confirmeth, saying, *O God, with our carnes we
 have heard, our Fathers have told unto us, the wonder thou
 wroughtest in their dayes, in dayes of old.* *Sec. Psal. 44.*
1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

9 *Ver. 8. divided inheritance*] that is, appointed
 and gave lands and Countries for the nations to
 inherit: as *Num. 34* to the Edonites, *Deut. 2.5.*
to the Moabites, *Deut. 2.9.* and *to the Amorites*,
Amos 9.7. For God hath made of one blood all man-
 kind, for to dwell on all the face of the earth: and hath
 determined the times before appointed, and the bounds

of their habitations, that they should feele the Lord,
 if haply they might seek after him, and find him, *Act. 17.*
26.27. separated into distinct families,
 and peoples, with severall languages; whereof
 see *Gen. 10.* and *11.* chapters.

bound [or, *borders, limits of the peoples*; which may be refer-
 red specially to the peoples in the land of Can-
 naan, whose bounds God proportioned before-
 hand, according to the number of the sonnes of
 Israel, that they might be possessors of it after the
 Canaanites. Though generally there is also a pro-
 portion betwene the 70. nations reckoned in
Gen. 10. and the seventy soules of Israel, which
 was their whole number when they went downe
 into Egypt, *Gen. 46.27.* *Deut. 10.22.* and more
 particularly betwene Canaan with his 11. sons,
Gen. 10.15.-18. and the twelve sons of Israel,
 which became Patriarchs to the Church of God,
Exod. 1.1.-4. *Gen. 43.28.* *Act. 7.8.* the sons of
 Israel in Greece, the Angels of God: so the Lxx trans-
 lated this place purposely, left the heathens
 should here take offence, that Israel should be
 matched with the 70. nations, that is, with all peo-
 ples of the world. And the Iewes supposed there
 were seventy Angels, rulers of the 70. nations;
 and therefore they say according to the number of the
 Angels of God, whereby they meane seventy. Their
 opinion is to be teene in *R. Menachem on Gen.*
46. where he saith, *It is a general rule that there is one
 (degree of) glory above another, and they that are beneath,
 are a lesser signification of those that are above, and the
 70. seales (Gen. 46.27.) signifie the 70. Angels that
 are round about the throne of (Gods) glory, which are
 over the nations. But we are warned to beware how
 we intrude our selves into those things which
 we have not seene, Coloss. 2.18.*

10 *Ver. 9. portion* [or part, which hee hath divided
 unto himselfe, *Exod. 19.5.6.* and for whom hee
 long before prepared an habitation. And as hee
 hath taken his people for his portion, so they a-
 gaine take him for theirs, *Psal. 142.6.* and hee is
 called the portion of *Iakob*, *Ier. 10.16.* and *51.19.*
 This word Paul applieth to our heavenly calling
 in Christ, speaking of the portion of the inheritance
 of the Saints in light, *Coloss. 1.12.* *Iakob*] that
 is, the posterity of *Iakob*; which being the name
 of his infirmity, before he was called Israel, com-
 mendeth Gods love unto his, when they were
 weak and unworthy. And *Iakob* is the genera-
 tion of them that seeke Gods face, *Psal. 24.6.*
the line [or, the cord of his inheritance, that is, his he-
 ritage, as by line or measure bettellen or allotted
 to him; and for his peculiar, whom none
 other can challenge. Compare *Psalme 16.*
6.7.

11 *Ver. 10. He found him*] that is, God found *Iakob*;
 meaning *Iakob*s posterity, the Israelites, whom
 God found, and was present with them in the
 wilderness, to help them in all their miseries.
 Therefore the Greeke translateth, *He assisted him*:
 and the Chaldee, *He sufficed their necessities*: as *in-
 ding* is used for *sufficing*, in *Numb. 11.22.* Gods
 people of themselves doe all goe astray like lost
 sheepe: but hee seeketh and findeth them, for
 their

their salvation, *Ezay 53.6.* *Psal. 19.176.* *Luk. 15.*
2.4.-7.32. *Land of wilderness*] a wild or desert
 land, where no inhabitants were, no dwelling
 citie, no food to sustaine him, *Psal. 107.46.* *Ier.*
2.6. See before in *Deut. 8.15.* The wilderness fi-
 gured the people of the world, *Ezek. 20.35.* a-
 mongst whom Gods people strayed, till hee found
 them: for when we were yet sinners, & enemies,
 he loved us, and reconciled us to him: else by the
 death of his Son, *Rom. 5.10.* empty place] in
 Chaldee, a dry place; *Hebr. empiness*: a place not
 to be inhabited, as appeareth by the opposition
 in *Ezay 45.18.* So all men naturally are empty,
 till they be filled with grace, and made the habita-
 tion of God through the Spirit, *Eph. 2.11.12.-22.*

howling of the desert] or, *yeeling of Ieshimon*: the wil-
 derness is called a place of howling, for the wild
 beasts that dwell there, or for the wants that men
 find therein: and *Ieshimon*, which signifies a fi-
 rest, or desolation, may be taken for a speciall wil-
 derness so named, as in *Num. 21.20.* or general-
 ly, for all desolate waste places: & such was that
 which Israel wandered in, *Psal. 78.40.* The Greeke
 and Chaldee translate it, a waterless place; and so in
Ezay 43.20. God promitteth to give waters in *Ieshi-
 mon*, (or in the wilderness.) It figured our estate in
 sinne, without Gods Word and Spirit, which
 are likened unto waters, *Ezay 44.3.* *Iohn 3.5.*
 and *7.38.39.*

He led him about] to wit, in
 the wilderness forty yeeres, as *Deut. 8.1.* or, hee
 compassed him about, to wit, with his love and provid-
 ence: so the Greeke translateth, he compassed him,
 and the Hebrew well beareth it. Thus *David* saith
 to God, *thou wilt compass me about with singes of do-
 lictation.* *Psal. 32.7.* and in *Ier. 31.32.* *compassing* is
 used for going about to winnes ones love and fa-
 vour; which may also be intended here. The
 Chaldee translateth, *He placed them round about his
 divine Majestie*: which may have reference to Is-
 rael encamping round about Gods Tabernacle,
Num. 2.

instructed him] or, made them to un-
 derstand, to wit, by his Law, and by his Spirit, as
Nehem. 9.13.20. So the Chaldee explaineth it, *he
 learned them the words of the Law.* *apple of his
 eye*] or, the blacke (the light) of his eye; that is,
 with all diligent care and love tendering them.
 Thus *David* prayeth, *Keep me as the apple of the eye,*
Psal. 17.8. and the Prophet saith, *He that toucheth
 you, toucheth the apple of his eye,* *Zach. 2.8.*

12 *Ver. 11. an Eagle*] the chiefest of all birds,
 which similitude God therefore applieth to him-
 selfe here, and in *Exod. 19.4.* *stirreth up*] or,
maketh up her nest, that is, her young ones; so God did
 his people with his Word and promises, whiles
 they slept in their finnes in Egypt. This is declar-
 ed in *Ezek. 20.3.6.7.* and the history is in *Exod.*
4.29.30.31. So to the Church it is said, *Awake,*
awake, put on thy strength, O Zion. *Sec. Ezay 53.1.*
Awake thou that sleepest, and stand up from the dead, and
Christ shall give thee light, *Ephes. 5.14.* *stirreth
 up*] or *move* and cherisher. This is the word
 used in *Gen. 1.2.* the Spirit of God moved (or stirreth)
 upon the face of the waters. That openeth the

meaning here to be Gods motions by his Spirit
 in the heart of his people. *spreadeth abroad*]

as preparing her selfe to flight, and thereby pro-
 voking her young to goe with her. This God per-
 formed by spreading out the wings of his power,
 against Egypt in plaguing them, and for Israel in
 preserving them from those plagues; so making
 way for his people to passe out of the place of
 their bondage. *takeh them*] that if they bee
 slacke or negligent, these may procure them to
 come away. So God by his Angels tooke hold on
Lam hand, and led him out of Sodom, *Gen. 19.16.*
 and halted the departure of Israel out of Egypt,
Exod. 12. on her wings; in gentleness, and
 for their safety: not in her talents wherewith
 the beareth her prey. And the Eagle soaring high,
 her young being on her wings, are safe from all
 danger. Thus God led Israel safe thorow the red
 sea, *Exod. 14.* and into the wilderness of Sinai,
 where hee said unto them, *You have seene what I did
 to the Egyptians; and I have borne you upon Eagles
 wings, and brought you unto me selfe,* *Exod. 19.4.*
 So Christ giveth to the woman his Church, two wings
 of a great Eagle, that shee might flee into the wilder-
 ness, into her place where shee is nourished, *Revel.*
12.14.

13 *Ver. 12. alone lead*] or, lead him alone; which
 may be referred to *Iehovah* their only leader, and
 so the Greeke explains it: or, to the people lead
 alone, as in *Num. 13.9.* and *Deut. 33.28.* they are
 said to dwell alone, and thus the Chaldee interpre-
 teth it. *lead him*] that is, lead Israel, conducting
 them thorow the wilderness in safety, as *Deut.*
8. which mercie is often mentioned, *Psal. 78.14.*
52.53. and *136.16.* *Nehem. 9.12.* The Angel of his
 presence saved them, *Ezay 63.9.* with him [with
Iehovah], or with Israel; as the Greeke translateth,
 with them. God erected his Tabernacle, and set his
 true worship in Israel, without commixture with
 the idolatry of the nation. And unto that they
 should have kept themselves, as *Psal. 81.8.9.10.*
 The Chaldee paraphraseth, *there shall no service of
 Idols be established before him.*

14 *Ver. 13. made him ride*] made Israel to conquer
 and triumph: so riding is often used for con-
 quering and subduing: as, *Psal. 45.4.* and *66.12.*
Rev. 6.2. and *19.11.14.* *high places of the
 earth*] or, of the land, to wit, Canaan, which they
 conquered; and by the high places, are meant the
 mountains, and high walled citie which they
 subdued, *Deut. 1.28.* A like promise is made in
Ezay 58.14. *I will cause thee to ride on the high places
 of the earth: and in Deut. 33.29.* *thou shalt tread
 upon their high places.* The Chaldee here transla-
 teth, *Hee placed them on the strong places of the earth.*
and hee did eat] or, that hee might eat: the
 Greeke faith, *he fed them with the fruits of the fields.*
fruit] or, *fruitfulness*, all things that
 grew in the fields. *honey out of the rock*] that
 is, honey of Bees nestling in rocks: or honey fruits,
 as dates and the like, which grow on palme trees,
 (as oil on olive trees,) in rocky places: that
 whereas rocks and stones are usually barren, God
 made such places fruitfulfull to Israel; even as hee

gave them water out of the rocks in the wilderness, Exo. 17. 6. Num. 20. 11. whereto this here also may have reference, & meane waters sweet as honey and oile. This honey and oile figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a Rocke, 1. Cor. 10. 4.) and which hee would continue, if man would hearken unto his Law, Psal. 81. 14. 17. and 119. 103. Song. 4. 11.

- 14 Ver. 14. *Butter of kine* [or, of the herd, that is, made of Cowes milke: these things were a signe of the fruitfulness of the land, as is observed by the Prophet, Esay 7. 21. 22. And as soft and smooth words are sometimes likened to butter, and oile, Psalme 35. 22. so here they figured the soft and comfortable words of grace, wherewith God satisfieth the foules of his people. The Chaldee paraphrast, *He gave them the spoiles of their kings and rulers, with the riches of their great and strong men, &c.* and in Amos 4. 1. Princes of Samaria are called *kine of Bafan*, [of the flocke] of sheepe and goats, Lev. 1. 10. for the food of them and of their household, as Prov. 27. 27. *fat of lambs*] that is, fatted lambs, rams, &c. [of the breed of Bafan] Hebr. *fatted of Bafan*, that is, bred and fed on mount Bafan, which was a fertile place, and good to nourish cattell, Numb. 32. 1. 3. 4. 33. *fat of the kidnies of wheat*] that is, *fine flower of the kernels of wheat*. The flower which is the best and the principall, is called *fat*, here and in Psal. 81. 17. and 147. 17. and the *kernels* are called *kidnies*, because when they are full, they resemble kidnies in shape. *blood*] that is, juice of the grape, which is red coloured like blood. Hereupon Christ killing his enemies, and having his clothes sprinkled with blood, is described like one treading grapes in the wine-fat. Efa. 62. 2. 3. Rev. 14. 19. 20. and 19. 13. And this sense the Chaldee keepeth here, translating it, *the blood of their mighty men shed like water*. But literally it is meant of the wine that was plentiful in the land of Canaan; & spiritually of the heavenly graces wherewith Christ filleth his people, Esay 55. 1. *thou didst drinke*] the turneth his speech to Israel: the Greek for more plainnesse translateth as before, *they dranke pure wine*] or red wine, as in Psal. 75. 8. & in Esay 27. 2. *In that day sing ye unto her, a vineyard of red wine*; and such was the best wine in the land: the Greeke translateth it only *wine*. Thus *Moses*, by honey, oile, butter, milke, *fat fells*, *fine bread*, and *wine*, (seven things under which number all other are comprehended) signifieth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdom of Christ, and the heavenly comforts of his Word and Spirit, wherewith hee satisfieth his people. And of these, some are food for children to sucke, as honey, oile, butter, & milke, Esay 7. 15. 16. the rest are stronger meats for men: to the faithfull have in their infancy easie instruction, *the sincere milke of the Word*, to grow thereby; and in their ripe age, the higher myteries of the Gospel, as 1 Pet. 2. 2. 1 Cor. 3. 1. 2. Heb. 5. 12. 13. 14.
- 15 Ver. 15. *Ijfurim*] or *Ijfurum*, that is, as the

Chaldee explaines it, *Israel*; the Greeke, *Be-bred*; so in Deut. 33. 5. 26. where the Chaldee againe translates it *Israel*; the Greeke *Be-bred*; and in Esay 44. *thou Ijfurim whom I have chosen*, the Chaldee faith, *thou Israel*: the Greeke: *thou beloved Israel*. It hath the name of *Ijfur*, *Righteousnesse*, as being a righteous people by calling, having Lawes right and equal, if they had walked in them. Or it may be derived of *Shor*, which is to *Looke* or *See*, because this people saw the glory of God at the giving of the Law. The same word *Shor* is also a *Bullocke*, which some thinke *Moses* here alludeth unto, as if Israel were waxed like a fat Bullocke which kicked. But the other places where this word is used, imply no such thing. *waxed fat*] in Chaldee, *waxed rich*. This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan, as is also shewed in Nehem. 9. 25. 26. *They took strong cities, and a fat land, and possessed buyes full of all goods, Wells digged, Vineyards, and Oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. And they turned disobedient, and rebelled against thee, and cast thy law behind their backs, &c.* The like complaint is in Jer. 5. 27. 28. Though this may imply also the fatnesse of their heart, whereof see Esay 6. 10. Matth. 13. 15. *kicked*] that is, behaved themselves contemptuously, and waxed wanton: and it signifieth their contemptuous abuse of Gods holy ordinances, as he complaineth of Priests, *Wherefore kicke ye at my sacrifice, and at mine offering, which I have commanded, &c.* 1 Sam. 2. 29. This word *Paul* seemeth to respect, when hee speaketh of such as *read under fole the Sinne of God*, Heb. 10. 29. *thou art covered*] or, *thou hast covered*, thy selfe, thy face, or thine heart with fatnesse, as is explained in Job 15. 27. thus; *hee covereth his face with his fatnesse, and maketh collaps of fat on his flanks*. And in Psal. 17. 10. *They are inclosed in their owne fat; with their mouth they speake proudly; and in Psal. 73. 7. They eye stand out with fatnesse*. *be forsooke God*] in Chaldee, *he forsooke the service of God*: hee turneth his speech away from the people, as they that would not heare: and speaketh to heaven and earth for to witness, as in verse 1. And this is the first part of their sinne, to forsake the good God. *made him*] by creating and advancing him, as in ver. 6. *highly esteemed*] or, *vilely and foolishly despised*; Hebr. *jembel*, of *Nabal foolish*, as hee called them in v. 6. The Chaldee expounds it, *hee provoked to anger*. *the Rocke*] the mighty God Christ; as v. 4. So the Greeke translateth, *he departed from God his Saviour*. Ver. 16. *provoked him to jealousy*] or, *made him jealous*, that is, exceeding angry: *for jealousy is the rage of a man; therefore hee will not spare in the day of vengeance*, Prov. 6. 34. *strange gods*] the Chaldee explaineth it, *the service of Idols, or idolatry*. So in Psal. 78. 58. *they provoked him to jealousy, with their graven images*. And in 1 King. 14. 22. 23. the Iewes provoked him to jealousy with their sinnes, &c. for they also built them high places,

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- and images, &c. And this is the second part of their sinne, to turne to idols and devils. *abominations*] that is, abominable idols, or false gods, and other finnes, as Levit. 18. 26. 27. Deutero. 7. 25. 2 King. 23. 13.
- 17 Ver. 17. *to devils*] that waste and destroy mankind, as their name *Shedim* here signifieth: see Levit. 17. 7. and these are in this respect opposed to God, who *maketh and saveth* his people, v. 15. So *Ierobams* calves are called *Devils*, 2 Chro. 11. 15. & all the Gentiles Idols are *Devils*, 1 Cor. 10. 20. and Antichrists, Revel. 9. 20. And *unto devils* the Israelites sacrificed their finnes and their daughters, when they sacrificed them unto the Idols of Canaan, Psal. 106. 37. 38. *whom they knew not*] had no knowledge or experience of any good from them: or, *gods which knew not them*, that is, had done them no good; as on the contrary the true God faith, *I did know thee in the wilderness*, Hof. 13. 5. where the Chaldee explaineth, *I supplied their necessities*. *came lately up*] Heb. *came from meere*, that is, from nere time: when which it is spoken of a thing past, meaneth lately; when of a thing to come, it meaneth shortly, as in Ezek. 7. 8. *were not afraid*] with horror, lest they should be hurt by him. So the original word properly signifieth, and therein differeth from that *fear* or *reverence* which wee owe to the true God. He meaneth, that they were such Gods as could neither doe good nor evil, as is said in Jer. 10. 5. *Be not afraid of them for they cannot doe evil, neither also is it in them to doe good*.
- 18 Ver. 18. *the Rocke*] that is, as the Greeke faith, the God, and the Chaldee, the strong Feare, that is the strong God: see v. 4. *begin the*] with the word of truth, that thou shouldst be a kind of first-fruits of his creatures, as 1 Sam. 1. 18. The Chaldee expoundeth it, *created thee*; which may also be applied to creating in Christ *Iesus* unto good workers, as Ephel. 2. 10. *unmindfull*] in Greeke, *hast forgotten*: and the word following, *hast forgotten*, beweth their long continuance in their in, whereof God complained by the Prophet, *My people have forgotten me dayes without number*, Jer. 2. 32. And is not only forgetfulness in mind, but in affection and action; as when they made a Calfe in the wilderness, *they forgot God their Saviour*, Psal. 106. 19. 21. So God when he will punish them, threatneth, *I will utterly forget you, and forsake you*, Jer. 23. 39. Hereupon he faith, *Remember these O Iahob and Israel, for thou art my fervant; I have formed thee, thou art my fervant, O Israel, thou art thy selfe forgetfull of me*, Esay 44. 21. *that formed thee*] or, *that brought thee forth*: in Greeke, *that nourished thee*: in Chaldee, *that made thee*. God is here likened to a father that begat, and a mother that bare or brought forth, both which doe set forth his love, and the worke of his grace.
- 19 Ver. 19. *saw*] the Chaldee faith, it was revealed before the Lord. God the Judge first taketh notice of the sinne, as in Gen. 18. 20. 21. *contemptuously abhorred*] or, *loathed, despised* as *loathsome*; which the Greeke expreth by two words, *he was jealous*, (or *fervent*) and *hee was provoked*: the Chal-

dee, *his anger was strong*. This word, which is commonly used for mens contemptuous provoking or despighing of God, is here and in Lam. 2. 6. applied to God his despising and loathing of sinne and sinners. *the provoking*] or, *the angering*, the indignation or griefe, caused by his sons and daughters, that is, by them which had bene his children by his gracious calling of them, and would seeme to be still, but their spot was not such as his childrens, v. 5.

Ver. 20. *will hide my face*] the Chaldee expounds it, *will take away my divine presence*. It meaneth also the withdrawing of his favour; therefore his children often praised against this, Psal. 27. 9. and 102. 2. 3. Exod. 33. 15. 16. And when God threatneth judgement to his people, he faith, *I will frown from the backe, and not the face in the day of their calamity*, Jer. 18. 17. And here their punishment is answerable to their sinne: as they first withdrew their love and obedience from God, so hee withdrew his presence and grace from them; that though they sought him, they should not find him, Prov. 1. 28. The contrary is promised to the faithfull, *I thy shall see his face*, Rev. 22. 4. *will see*] and let others see: as the Greeke faith, *I will show what shall be to them at the last*. Now the last end of sinners, if they convert not, is their destruction, Psal. 73. 17. 18. Prov. 14. 12. 13. and 23. 32. *very forward*] Hebr. *a generation of forwardness*, or, of perversitie, that is, a most forward and perverse people. This word *Paul* utteth of hereticks, Tit. 3. 11. *no faith* [no firmnesse, truth, or stability: for faith hath the name of steadfastnesse: see the notes on Exod. 17. 12.]

Ver. 21. *not god*] or, *no god*: a prophesie of the rejection of the Iewes, with the cause thereof. They left the Lord their God, & tooke another, for they made him jealous and angry: the Lord also will leave them and take another people, to they shall be provoked. *their vanities*] that is, as the Greeke translateth, *their idols*, or, as the Chaldee expounds it, *their service of idols*. So *Idols* are called *vanities*, Jer. 8. 19. and 14. 22. 2 King. 17. 15. because they are nothing, 1 Cor. 8. 4. *not a people*] or, *no people*, that is, by the Gentiles which are not now my people, whom I will call to my faith and obedience by the Gospel, wherby the Iewes shall have occasion of jealousy and anger. So *Paul* expoundeth this in Rom. 10. 19. &c. And in 1 Pet. 2. 10. *which in time past were not a people, but are now the people of God*. And in Hof. 1. 10. *In the place where it was said unto them, TEE are not my people; there it shall bee said unto them, TEE are the people of the living God*. Thus God threatneth to take his Kingdom from the Iewes, and give it to the Gentiles. *a foolish nation*] and therefore vile and despised: to this is a reward of their *foolish despising* of the Lord, forementioned v. 15. The Iewes understand these things of the Chaldeans, which carried them captive & to grieved them; because it is written, *Behold the land of the Chaldeans, this was not a people, &c.* Ely 23. 13. But the Apollies exposition is heavenly, shewing the rejection of the Iewes for refusing Christ; and

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and calling of the Gentiles, (esteemed of them
fooles) for which the Jewes were angry, as appea-
reth by Rom. 11. 14. 1 Thess. 2. 15, 16. which
Gentiles are called *foolish*, because they were carried
away after dumb idols, 1 Cor. 12. 2. Whereupon it
is said, *They are altogether brutish and foolish: the
stocke is a doctrine of vanities*, Jer. 10. 8. *They became
vaine in their imaginations, and their foolish heart was
darkened: professing themselves to be wise, they became
fools*, Rom. 1. 21, 22.

23 Ver. 23. *kindled in mine anger*] or, *burnt from
mine anger*, or, *through my nostrill*, that is, by the
breath thereof. By fire is meant Gods fiery judgements,
which by the enemy, drought, blasting,
and otherwaies he would bring upon their land,
Amos 2. 2, 5. So in Ezek. 30. 8. God, faith he, will
set a fire in Egypt, which the Chaldee there expoundeth,
people's strong as fire; but here the Chaldee
translateth, *from an East-wind strong as fire cometh
forth from before me in anger*. As before, God with-
drew his good things from them, so now he
threatneth to inflict evils upon their land, & upon
their persons. *the lowest hell*] or, *the hell of
lowesse*, that is, the lowest part of the earth; for
so *Sheol*, or *Hell*, here and often meaneth, as Num.
16. 30, 32, 33. See the Annotations on Gen. 37. 35.
This meaneth a most vehement fire, which should
burne downward, even to the middelt of the
earth. *the earth*] or, *the land*, wherein Israel
dwelt, which should be waisted with warre,
drought, &c. that no man should dwell, no fruits
should grow thereon: for God turneth *springes of
water into dry ground, a fruitful land into saltnesse* (or
barrennesse) for the wickedness of them that dwell therein,
Psal. 107. 33-34. So upon the famine in Israel the
Prophet complaineth; *The fire hath devoured the
pastures of the wilderness, and the flame hath burnt all
the trees of the field*, Joel 1. 4. - 19. *foundations of
the moun't*] that is, the strongest places of the land,
Jerusalem it selfe, founded on the holy moun-
tains, was destroyed by the fire of Gods wrath,
Amos 2. 5. Lament. 2. 1. 2. 3. So it is said, *The
Lord hath kindled a fire in Sim, and it hath devoured
the foundations thereof*, Lam. 4. 11.

23 Ver. 23. *I will heape fire, will add: I will consume,
will spend evils on them*: the Greeke faith, *I will
gather together evils against them*. These plagues con-
cerne the people, as the former did their land.
arom'es] that is, *plagues* that shall come sud-
denly and swiftly, Zach. 9. 14. *Arrom'es* meane
plagues of all sorts, as the Scriptures mention in
the evil *arrom'es of famine*, Ezek. 5. 16. of pestilence,
Psal. 91. 5. and other sicknesses, Psal. 38. 2, 3. Job
6. 4. of warres, Jer. 50. 14. of thunder, lightning,
&c. 2 Sam. 22. 14. 15. And among the Gentiles
this phrase was used, as the pestilence is called,
an evil *arrom*, by Homer in *Iliad*, 1.

24 Ver. 24. *burnt*] in Greeke, *consumed*: Moses
useth a word not elsewhere found in Hebrew, but
in the Chaldee it signifieth to *beast or burne*; and
so it may intimate their destruction by the Chal-
deans, at what time they were so burnt with faine,
that their villages were black as a cole, their
skin clave to their bones, Lament. 4. 8. Others

translate it, *filled or mersed*; so it answereth to their
finne, who had filled themselves, and kicked, ver.
15. and now for a punishment should be filled
with hunger. This the Chaldee favoureth, trans-
lating it, *blowne up* (or *swollen*) *with famine*. And
this is the first evil *arrom* of *famine*, as Ezek. 5. 16.
the burning cole] hereby the *lightning* or *bat-
thunderbolt* seemeth to be meant, as in Psal. 78. 48,
or the burning carbuncle, a fiery ulcer on the body,
as in Habak. 3. 5. this word is joyned with the
pestilence. Properly the word signifieth *fiery cole*,
Song. 8. 6. figuratively it is applied to *arrom'es*
that fly, Psal. 76. 4. The Greeke and Chaldee here
expound it, *devo'ed with fowles*. *bitter*] in
Greeke, *incurable*. *singing plague*] in Hebrew,
Kateh, which is the name of a deadly ringing dis-
ease, joyned with the pestilence, in Psalme 91. 6,
which the Apostle translateth *a sting*, in 1 Cor. 15.
55. from Hol. 13. 14. and so the Greeke there ex-
poundeth it. But here the Greeke calleth it the dis-
ease *Ophiophonus*; which is a strange and vehement
disease in the neck, when by the stiffness of the
nerves or sinewes, the necke is strained backward,
to the shoulders, and killeth a man within foure
dayes, as *Cornel. Celsus* beareth in 1. 4. c. 8. But it
seemeth here to be more generall, for the pest
and other terrible sicknesses, whereby God soone cut-
teth off the life of man with bitterness. The
Chaldee expoundeth it *evil spirits*. *the web*]
Hebr. *the teeth of beasts*, wild beastes to devour men
and cattell: see Levit. 26. 22. Ezek. 5. 17. and 14.
21. *serpents*] or, *creeping things, wormes*: the
Chaldee translateth it, *dragons that creep in the dust*.
The wild beastes kill by force; wormes and ser-
pents by secret subtilty.

25 Ver. 25. *With me*] abroad out of the cities,
the sword] of the enemy by warres. *beverce*
or *reb*, to wit, all sorts and sexes, as after followeth.
Thus God threatneth his foure fore judgements
mentioned in Ezek. 14. 21. Revel. 6. 8. *the
sword, and the famine, and the evil beasts, and the pesti-
lence, to cut off from them man and beast*. *terror*]
inward terror of conscience, whereof see Job
15. 20. - 24. *terrors of death*, as Psal. 55. 5. and so
the Chaldee translateth it, *dread of death*; mean-
ing that they should even die through feare.
both the young man] to wit, shall be bereaved: for all
sorts shall be cut off with these judgements.

26 Ver. 26. *scatter them into corners*] or, *drive them
from corner to corner*: in Greeke, *disperke them*; in
Chaldee, *destroy them*. Here God sheweth the me-
asure of their punishments, which though they de-
served to have in all extremity, yet he would mo-
derate in mercy.

27 Ver. 27. *Were it mi*] or, *but that I feare the wrath*
(or *provocation*) of the enemy, God speaketh these
things after the manner of men: and in regard
of his glory (that the enemy should not blas-
pheme) hee would spare Israel from utter destru-
ction. So God pleadeth alio with them in Ezek.
20. 13. 14. 21. 22. 44. *behave themselves strange-
ly*] or, *make strange of the matter*, deny and dissem-
ble the truth of the things which the Chaldee
expoundeth, *magnifie themselves*. Compare
Psal.

28 Psal. 140. 8. Or, it may meane the strange and in-
humane dealing of the enemies against Israel.
Ver. 28. *For they*] that is, the Israelites, as the
next verse sheweth, and it is a reason of the de-
struction which God thought to have brought
upon them, v. 26. it may also be applied to their
enemies. *void of counsell*] or, as the Greeke
translateth, *which have lost counsell*, in that they have
forlorn Gods Law, which should be their coun-
sellor, Psal. 119. 24.

29 Ver. 29. *Other they were*] or, as the Chaldee
translateth it, *If they were wise*. Compare Psal. 107.
43. Hol. 1. 4. 9. *understand*] which is the effect
of wisdom, whereof they deprived themselves.
consider their latter end] study and apply their
minds to Gods workes past, present, and to come:
this want of wisdom in them, the Prophet la-
menteth, *She remembered not her latter end, therefore she
came downe wnderfully*, Lament. 1. 9.

30 Ver. 30. *one chafe a thousand*] Seeing God promi-
sed Israel that they should chafe their enemies,
and an hundred of them should put ten thousand
to flight, Levit. 26. 7, 8. how should on the contrary,
one enemy chafe a thousand, and if, God had
not sold the Israelites for their finnes? *their
Rocke*] that is, God, as the Greeke translateth:
see v. 4. *fold them*] in Chaldee, *delivered them*,
meaning to the enemies, to whom they were sold
even for nothing, as Psal. 44. Eay 52. 3. and this
was for their iniquities, Eay 50. 1. *but
them up*] in Greeke, *delivered them*; meaning into
the enemies hand, as Psal. 31. 9. So God is said to
fold up that is, *deliver his people to the sword*, Psal. 78.
62. See this phrase in Deut. 23. 15.

31 Ver. 31. *their Rocke*] the god on whom the hea-
thens relye: so the Greeke explaineth it, *For our
God is not like their gods*. The person is changed, as
it *Moses*, or the people spake of the heathen idols,
that they could never have given their worship-
pers power over Israel, if God their Rocke had
not sold them. *judges*] for the enemies
were afraid of the God of Israel, because of his
former judgements on the Egyptians, 1 Sam. 4. 8.
Balaam confessed the power of God, & his good-
nesse unto Israel, Num. 23. 8. 12. 19. 20. 21, &c.
The Egyptians would have fled, for they perceived
that God fought for Israel, Exod. 14. 25.

32 Ver. 32. *their vine*] the vine of Israel, so other
Prophets compare Israel with Sodom and Go-
morrah, Eay 1. 10. Ezek. 16. 45, 46, 56. Although
therefore these things may be applied to the hea-
thens, yet chiefly they respect Israel in their apo-
stasie; for, *what things sever the Law faith*, it *is
it to them that are under the Law*, that every mouth
may be stopped, and all the world may become guilty be-
fore God, Romanes 3. 19. By the vine here,
the Chaldee understandeth *punishment*, translating,
*their vengeance is like the vengeance of the people of So-
dom*. And that such were their finne and punish-
ment, *Jeremy* complaineth in Lam. 4. 6. This may
also be applied to the apostasie of Antichrist.
of the vine] or, *above the vine of Sodom*, that is,
worse than it. God had planted Israel a *moile vine*,
wholly a right seed, and they turned it into the degen-

rate plant of a strange vine, Jer. 2. 21. So God plan-
ted the Christian Church in Christ the true vine,
Joh. 15. 1, but they degenerated, and worship-
ped the beast Antichrist, whose cite is spiritually
called Sodom, Revel 11. 8. *blasted field*] or,
blasted vine (or *vine branch*) that grow in Go-
morrah fields. So the Greeke translateth it here,
a vine branch. And the Hebrew *Sledemuth*, which is
sometime used for a field, or vine, Eay 16. 8. is in
Eay 37. 27. *blasted corne*, and for it in 2 King. 19.
26. is written *Shedephub*, which properly signifieth
blasted corne, or *blasting*, Deut. 32. 22. which
sense I thinke is to be retained here, as the Chal-
dee translateth it, *their smiling or beeing*, that is,
when Gomorrah was burnt with fire, Gen. 19.
and the fields and vines in them blasted, they
brought forth none but bitter & hurtfull grapes;
so did this people Israel, and so doe Antichristi-
ans. *their grapes*] the grapes of them and him that
is, of them, and of every one, for so much the
Hebrew forme implieth; by grapes meaning their
workes, as in Eay 5. 4. *gall*] that is, bitter,
venomous, and hurtfull, as the Chaldee explaineth
it, *the gall of serpents*: see Deut. 29. 18.
most bitter] Hebr. *clusters of bitterness*; meaning,
most evil and noisome doctrines & actions: and
as sometime it is used for bitter afflictions: Job
13. 26. so here the Chaldee applyeth it to the re-
ward of their evil workes. *The breist of Christs
Church* (out of which the people suck the wine
of Gods graces by the ministry of the Gospel)
is likened to *clusters of grapes*, Song. 7. 7. So
here on the contrary is signified the corruption
of true doctrine by false Prophets and ministers
of Antichrist.

Ver. 33. *their wine*] wine is sometime used to
signifie the fruits & graces of Gods Spirit, Song.
4. 10. and 5. 1. and 8. 2. Here it signifieth the
corrupt doctrine & heresies wherewith the Jewes
poisoned themselves and their disciples: and the
wine of fornications, that is the heresies and ido-
latries of Antichrist, wherewith all nations have
become made drunken, as Rev. 17. 2. *poison of
dragons*] in Greeke, *fiery* (or *hot wrath*) of dragons,
that is, their doctrines and actions are venomous
and deadly to soule and body, as being doctrines
of devils, and the poison of the old dragon
whom Antichristians adore, 1 Tim. 4. 1. Revel. 13.
4. and 12. 3. &c. So in Eay 59. 5. *They hatch
cockatrice egges*, &c. *hee that eateth of their egges dieth*.
cruell] in Greeke, *incurable fury of after*; in
Chaldee, *as the gall of after*, the *cruell serpents*, which
are venomous serpents that will not be charmed,
Psal. 58. 5, 6. and so it noteth their incurable ma-
liciousnesse: and when it is used for punishment,
it noteth also the grievousnesse of it, as, *He shall
sucke the poison of aspes*, the *zipers tongue shall slay him*,
Job 20. 16.

Ver. 34. *this*] in Greeke, *the things*; that is,
the sins of Israel forementioned; as the Chaldee
expounds it, *all their workes*. *laid up in store*]
which the Chaldee interpreteth, *most full before me*.
Their evil fruits, the grapes of Gomorrah, & of
gall, God laid up for to punish. *sealed up*] not to
be

be lost, or forgotten, or left unpunished; wherefore the Chaldee paraphrasteth, *laid up against the day of judgement in my treasures*. According to this phrase Iob speaketh, *My transgression is sealed up in a bag, and thou shalt open up my iniquity*, Iob 14. 17. speaking of his sins which God left not unpunished: though the time & means of punishment is to man unknown, as a sealed booke cannot be read, Elay 29. 11.

in my treasures] or, among my treasures: meaning Gods secret wisdom and knowledge, when and how to punish them for it. So the Apostle speaketh of *treasures of wisdom and knowledge*, Coloss. 2. 3. and in Iob 38. 22, 24, the *treasures* (or *treasuries*) of *gold* and of *hails* are mentioned, which God reserveth against the time of trouble, against the day of battell and warre.

35 Ver. 35. *Tome vengeance*] or, *vengeance is mine*, to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the Apostle maketh this a generall doctrine, and teacheth us to commit our injuries unto God; *Behold, avenge not your selves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay*, saith the Lord, Rom. 12. 19. And by this he would deterre us from sinne, Heb. 10. 29. 30. *in the time*] or, at the time, to wit, which I have appointed, that is, in due time; or, as the Gr. translatheth, *in the time when their foot shall slide*: meaning, when their vengeance should be scene.

their foot shall slide] or, *shall be removed*; which the Chaldee expoundeth; *they shall be carried captive out of their land*. But it is more generall, and signifieth their fall into manifold afflictions, against which David prayeth, and comforteth himselfe in the mercy of God, Psalm. 17. 5. and 38. 16, 17. and 121. 3. and 94. 18. calamity] The original word properly signifieth a *sage*, or *thick cloud*, and is felty applied to the time of affliction and dismal day; which the Greeke translatheth, *day of perdition*; and the Apostle calleth the *day of judgement*, the day of perdition of *wickedly men*, 2 Pet. 3. 7. *that shall come upon them*] or, *that are ready for it* and for him, that is, for every of them.

make haste] Heb. *makest haste*: a word singular and masculine, joyined with the former word plural and feminine, to intimate a particular halting of every judgement in fore measure. This sentence the Apostle hath reference unto, when prophesying of false teachers, he saith, *their judgement now of a long time lengthen not, and their perdition shall be soon*, 2 Pet. 2. 1. 3.

36 Ver. 36. *judge his people*] that is, punish the evil, and defend the good against the oppressors. So against such as forsake Christ Paul allegeth this sentence, *The Lord will judge his people*; and addeth, *It is a fearful thing to fall into the hands of the living God*, Hebrewes 10. 30. 31. And for defence the Psalmist saith, *Judge me, O God, and plead my cause against an unrighteous nation*, Psal. 43. 1. *reproem himselfe*] change the course of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for he cannot repent, 1 Sam. 15. 29.) but after the manner of men as is noted on

Gen. 6. 6. For this repentance of God concerning his servants, *Moses* prayeth, in Psal. 90. 13. and God promitteth, if a nation turne from their evil, he will repent him of the evil that hee thought to doe unto them, Ier. 18. 8. and performed it towards the Ninevites, Ion. 3. 10. and towards the Israelites, Amos 7. 2. 3. 6. And hereupon men are exhorted to turne unto the Lord, *For he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evil*, Joel 2. 13. the hand] of his people, that is, their strength; which the Greeke explaineth thus, *for he seeth them feeble*. So hand is for strength, or power; as, the hand (or power) of the Lord, Job 5. 20. the hand of the dog, Psal. 32. 21. and there is *flint* up] or, and nothing is flint up

or left: or, and come to nothing (consumed) is he that is flint up, and that is left. And so it may be understood both of persons and of goods; that there is none flint up in the enemies hand, as captive or prisoner, none left untaken by the enemy; or, none flint up in houses, cities, towers, to escape the enemy; none left escaped from destruction. It meaneth an utter overthrow in their state and kingdom; as the overthrow of Ieroboams house is threatened in these termes, *I will cut off from Ierodoms him that sitteth against the wall, him that is flint up and left in Ierusalem*, 1 King. 14. 10. The like is threatened to Abaz, 1 King. 21. 21. And this compassion here promised, was in some sort shewed to Israel, in the dayes of Ierodoms, sonne of Iosias, as it is written, *For the Lord saw the affliction of Israel, that it was very bitter, for there was not any flint up, nor any left, nor any helper for Israel*, 2 King. 14. 26.

Ver. 37. *And he shall say*] that is, the Lord shall say, as the Greeke version explaineth it. God here upbraideth the idols which Israel followed, as being vaine, and unable to helpe them: whereby Israel also receiveth a sharpe rebuke, and checke of conscience for leaving the Lord, to follow such. It may also be referred to the gods of the heathens, over whom God thus triumpheth, after he hath redeemed his people. But *Jeremy* useth the like speech against Israel, *Where are thy gods that thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble*, &c. Ier. 2. 28.

Ver. 38. *did not the sea*] that is, to whom they burned the fat of their sacrifices; which therefore are said to be eaten by those gods; as the sacrifices to the Lord, was called his bread, Lev. 2. 6. *let him be*] in Greeke, *let them be*: but this hath reference to the Rocks (the mighty Gods) forementioned, ver. 37. in whom they hoped for safety. So God said to Israel, *Go and cry unto the gods which ye have chosen, let them save you in the time of your tribulation*, Iudg. 10. 14. It is a sharpe reproofe, with an upbraiding of their folly.

Ver. 39. *See now*] in Greeke, *See ye*. God having manifested the vanity of false gods, provoketh all to come unto him, who is himselfe alone eternall, powerfull, and gracious. Ionathan in his Thargum paraphrasteth here thus; *When the word of the Lord shall be revealed for to redeem his people, he will say to all people, See now, &c. I am he*] in Greeke, *I am*: it is the more vehement by doubling the

the word *I*, as the like is found in Elay 43. 25. Hof. 5. 14. it meaneth also, *I am the same*, that is, eternall and unchangeable: so in Psalm. 102. 28. *Thou art he*, which the Apostle expoundeth, *thou art the same*, Heb. 1. 12. Ionathan aforesaid openeth it thus, *I be that am, and have bene, and I be that shall be*. This accordeth with Gods describing of himselfe in Rev. 1. 4. and 16. 5. And here the myserie of the Trinity is implied, as in Deut. 6. with me] in Greeke, besides me; and so in Elay he saith, *besides me there is no God*, Elay 45. 5.

I do kill] none but I have power of death and life: So Amos in her Song saith, *I be that killeth and maketh alive*, he bringeth downe to the grave, and bringeth up, 1 Sam. 2. 6. Hereby Christ is knowne to be very God. For as the Father raiseth up the dead, and maketh them alive; even so the same maketh alive whom hee will, Ioh. 5. 21. He hath the keyes of hell and of death, Revel. 1. 18. Gods killing and mounding, implieth the hatred which he hath in justice against sinne and finners: in his reviving and bealing, sheweth his love out of grace to his creatures, and mercy in respect of their misery.

I beate] so in Iob 5. 18. *Hee maketh sore, and bindeth up; he bewoundeth, and his hands beate*. And in Hof. 6. 1. *He hath torn, and hee will beate us: he hath smitten, and hee will bind us* up, Ionathan in his paraphrase saith, *I have smitten the people of the house of Israel, and I will beate them in the latter dayes*. *that delivereth*] or, can deliver: so in Elay 43. 13. even before the day was I am he, and there is none that delivereth out of mine hand: *I will worke, and who shall let it?* It teacheth us the omnipotencie which God only hath.

40 Ver. 40. *For lift*] or, when I lift up my hand; which is a signe of swearing, as in Gen. 14. 22. Exod. 6. 8. Numb. 14. 30. So the Greeke here explaineth it, *I will lift up my hand unto heaven, and swear by my right hand, and say, &c.* Though the lifting up, or stretching forth of the hand, is also for a signe, to make the hearers attentive, Elay 49. 22. Act. 26. 1.

I live] understand, as I live: these are the words of an oath; as in Ier. 4. 2. *thou shalt swear Iehovah liveth*. And because God can swear by no greater, hee sweareth by himselfe, Heb. 6. 13. So the Angell lifted up his hand to heaven, and [swore] by him that liveth for ever and ever, Revel. 10. 5. 6. And as an oath is for confirmation, and to prove the immutability of his counsell, Heb. 6. 16. 17. so here God confirmeth the former threatnings; and promises by an oath; which Ionathan in his Thargum explaineth thus; *As I live, so will I not breake mine oath for ever*.

41 Ver. 41. *my glittering sword*] Hebr. the lightning of my sword, that is, the bright glittering blade of my sword; which the Greeke translatheth, *If I beate my sword like lightning*. So in Gen. 3. 24. the flame of a sword, that is, a bright flaming sword; and in Hab. 3. 11. *at the shining of the lightning of thy spear, that is, of thy glittering spear*. This similitude sheweth Gods judgements to be swift, violent, powerfull, terrible, as in Zach. 9. 14. *his arrows shall go forth as the lightning*. So in Ezech. 21. 10. his sword is furnished, but it may glitter. on judge-

men] that is, on weapons of judgment; the arrows after mentioned, y. 42. or, take hold of it (the sword) in judgement. Here judgement seemeth to be meant of rigour and severity, opposed unto mercie, Jam. 2. 13. Elay 34. 5.

Verfe 42. *drumbe with blond*] this signifieth a great slaughter of the enemies, and a full satisfying of Gods justice upon them. Like this is the dipping (or emburning) of the foot in the blood of the enemy, Psal. 68. 23. *shall devour, or shall cut flesh*; which the Chaldee expoundeth, *shall kill among the peoples*. So the Lords sword is said to devour, in Jer. 12. 12. *with the blond*] or from the blond, the flaine; or the wounded; speaking singularly of one, but meaning every one, as the Greeke translatheth, *wounded men*.

the captives] Hebrew, *the captivitie*, which word is oftentimes for a multitude of captives, or prisoners taken in war: as in Numbers 21. 1. Deuteronomie 21. 10. Judges 5. 12. So the Chaldee translatheth, *of them that are killed, and of captives*. from the beginning] or, from the head: which word is sometime used for the first beginning, Iudg. 7. 19. but commonly for the head, chief, and principall; and so the Greeke here translatheth it, *from the head*; whereby the heads, captives, and chiefs of the enemies are meant, on whom God would take vengeance. Or, from the beginning, that is, from the first time that the enemies have oppressed Gods people, God will leave none of them unpunished. *revenge of the enemy*] that is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel since the beginning.

Verfe 43. *Shout joyfully*] or sing: in Greeke, *rejoice, nations* or Gentiles. with his people] the Greeke addeth this word *with*, which the Apostle alloweth in Rom. 15. 10. *So he followeth us* us, Mark 9. 38. is explained, *he followeth us with us*, Luke 9. 49. The Chaldee expoundeth it, *Land see peoples, the judgement of his people*. It is an exhortation to the Gentiles, to sing praises unto God, for his mercie to them and to the Jews; as the Apostle saith, *I that the Gentiles might glorifie God for mercie*; as it is written, *For his cause I will confesse thee among the Gentiles, and sing unto thy Name*. And againe he saith, *Rejoice ye Gentiles with his people, Rom. 15. 9. 10. the blood of his servants*] in Gr. his sins. So in Rev. 19. 1. 2. much people in heaven *Alleluia*, and glorifie God, for judging the great wicked, and avenging the blood of his servants at her hand: meaning the blood that was shed, as in Psal. 79. 10. *make atonement*] and to be reconciled unto: in Greeke, *will purge the land*, to wit, from the sinne and uncleanness thereof; as the high Priest on Atonement day did make atonement for the holy place, because of the uncleanness of the sumers of Israel, and because of their transgressions, in all their sinnes, 1 Lev. 16. 16. So it is a prophesie of grace in Christ, who should make expiation for his Church and people; for him God fore-ordained to be a propitiation through faith in his blood, Rom. 3. 25. for his people] the Greeke translatheth it, the land of his people: the Chaldee better, for his land and for his people, (speaking according to the types of old; where

where the land of Canaan was the inheritance, the people of Israel the heirs, that was called, the *Land*, Hof. 9. 3. and they the *Lords* people.

44 Verſ. 44. *Mofes* call'd in Greeke addeth, unto the people; and Jonathan in his Thargum addeth, from the *admiration* of the *baule of doctrine*. *this ſong* in Greeke, *this Lam*, as in v. 46. So *Aſaph* call'd his ſong, a *Lam*, Pſalm. 78. 1. *Hofebah* in Greeke, *Iſſa*; elsewhere called after the Hebrew, *Iſſa*; ſee Numbers 13. 17. and Deuteronomie 31. 14. 19.

46 Verſ. 46. *ſet your hearts* that is, *your hearts* 3. as, *be not on your hearts*, Pſal. 95. 8. is interpreted, *your hearts*, Hebr. 3. 8. in Greeke, *attend with your heart*. It meaneth a diligent conſideration and application, which elsewhere God explaineth thus, *Be bold with thine eyes, and hear with thine eares, and ſet thine heart upon all that I ſhall ſpeak thee*, Ezek. 40. 4. and 44. 5.

47 Verſ. 47. *a vaine word*, or, *a vaine thing*, or, that in doing thereof you ſhould loſe your labour; but in keeping it, there is *great reward*, Pſal. 19. 1. 2. *your life*] to Paul ſaith, *Mofes* deſcribeth the *right conſeſſe* which is of the *Law*, that the man which *doth* theſe things *ſhall live* by them, Rom. 10. 5. 6. where hee oppoſeth it to the righteousneſſe of faith. And by life is meant *eternal life*, &c. *Doe this and thou ſhalt live*, Luke 10. 25. - 28.

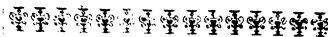
48 Verſ. 48. *in that ſeſe ſame day*] Hebr. in the *body* (or *ſtrength*) of *this day*. See this phraſe in Gen. 7. 13. and 17. 23.

49 Verſ. 49. *Nelo*] the performance of this commandment, ſee in Deut. 34. 1. &c. See alſo Num. 27. 12.

50 Verſ. 50. *unto thy people*] thy godly forefathers: in Greeke, *thy people*. See the Annotations on Gen. 25. 8. *mount Hor*] whereof ſee Numb. 20. 23. &c.

51 Verſ. 51. *reſpacted*] in Greeke, *diſobeyed my word*. Of this treſpaſſe, ſee Numb. 20. 10. 11. 12. Here *Aſoſ* at his death maketh a commemoration of his time, for an acknowledgement of Gods juſtice againſt him, and a warning to all people, not to diſobey by his example. *Meribah*]or, *contention of Caſhſ*: ſo the Greeke tranſlatheth it, *contradiction*.

52 Verſ. 52. *before thee*] or, *over againſt thee*, that is, a *ſarfe* off, for to this phraſe often ſignifieth, as is noted on Numb. 2. 2. So that may be ſaid here of *Mofes*, which Paul ſpeaketh of the godly fathers, *I beſe all died in faith, not having received the promiſe, but having ſeene them a ſarfe off, and were perſwaded of them, and ſalv'd them*, &c. Hebr. 11. 13.



CHAP. XXXIII.

1 *Aſoſ* beſing *Iſrael* before his death, ſheweth the *Majesty* of God, and his love to the people, in giving them his *Law*, and guiding them throug the wilderneſſe.

6 *The bleſſing of Reuben*; 7 *Of Judah*; 8 *Of Levi*; 12 *Of Benjamin*; 13 *Of Joſeph*; 18 *Of Zabulon* and *Iſſachar*; 20 *Of Gad*; 22 *Of Dan*; 23 *Of Naphtali*; 24 *and of Aſer*. 26 *The excellency of God, and of Iſrael under his protection, who ſhould dwell in a fruitful land, and through his helpe ſubdue their enemies.*

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And this is the bleſſing wherewith Moſes the man of God bleſſed the ſons of Iſrael, before his death. And he ſaid, Jehovah came from Sinai, and roſe up from Seir unto them; hee ſhined forth from mount Pharan, and hee came with ten thouſands of Saints: from his right hand the fire of the Law for them. Yea, the lover of the peoples, all his Saints, are in thine hand, and they ſate downe at thy feet, every one ſhall receive of thy words. Moſes commanded us a Law, the inheritance of the Church of Jacob. And he was in Jeſhurun a King, when the heads of the people gathered themſelves together, the tribes of Iſrael.

Let Reuben live, and not die, and his men be a number.

And this is the bleſſing of Judah: and hee ſaid, Heare, Jehovah, the voice of Judah, and unto his people bring thou him: his hands be enough for him, and an helpe from his diſtreſſers be thou.

And of Levi he ſaid, Thy Thummim and thy Vrim, with the man thy gracious ſaint, whom thou tempteſt in Maſſah, contendſt with him at the waters of Meribah. Who ſaid of his father, and of his mother, I reſpect him not, & his brethren hee acknowledgeth not, and his ſonnes hee knoweth not, for they obſerve thy ſaying, and keepe thy Covenant. They ſhall teach thy judgements unto Jakob, and thy Law unto Iſrael: they ſhall put incenſe in thy noſtril, and the whole burnt ſacrifice upon thine Altar. Bleſſe, O Jehovah, his power, and the worke of his hands favourably accept thou: ſmite thow the loines of them that riſe againſt him, and of them that hate him, that they riſe not againe.

Of Benjamin he ſaid. The beloved of Jehovah ſhall dwell in confident ſafety by him: he ſhall cover him all the day, and between his ſhoulders he ſhall dwell.

And of Joſeph, he ſaid, Bleſſed of Jehovah be his land: for the precious things of the heavens, for the dew, and for the deepe that coucheth beneath. And for the precious things,

Annotations.

D D D Here beginneth the 54. and laſt Section, or Lecture of the Law: ſee Genſ 6. 9.

Them of God] which the Caldee expoundeth, the *Prophet* of the Lord. So Samuel is called a *man of God*, 1 Sam. 9. 6. 7. and in vert. 9. he is alſo called a *Seer*, and this is added, *he that is now* (called) a *Prophet*, was before ſometimes called a *Seer*. So theſe three names are one: though a *man of God* is ſo named in reſpect of his divine calling to the miniſtry (wherefore the Miniſter of the New Teſtament is alſo called, a *man of God*, 1 Tim. 6. 11. 2 Tim. 3. 17.) a *Seer* is in reſpect of the Visions which they ſaw. Elay 1. 1. and a *Prophet*, for uttering the things ſeene and taught of God, See Gen. 20. 7. Exod. 7. 1.

Verſ. 2. *from Sinai*] or, as the Greeke tranſlatheth it, *unto Sinai*: for the Hebrew *ſin*, which uſually ſignifieth *From*, is ſometimes put for *unto*, by the Interpretation of the Holy Ghoſt himſelfe, as; *from Baſe of Judah*, 2 Samuel 6. 2. is by another Prophet explained to *Beulah*, 1 Chron. 13. 6. So the Deliverer ſhall come from (or out of) *Sin*, Rom. 11. 26. is the ſame that hee ſhall come unto *Sin*, Elay 59. 20. *ſin baſamajim*, from Heaven, 1 Chron. 6. 21. is *El baſamajim*, unto (or in) heaven, 1 Kings 8. 30. Thus *Mikjedem* is to the Eaſt, or Eaſtward, Gen. 13. 11. *Miſſajim* is *ſouthward*, 1 Sam. 14. 5. and ſundry the like. *Sinai* is a mountaine in Arabia, Gal. 4. 25. where God gave his Law, Exod. 19. from (or out of) that mountaine, God came unto Iſrael, and (as the Caldee interpreteth) was revealed there unto them; and from thence came with his people to conſeſt them towards Canaan. Or came unto *Sinai*, and to his people there. And this is the firſt chief bleſſing unto Iſrael, Gods Law, Tabernacle, Statutes, and Judgements given them at Sinai: after which hee called them to journey towards the land of promiſe, Deut. 2. 6. 7. *roſe up*] as the Sunne ariſeth; for of that riſing the Hebrew word is properly uſed. The Caldee tranſlatheth it, the brightneſſe of his glorie from Seir appeared unto us. So Elias prophelying grace to the Church, ſaith, The glorie of Jehovah ſhall riſe (as the Sunne) upon thee. And of the heavenly Jeruſalem which Chriſt hath built, it is ſaid, The City hath no need of the Sunne, neither of the Moone to ſhine in it; for the glorie of God doth lighten it, and the Lambe is the light thereof, Revelat. 21. 23. from Seir] the mountaine of the Edomites, Deut. 2. 4. 5. As Iſrael compaſſed Edoms land, they were ſlung with fiery ſerpents for their murmuring: then God appointed the Brazen ſerpent (a figure of Chriſt) to be ſet up to heale them, Numb. 21. 4. - 9. And heere was a ſecond degree of grace, whereby God ſhined unto them, as hee doth unto us by his Goſpell, after we have been under the Schoole-maſter of his Law, Rom. 7. 4. - 25. Gal. 3. 23. 24. 26. unto them]

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things, the revenues of the Sunne; and for the precious things the thruſting forth of the Moones; And for the chief things of the ancient: mountaines; and for the precious things of the everlaſting hills. And for the precious things of the earth, and the plenty thereof; and the favourable acceptance of him that dwelt in the bramble-buſh, let it come on the head of Joſeph, and on the crowne of the head of the ſeparated among his brethren. His glorie (be like) the firſtling of his bullocke, and his hornes the hornes of an Unicorn: with them hee ſhall puſh the peoples together, to the ends of the land; and they are the ten thouſands of Ephraim, and they are the thouſands of Manaſſes.

And of Zabulon he ſaid, Rejoyce Zabulon in thy going out, & Iſſachar in thy tents. They ſhall call the peoples to the mountaine, there they ſhall ſacrifice the ſacrifices of juſtice, for they ſhall ſuck the abundance of the ſeas, and treaſures hid in the land.

And of Gad he ſaid, Bleſſed be he that enlargeth Gad; as a courageous Lyon hee dwelleth and teareth the arme with the crown of the head. And he provided the firſt part for him, becauſe there in a portion of the Law-giver was hee protected; and he came with the heads of the people; hee did the juſtice of Jehovah, and his judgments with Iſrael.

And of Dan he ſaid, Dan is a renting Lyons whelp, hee ſhall leape from Baſhan.

And of Naphtali he ſaid, Naphtali ſatiſfied with favourable acceptance, and full with the bleſſing of Jehovah, poſſeſſe thou the Sea and the South.

And of Aſer he ſaid, Bleſſed with ſons be Aſer, let him be favourably accepted of his brethren, and dipping his foot in oyle. Iron and braſſe thy ſhoes, and as thy dayes thy ſtrength.

There is none like God, Jeſhurun, who rideth upon the heavens for thy helpe, and in his excellency on the ſkies. The God of antiquity is thy manſion, & underneath are the armes of eternitie, and hee will thruſt out the enemy from before thee, and will ſay deſtroy. And Iſrael ſhall dwell in confident ſafety alone, the fountaine of Jacob, upon a land of corne and new wine, alſo his heavens ſhall drop downe dew. O happy art thou Iſrael! who is like thee O people? Saved by Jehovah the ſhield of thy helpe, and whole ſword is thy excellency, and thine enemies ſhall ſaſſly deny unto thee, and thou ſhalt tread upon their high places.

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or, unto him, meaning Israel; therefore the Chaldee expoundeth it, *unto us*. *shined forth*] or, *shined bright* and clear, as the Sunne shineth in his strength. This word is used for the clear manifestation of Gods power, in saving his people, or punishing their enemies, Psalm. 82. and 94. 1. and 50. 2. The Greeke here translateth, *he hastened from mount Pharan*; the Chaldee, *he was revealed from his might upon mount Paran*. Pharan] or, Paran, the name of a mount, and of the wilderness of the Israelites, Gen. 21. 21. thorow which Israel travelled, Num. 10. 1. 2. Neere it, Moses by the spirit of God explained the law more clearly, and repeated this booke of Deuteron. Deut. 1. 1. &c. So the Prophet after speaketh, the Holy One (came) from mount Pharan Selah. Habak. 3. 3. Some of the Hebrewes understand these things otherwise thus, *He rose up from Seir unto them*, that is, to the *summes of Egypt*, that they might receive the Law, but they would not. From thence he went to the *summes of Israel*, that they might receive it, but they would not. And then he came unto Israel. R. Sol. Iarchi on Deut. 33. So Jonathan in his Thargum on this place, and R. Eliezer in Pirkei, chap. 4. 1. But unto us it sheweth the third degree of Gods grace, who after we are come unto Christ by faith, doth sanctifie us by his spirit, informing vs in his truth and wayes, and so prepareth us to enter into his heavenly rest, as by Moses he prepared Israel to enter into the land of Canaan, Rom. 8. 23. -- 11. Gal. 2. 14. and 4. 6. and 5. 16, 18. of Saints] Hebrew, of sanctitie; meaning, spirits of sanctitie, which Jonathan in his Thargum expoundeth, *holi Angels*. So Stephen saith, that Israel received the Law by the disposition of Angels, Actes 7. 53. and Paul calleth the Law, the word spoken by Angels, Hebr. 2. 2. So wee by grace in Christ are come to ten thousands of Angels, Hebr. 12. 22. which are all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Hebr. 1. 14. Compare Psalm. 68. 18. Or by Saints we may understand the Israelites, (as in v. 3.) with whom, or for whom God came from Sinai. from his right hand] to wit, went, or, at his right hand was. the fire of the Law] or, of the ordinance; Hebr. Esh dath [of which word Dath, the Greekes borrowed their word *Tauis*, to order, or ordaine the Legall fire, or the fiery Law] and it is so called, because the Lord spake thoe words out of the midst of the fire, Deut. 5. 22. and to shew the nature and effect of the law, which is like fire, Jer. 23. 29. The Greeke translateth it, *Angels Angels with him*: the Chaldee thus, *His right hand wrote out of the midst of fire, the Law hee gave unto us*. Answerable to this Legall fire is that fire of the law of the Spirit, which was given with *eternall tongues like fire*, Actes 2. 3. 4. The Hebrewes say by Tradition, that the Law appeared, written with blacke fire upon white fire, before the Lord. R. Moses Gerundent, and Sol. Iarchi on Deut. 33. which seemeth to be either myttical or fabulous. Unto us the fire of the Law is the Spirit of God, whiles we being baptized with the holy Spirit and rebt fire, Matth. 3. 11. are by the Law of the Spirit of life in Christ Iesus, made free from

the Law of sinne and death Romans 8. verse 2.

Verse 3. *Tu the lover of the people*] that is, *yea* (or certainly,) *hee loveth*, or, *thou* (O God) *lovest the people*, or, *protectest them*. The Hebrew Chaleb signifieth a loving embracing, or hiding, as in the bosome; and so implyeth *Love* and *Protection*. And the peoples are meant of the tribes of Israel, as in Judg. 5. 14. after the Benjamin, among thy people; and in Act. 4. 27. the people of Israel. The Greeke translateth, *And he loved his people*: the Chaldee, *yea, hee loved them for tribes*, that is, of his love chose and disposed them to be tribes. It may imply also the strangers converted unto God. And now in Christ there is neither Jew nor Greeke, neither bond nor free, for wee are all one, in him, Gal. 3. 28. all his Saints] that is, the Saints of Israel, as the Chaldee expoundeth all the Saints of the house of Israel. Or, the Saints of God, as in Psal. 34. 10. *Fear, O heathen ye his Saints*. So his Saints may be used for *his Saints*, as his Commandments, Dan. 9. 4. for thy commandments: see the notes on Deut. 5. 10. in thine hand] in thy power and custody, under thy guidance, care, and protection. Hand is often for power: so the Chaldee here translateth, *with power hee brought them out of Egypt*: and in the hand, is under the guidance and direction, Numb. 4. 28. 33. for the Greeke here translateth, *and all the sanctified ones are under thine hand*. It noteth the safety of Gods people, as Christ saith of his sheepe, *none shall plucke them out of mine hand, my Father which gave them me is greater then all, and none is able to plucke them out of my Fathers hand*, Joh. 10. 28, 29. *sit downe*] or, *were set downe*, were joynt: the Hebrew word *Tamen* here used, is not found elsewhere; but after the Arabick, it signifieth to sit downe; and the Greeke word *Tabeke* to sit, seemeth to be borrowed of it. And it hath reference here to the Israelites, abiding at the foot of mount Sinai, to receive the Law, Exod. 19. and to the manner of Disciples sitting at their Masters feet, to be taught, as Paul saith, *he was brought up as the feet of Gamaliel*, Actes 22. 3. The Greeke translateth, *and they are under thee*: the Chaldee, *and they were led under thy cloud*; respecting the guidance of Israel thorow the wilderness, Num. 10. 11, 12. Other Hebrewes refer it to the peoples coming into the Sanctuary, to learn Gods commandments, for that is called the *foot stoele of his feet*, (Psal. 99. 5. Ezek. 43. 7.) Chazkuni on Deut. 33. every one shall receive] or, he (speaking of the people) shall receive: which the Greeke translateth, *he received*: the Chaldee, *they received*.

Verse 4. *Moses commanded us*] these are the words of the people, therefore Jonathan in his Thargum prefixeth, *The summes of Israel said, Moses commanded*, &c. The Law was first and properly of God; but being given by Moses ministry, it is called *The Law of the Lord by the hand of Moses*, 2 Chronicles 34. 14. and thereupon the Law of Moses, 2 King. 14. 6. Luke. 24. 44. John 7. 23. 1 Cor. 9. 9. And the particular things commanded of God in the Law, re said to be commanded by Moses, Marke 1. 44. and 10. 3.

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The Scripture it selfe openeth this phrase, for that which in 2 Kings 21. 8. is written, *Moses commanded them*, is in 2 Chronicles. 33. 8. expounded, *by the hand of Moses*. inheritance] or, possession, to have and enjoy it to them and their posterity as a thing of worth and excellency. Hereupon David saith, *Thy Testimonies have I taken as an heritage for ever, for they are the joy of my heart*, Psal. 119. 111. So men are said to inherit the promise, Hebr. 6. 12. to inherit the blessing, Hebr. 12. 17 1 Peter 3. 9. to inherit eternall life and salvation, Math. 19. 29. Hebr. 1. 14. the Church] or, Congregation; in Greeke, the *Synagoge of Lahe*, that is, of the posterity of Jakob, the twelve tribes; as Jonathan in his Thargum saith, *The Church of the tribes of Lahe*.

Verse 5. *he was*] Moses was in Iesurun a King; which the Greeke translateth, a Prince. So the Hebrews (as Chazkuni on this place) say, *Moses was the King; and Maimony in Mifn. in Beth habchirah, chap. 6. f. 11. Moses our master was a King*. So Princes are called Kings, in Psal. 105. 30. Jer. 19. 3. Or it may be understood of God himselfe, that he was their King, as 1 Sam. 12. 12. Iesurun in the Chaldee, Israel; see Deut. 32. 15. the heads] that is, the chiefe, the Governours, together with the people, as was at the giving of the Law, Exod. 19. 7. 17.

Verse 6. *Let Reuben live*] the Chaldee addeth, *to life eternall*. This blessing may respect Reubens finne with his fathers Concubine, for which hee lost his birth-right of his father, Gen. 35. 22. and 49. 4. and the sinne of the Princes of that tribe, which rebelled with Korah, Num. 16. 1. &c. But mercy is here promised in Christ, that he should live before God among his brethren. So he went armed before them against the Canaanites, Ios. 4. 12.

and not die] the Chaldee expounds it, *and let him not dye the second death*, (by which name the Scripture calleth eternall damnation, Revel. 20. 6. 14.) So Jonathan in his Thargum paraphraseth, *Let Reuben live in this world, and not dye with the death wherewith the wicked shall die in the world that is to come*. It is very uttall in the Scripture, to set downe things of importance and earnestnesse, by affirmation of the one part, and deniall of the other; as in Esay 38. 1. *I have said dye and not live*, Num. 4. 14. *that they may live and not dye*, Psal. 118. 17. *I shall not dye but live*, Gen. 43. 8. *that we may live and not dye*, Jerem. 20. 14. *Cursed bee the day*, &c. *Let not that day bee blessed*, 1 John 2. 27. *It is true, and is not lying*, 1 John 2. 4. *hee is a lyar, and the truth is not in him*, 1 John 1. 20. *hee onysied and denied not*, 1 Samuel 1. 11. and remember me, and not forget thine handmaid, Deut. 9. 7. Remember, forget not, Deuteron. 32. 7. O people foolish, and not wise, and many the like. a number] by a number may be understood few; as in Deut. 4. 27. Gen. 34. 30. *few of number is a few men*, soone numbered, and in Esay 10. 19. a number meaneth few; and then the former deniall is, is againe to be repeated to this sense, and his men be not few in number. Examples of such understanding the word not are shewed in the Annotations upon Numbers 4. 15. O

therwise, by a number is meant a great number; as the Greeke translateth, *many in number*. Onkelos the Chaldee paraphrast expoundeth it, *and let his sinnes rectifie their Inheritance by their number*: and Jonathan paraphraseth, *Let his young men be numbered with the young men of his brethren of the house of Israel*.

Verse 7. the blessing of Iudab] the word blessing is to be understood from v. 1. And Jonathan in his Thargum supplieth it. So doth the Scripture often, as in 1 King. 2. 24. *which way went the first?* the word way is supplied from 2 Chron. 18. 23. and sundry the like, as is noted on Gen. 4. 20. and 24. 33. Here Iudab the fourth brother is in the second place, for the honor of the kingdome which was to be in this tribe, Gen. 4. 9. and he marched foremost of all the tribes, Num. 10. 14. so he is set before Levi here, (as hee is also by his precious stone in Rev. 21. 19.) Simen his name is quite omitted in this blessing, for by his sinne of old hee lost his honour, and was to be scattered in Israel, Gen. 49. 5. 7. and his posterity for their sin in the wilderness were greatly diminished, that being at the first multiter fifty nine thousand and three hundred men, Num. 1. he was at the latter multiter but twenty two thousand & two hundred, Num. 26. 14. Neither were there any Judges of his tribe, as God raised up of sundry others, Judg. 2. 16. &c. Yet forasmuch as Simen's inheritance was in the midst of the inheritance of the summes of Iudab, Ios. 19. 1. and he went with his brother Iudab to fight against the Canaanites, Judg. 1. 3. it is thought that his blessing was implied in Iudab; and so Jonathan in his Thargum coupleth Simen with Iudab in this place. Howbeit the Greeke in many Copies joynes Simen with Reuben in the former blessing thus; *Let Reuben live and not dye, and let Simen be many in number*. the voice] when he prayeth, as the Chaldee translateth, *Receive, O Lord, the Prayer of Iudab, when hee goeth forth to warre*. This blessing is to be compared with Iakob, who likeneth Iudab to a Lyons whelp, gone up from the prey, &c. Gen. 49. 9. and it had accomplishment in David, who was of Iudab, and a fighter of the Lords battels; in which hee often prayed, as his Psalmes testifie. Likewise in Abijah and the Iewes against Israel, 2 Chron. 13. 14. 18. in Asa, warring against the Ethiopians, 2 Chron. 14. 11, 12, 13. In Iehoshaphat fighting against the Ammonites, 2 Chron. 20. 5, 6. -- 18. In Ezekias against the Assyrians, 2 Chron. 32. 20, 21, 22. and others. But chiefly in Christ, the Lion of the tribe of Iudab, Revel. 5. 5. him God did heare always, Ioh. 11. 42. bring thou him] the Chaldee addeth, *in peace*; and Thargum Jonathan addeth, *from the battell in peace*. This had accomplishment, as otherwise, so in Davids return to his people and kingdome, 2 Sam. 19. 11. -- 15. and Christs returne unto Israel, wherof see Rom. 11. 26. -- 31. be enough for him] when hee fighteth, as God taught Davids hands to warre, and his fingers to battell, Psalme 144. 1. and girded him with strength to battell, 2 Sam. 22. 35, 40. The Greeke translateth, *judge for him*; the Chaldee, *execute*

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vengeance for him on them that hate him. So in Genes. 49.8. *thine hand (Judah)* shall be in the neck of *thine enemies.* [*thou*] for by his own strength *no man shall prevail.* 1 Sam. 2. 9. Therefore David often acknowledged God to be his helper, Psal. 28.7. and 40.17. and 54.4. and 63.7. and 118.7. &c.

8. Verſ.8. of *Levi* or *unto Levi*, that is, the tribe or posterity of *Levi*: as in Thargum Jonathan it is said, *And Moſes the Prophet bleſſed the tribe of Levi, and ſaid, thy Thummim and thy Urim* [by interpretation, *thy perfections and thy lights*: there were mysteries put into the high Priests breast-plate; whereof ſee the Annotations on Exo. 28.30. for they ſignifie here the graces & office of the Prieſthood, which was committed to Aaron and his ſeed, till Chriſt came, who had the Prieſthood for ever, after a more excellent order, Heb. 6. 20. And the ſpeech here may be directed unto God, who gave theſe mysteries to the Prieſt: and ſo the Chaldean explaineth it, *Thummim and Urim thou diſt put upon the man that was found holy before thee*: and Sol. Jarchi ſaith, *He ſpeaketh as to the Maſjeſ of God*. Or it may be ſpoken to the tribe of *Levi*, who had the Urim and Thummim among them, but appropriate to one man only, who was the high Prieſt, a ſign of Chriſt. *with the man* [underſtand, *be with the man*, or *to the man*, that is, they belong to him, with him they are, and ſo let them remaine. *thy gracious ſaint*] *thy merciful power, or holy one*; or, *thy holy one*: which title is given to God himſelf, (Jer. 3.12.) to Chriſt, (Pſal. 16. 10. with Aſtes 13:35, 36, 37.) and to all godly men (Pſal. 149.5.) And here referring it to Aaron, or to Chriſt, *the man thy holy one*, may mean one thing, *thy holy man*, (as a man a Prince, in Exod. 2.14.) or, if we read it, *the man of thine holy one*, it is meant the man of God: and in Pſal. 106.16. Aaron is called the Saint of the L O R D.

temptedſt [or *reſiſt*]. This word is ſometimes ſpoken of God, as he tempted Abraham, Genes. 22.1. and the Iſraelites in the wilderneſſe, Deut. 8.2, 15.16. ſometimes of men who are laid to have tempted God and Chriſt, Exodus 17.2. 1 Corin. 10.9. in Maſſab [or, in the temptation], a place ſo called becauſe there Iſrael tempted God, Exod. 17.7. or, *with temptation*, and ſo it is no proper name *entendeth* [or, *ſtrived*, *pleaded*], this alſo is ſometimes ſpoken of God, whoſe contending with men, is the blaming and puniſhing of them, Eſay 49.25. Joh. 10.2. Jer. 2.9. ſometimes of mens contending, as Iſrael did with the Lord at the waters of Meribah (or of Contention) Numb. 20.13. By reaſon of this diverſe uſe of theſe words, the underſtanding of this bleſſing is alſo divers, thus; *Thy Thummim and thy Urim* (O God) *be with the man thy gracious ſaint*, (Aaron and his ſeed) *whom thou temptedſt with temptation; entendedſt with him* (for his linne) *at the waters of Meribah*, Numb. 20.12, 13. Or, *thy Thummim and thy Urim* (O Levi) *be with* (Aaron and his ſeed) *the man of thy gracious* (God) *whom thou* (with the other Iſraelites) *temptedſt in Maſſab*, &c. Exod. 17.2. Numb. 20. Or thus, *Thy*

Thummim and thy Urim (O Levi) *is with* (or belongs unto) *the man thy gracious ſaint* (Chriſt Jeſus) *whom thou temptedſt in Maſſab*, &c. 1 Corin. 10.9. In this laſt ſenſe, the weakneſſe of the Levitical Prieſthood is implied, which kept not Urim and Thummim, but loſt them at the captivity of Babylon, Ezra 2.62. and it is not knowne that they ever had them more, untill by Chriſt (our High Prieſt after the order of Melchizedek) they were reſtored by the Light and Truth of the Goſpel. The Chaldean interpreteth it in *Aarons* or *Levis* praiſe, *Thummim and Urim thou diſt put upon the man* (or clothedſt with them) *the man* [that was found holy before thee, whom thou temptedſt with temptation, and he was perfect; thou provedſt him at the waters of contention, and he was found faithfull]. This may ſeeme not well to accord with the hiſtory in Num. 20. touching Aarons perſon: yet the Hebrewes (as Sol. Jarchi on this place) ſay of the Levites, that they murmured not with the other murmurers. And of Levi God ſaith by his Prophet, *My covenant was with him, life and peace, and I gave them to him for the ſeare whereunto he feared mee*, &c. Malac. 2.5. And againe, *They kept his Teſtimony and the Ordinance that he gave them*, Pſal. 99.7. The Greeke tranſlateth, *And of Levi he ſaid, Give ye Levi his Maniſeſ-ones and his Truth*, (that is, *his Urim and his Thummim*) *to the holy man whom they tempted in temptation, they reviled him at the waters of Contradiction*. This interpretation may well be applied unto Chriſt alſo, as before is ſhewed.

Verſ. 9. *who ſaith* [or, *who ſaid*, of his] [or, unto his father, &c.] *I reſpect him not* [I ſet not, or, looke not upon him]. The Greeke tranſlateth, *That ſaith to his Father and to his Mother, I haſte not ſeene* (or, *I reſpect not*) *thee*. This is meant either of the Prieſts continual duty, who by the Law, if his father, mother, brother, or child died, he might not mourne for them, but carry himſelf as if he did not reſpect, know, or care for them; as is ſaid of the High Prieſt, that was anointed and clothed with the ornaments, and had Urim and Thummim upon his heart, *for his father, or for his mother he ſhall not be deſtiled, neither ſhall hee goe out of the Sanctuary*, &c. Levit. 21.11, 12. Neither might Aaron mourne for his ſonnes, or Eleazar and Iſamar for their brethren Nadab and Abihu that were ſlaine, neither might they goe out from the doore of the Tabernacle, on paine of death, Levit. 10.2, 7. For God would have them more to regard their function, and duty in his ſervice, than any natural affection whatſoever. And herein Chriſt was figured, (unto whom this bleſſing chiefly belongeth) who when hee was told, that his mother and his brethren ſtood without to ſpeake with him, hee answered, *Who is my Mother? and who are my brethren?* &c. *whoſeever ſhall doe the will of my Father which is in heven, the ſame is my brother, and ſiſter, and mother*, Matth. 12.46, 50. This may alſo have reference to the Levites ſaith, who being commanded of Moſes, killed every man his brother, friend,

neighbour, and ſome, that had ſinned in making and worſhipping the golden Calfe, and ſo filled their hand or conſecrated themſelves unto the L O R D, that hee might give upon them a bleſſing, Exod. 32.26, 29. *acknowledgeſt not* [or, *acknowledgeſt not*: the firſt reſpecteth the Law, Levit. 21. the other their faſt, Exod. 32. To this latter the Chaldean reſereth it, tranſlating thus, *Who had no compaſſion on his father, or on his mother, when they were guilty of judgement; and accepted not the ſaſes* (or perſons) *of his brother, or of his ſonne*, *his ſonnes* [or, *his ſonne*, that is, any of his ſonnes, or children: ſee the notes on Deut. 2.33. *knoweſt not*] *or, knoweſt not*. Here knowledge is uſed for care or regard, as in Job 9. 21. *knowing is oppoſed to diſpoſing*; and in 1 Theſſ. 5. 12. *knoweſt thou which labour among you*, that is, regard them; and in Prov. 12.10. *a righteous man knoweth* (that is, *reſpecteth*, or hath care of) *the life of his beaſt, for thy beaſt* [that is, by Law are bound to obſerve, Levit. 21. or, they have obſerved in their practice, Exod. 32. The Greeke tranſlateth it ſingularly, *He hath obſerved thine creatures*, and kept thy covenant.

10. Verſ. 10. *Thy ſhall teach* [or, *Let them teach*. As in 2.8. hee mentioned their gifts and calling, in 7.9. their ſanctification, ſo here he teacheth their adminiſtration in the Word, Prayer, and other miniſterial duties. For it is ſaid, *Thy ſhall teach my people* (the difference) *betweene the holy and profane, and cauſe them to diſcerne betweene the uncleane and the cleane; and in controverſie they ſhall ſtand in judgement, and they ſhall judge it according to my judgement*, &c. Ezek. 44.23, 24. Compare alſo Levit. 10.11. Dent. 17.9, 10, 11. and 24.8. and the commendation which God giveth of Levi, in Mal. 2.6, 7. *The Law of truth was in his mouth, and iniquity was not found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity. For the Priests lips ſhould keepe knowledge, and they ſhould ſeek the Law at his mouth, for he is the Angel of the L O R D of Hoſts.* unto Iſrahel.] by *Iakob and Iſrahel*, are meant, all the poſterity of Iakob, and the weakneſſe with the ſtrong: for the Church in reſpect of her inſirmity is called *Iakob*, Amos 7.2, 5.8. and for her valour by faith is ſurnamed *Iſrahel*: ſee the Annotations on Gen. 32.28. Thus Chriſt commanded Peter to feed both his Lambs and his Sheepe, Ioh. 21.15, 16. *incenſe*] the ſweet perfume which the Prieſts burnt daily upon the golden Altar; a figure of Chriſts mediation with the prayers of the Saints, Rev. 8.3, 4. See the notes on Exod. 30. This was the peculiar work of the Prieſts, wherefore it is written, *It pertained not unto thee Prieſts, to burne incenſe unto the Lord, but to the Prieſts, the ſonnes of Aaron, that are conſecrated to burne incenſe*, 2 Chron. 26.18. *in thy noſtrill* [or, *noſe*, that is, before thee, or as the Greeke tranſlateth, *in thine anger*: for the Hebrew *Aph* ſignifieth both *Noſe* and *Anger*: and both agree well with the Prieſts worke; for when God in anger ſent a plague among the people, Aaron put incenſe in his cenſor, and made atonement for the people, ſo the plague was ſlaid, Num.

16.46, 47, 48. *the whole burnt-offering*] Hebr. the Calfe; whereof ſee Lev. 6.2, 23. the Greeke here tranſlateth it the continual (oblation.) Hereby by all other ſacrifices are meant, which the Prieſts offered on the Lords altar, Levit. 1. and 2. and 3. wherein the worke of Chriſt, offering himſelfe for his Church, was figured.

Verſ. 11. *his power*] ſo the Greeke tranſlateth, *his ſtrength*; By power, is meant ſometimes an army of men, as Ezek. 37.10. ſo here the firſt praiſer is for a bleſſing upon the perſons which adminiſtered, that they might be increaſed and ſtrengthened in number and in knowledge. Wherefore the company of Levites is called an hoſt or armie, Num. 4.3. &c. In this ſenſe Maimony (in treat. of the Releate and Iubile, chap. 13. ſect. 12.) expoundeth it, ſaying, *The Levites are ſeparated from the weakes of the world, they wage not warre like the other Iſraelites, neither have they inheritance, &c. but they are the power* (or armie) *of God. as it is written, Bleſſe Lord his power*. Sometimes by power, riches and ſubſtance is meant, as in Dent. 8.18. and ſo the Chaldean expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his firſt-fruits, riches, and offerings for their inheritance and livelihood, Num. 18.20, 21. &c. Moſes praiſeth for a bleſſing on this means of theirs. *workes of his hands*] all his adminiſtration, in doctrine, burning incenſe, ſanctifying, &c. Compare Ezek. 43.27. *that riſe againſt him*] as Korah, Dathan, and Abiram, that roſe up againſt Moſes and Aaron, were all deſtroyed with their alliments, Num. 16.4.

Verſ. 12. *Of Benjamin*] or, *Unto Benjamin*, who is bleſſed here before the other Tribes, and before his elder brother Joſeph, becauſe the lot of his inheritance was betweene the ſonnes of Judah and the ſonnes of Iſaſeph, and Jeruſalem (where the Levites after adminiſtration in the Temple) belonged to Benjamin, Iſai. 18.1, 28. And in the heavenly Jeruſalem (the Church of Chriſt) the firſt foundation is a Laſer, which was Benjamins ſtone, Rev. 21.19. Exod. 28.20. And when the other Tribes ſell away from the Kingdome of Judah, and Prieſthood of Levi, Benjamin continued with them in the truth, 1 Chron. 11.1, 3. 12.13. *Beloved*] meaning the tribe of Benjamin, who as their father was beloved of Iakob, Gen. 44.20, 22. 29.30. ſo his poſterity ſhould be beloved of the Lord.

ſhall dwell] or praiſer-will, *let him dwell, in confident ſafety*] that is, boldly, ſeekly, ſafely, by him] by the Lord, who would tender this little tribe as Iakob tendered Benjamin, whom he kept at home with him, Gen. 42.4. So Benjamins poſterity dwelt in Jeruſalem and the coaſts thereabout, by the Temple of God. *he ſhall cover him*] or let him, meaning God, cover him: ſo the Greeke tranſlateth, *God overſhadoweth him*. The word meaneth a covering or protection from evil, as in Eſay 4.6. The Chaldean expoundeth it, *he ſhall be a ſhield over him.* *all the day* [or, every day; in Greeke, *all dayes*, that is, continually and for ever. *his ſhoulders*] that is, Benjamin; and by ſhoulders are meant the coaſts of his land, as

Numb. 34. 11. the shoulder of the sea of Chinnueveth is the side or coast thereof. So this is a prophetic, that the temple (wherein God dwelt amongst his people) should be builded in Benjamins lot, and in the head or chief cite, which was Jerusalem.

he shall that is, *God shall dwell*: so the Chaldee tranſlateth, and *on his land the divine Majesty shall dwell*. And when God had choſen mount Sion for his habitation, he ſaid, *This is my reſt for ever, here will I dwell*, Pſal. 132. 14.

13 Verſ. 13. of *Iſſachar*, or unto *Iſſachar*. Hee is next bleſſed, becauſe the firſt birth-right was derived unto him, 1 Chron. 5. And his poſterity were many and great in Iſrael, Joſ. 17. 14.—18.

his land] *Iſſachar* inheritance in Canaan. And as the Land which the Lord curſeth, yeeldeth not fruit, or bringeth forth thornes and briars, Gen. 4. 11, 12, and 3. 17, 18. ſo the land which hee bleſſeth, bringeth forth much and good increaſe, Pſal. 65. 10.—14. The Hebrewes ſay, *There was not of all the inheritance of the tribes, a land ſo full of all good things as Iſſachar was*. Sol. Iarchi on Deut. 33.

for the precious things *or, with dainty fruits*. Of this word, ſee the Annotations on Gen. 24. 53. of the heavens] which God by the influences and moiſture of the heaven and aire cauſeth the land to bring forth. And theſe were figures of ſpiritual bleſſings in heavenly things by Chriſt, whereby the barren nature of man is made fruitful.

for the dew] or, by the dew, and raine which maketh the earth to fructifie. So Iſaac bleſſing Iſakob, ſaid, *God give thee of the dew of the heaven*, Gen. 27. 28. On the contrary, David ſaid for a curſe, *ye mountaines of Gilboa, let there be no dew, neither let there be raine upon you*, 2 Sam. 1. 21.

that condeſcend beneath] or, that lieth under; whence waters ſpring out of the earth: ſo the Greeke tranſlateth, of the deeper of the fountaines beneath. Likewise the Chaldee, for the welling fountaines and deeper that proceed from the deepe places of the earth beneath. See Gen. 7. 11. and Deut. 8. 7. This is another meane of fruitfullneſſe, as in Ezek. 31. 4. The waters made him great, the deepe ſet him upon high, with her rivers running about his plants. And with this bleſſing Iſakob bleſſed *Iſſachar*, in Gen. 49. 25. but *Mofes* here enlargeth it.

14 Verſ. 14. the reſcuer] that is, the fruits which by the warmth of the Sunne are brought forth. It is ſaid by the Hebrewes, that *Iſſachar* land lay open to the Sunne, which made the fruits ſweet. Sol. Iarchi on Deut. 33. the thriving forth of the Moone] that is, fruits which every Moone thruth forth or cauſeth to grow every month: for all fruits grew not at once; in one month they gathered ſummer fruits, in another Olive, in the third Dates, faith Chazkuni; and Sol. Iarchi addeth, There are ſome fruits which the Moone ripeneth, as Cucumbers, and Gourds. As the Sunne by warmth, to the Moone by moiſture maketh the earth fruitfull.

15 Ver. 15. chief things] Hebr. the head, that is, principall; the Greeke tranſlateth it, the top of the mountaines. There fruits are firſt ripe, ancient mount] Hebr. mountaines of antiquity, or, of

priority, which were from the beginning: ſo after hills of eternity, that is, everlaſting hills; which are ſo called, becauſe they are unmoveable & laſting, have bene from the beginning, & ſhall continue to the end of the world; or becauſe of their continuall fruitfullneſſe. So in Habak. 3. 6. Compare this with *Iſakob* bleſſing, Gen. 49. 26. *Iſſachar* heritage in Canaan had many fertile mountaines and hills often mentioned, as *Mount Ephraim*, Judg. 17. 1. the mountaines of *Samaria*, Amos 3. 9. and 4. 1. and 6. 1.

16 Verſ. 16. the plenty thereof] all creatures that fill the ſame, Pſal. 24. 1. the favourable acceptation] or, the good will, favour. The Greeke tranſlateth, and the things acceptable unto him that appeared in the Bramble-buſh: The Chaldee thus, and the good will of him whoſe dwelling is in heaven, and unto *Mofes* hee appeared in the Bramble-buſh. of him that dwelt] or, of my dweller, that is, of my God that dwelt in the bramble, that is, God which appeared unto *Mofes* there, Exod. 3. 2. where the Angel Chriſt appeared unto him in a flame of fire out of the midſt of a bramble-buſh, which burned, but was not conſumed: a figure of Chriſts preſence with his people in leſſit] that is, let this bleſſing come, or, it ſhall come; the Greeke faith, let them come; the Chaldee, let all theſe things come: and the original word come, implieth an abundant and ſpeedy coming. Compare Gen. 49. 26. from whence *Mofes* taketh this bleſſing. the crowne of the head] whereby by meant an open, apparant, and plentiful pouring out of theſe bleſſings, as the like phraſe is uſed alſo in curſes, Pſal. 7. 17.

the ſeparated among his brethren] or, the Nazirite of his brethren, meaning *Iſſachar*, who was ſeparated and exempted to bee a choiſe and chiefe man among his brethren: as the Greeke tranſlateth it, the honoured (or glorified) among his brethren: ſee the notes on Gen. 49. 26. So Chazkuni here explaineth it, *Iſſachar* that was Prince of all his brethren.

17 Verſ. 17. his glorie] or, Hee hath glory (or beauty, comeliſſe) like his firſt-borne bullocke. The Chaldee expounds it, *I* be chiefe of his ſonnes, his glory, &c. And Chazkuni applieth it to *Joſua*, The firſt King which the holy bleſſed (God) choſe him of *Joſeph* ſeed, was *Joſua*, &c. and a King is likened to a bullocke, which is king of beaſts. horns] which ſignifie ſtrength, and glory, and kingdom, Pſalm. 75. 5, 11, and 112. 9. and 89. 18. 25. Luke 1. 69. whereupon horns are uſed to denote Kings, Dan. 8. Revel. 17.

of an Unicorn] that is, of Unicorn, the ſingular put for the plural: it is a beaſt which will not be tamed, Iob. 39. 9, 10, 11. See the notes on Numb. 33. 22. preſ] in Chaldee, kill. So in Pſal. 44. 6.

end of the land] or, of the earth, to wit, the land of Canaan, for *Iſſachar* with his hornes & armies conquered all that land. and they] the horns forementioned. So Chazkuni on this place faith, the horns are the ten thouſand of *Ephraim*, &c. And here hee giveth to *Ephraim* the younger ten thouſands, & to *Manaſſeh* the elder but thouſands, according to *Iſakob* prophetic, that

that *Ephraim* ſhould be greateſt, Gen. 48. 19. and ſo was his increaſe greater than his brothers, in Numb. 1. 33. 35. though in the laſt muſtering of them, and now when *Mofes* bleſſed them, the men of *Manaſſeh* were many more than of *Ephraim*, Numb. 26. 34. 37. See the notes on Gen. 48. 19. The ten thouſands of *Ephraim* are referred to *Iſſachar* and his men that conquered Canaan; the thouſands of *Manaſſeh*, to *Gad* and his men, (Judg. 7.) by Sol. Iarchi, on Deut. 33.

18 Verſ. 18. of *Zabulon*] or, to *Zabulon*; and with him hee joyneſt *Iſſachar* his brother, (both ſons of *Lea*) as partner of his bleſſing. So theſe two joyned in one, and the four next (the ſonnes of the handmaids;) are ſet and bleſſed together next after *Iſſachar* And it is a tradition of the Hebrewes, that theſe five, *Zabulon*, *Gad*, *Dan*, *Naphthali*, and *Aſer*, were thoſe five mentioned in Gen. 47. 2. when *Iſſachar* tooke of his brethren five men, and preſented them before *Pharaoh*. Sol. Iarchi on Deut. 33. and Thargum Ionathan on Deut. 47. 2.

Rejoice *Zabulon*] that is, God ſo bleſſe thee, as thou maiſt have cauſe to rejoyce in thy proſperity. thy going out] to trade in merchandize by ſhipping; for *Zabulon*, by *Iſakob* bleſſing, was to dwell at the haven of the Sea, &c. Gen. 49. 13. for here *Mofes* bleſſeth them with good ſucceſſe in his trafficke, or going out to warres, as Gen. 14. 8. 2 Sam. 11. 1. & to the Chaldee here expoundeth it, in thy going out to warre againſt thine enemies. And in Judg. 5. 18. *Zabulon* is commended for jeopardizing their lives unto the death, in the high place of the field. and *Iſſachar*] to wit, rejoyce thou alſo. *Iſſachar* was elder brother to *Zabulon*, Gen. 30. 18. 20. yet *Iſakob* bleſſed *Zabulon* firſt, Gen. 49. 13. 14. and ſo doth *Mofes* here; and God in parting their inheritance preſereth *Zabulon*, giving him the third lot, and *Iſſachar* the fourth, Joſ. 19. 10, 17.

in thy tents] that is, in thy dwelling at reſt, or tarrying at home; for ſo the remaining in tents is oppoſed unto going forth to warres, or trafficks, or hunting abroad, Joſ. 22. 4. Judg. 7. 8. and 5. 24. Gen. 25. 27. And tent is often uſed for ones home, houſe or cite, as, the tents of *Iſakob*, Mal. 2. 12. where the Chaldee tranſlateth, the cities of *Iſakob*: ſo theſe tents of *Iſſachar*, meane his quiet life at home, differing from *Zabulons* going abroad to trade. Chazkuni (on this place) noteth, that *Iſſachars* Land was good to ſow, and beſe in tents hee kept his fields; and *Mofes* prayeth that he might proſper and rejoyce in his fields. And ſo *Iſakob* ſaid unto him, (in Gen. 49. 14.) conch my bow betwixt two bands; betwixt the limits, to keepe his fields. The Chaldee tranſlateth, and *Iſſachar* in thy going to appoint the times of the ſolemn feaſts in Iſrael: having reference to that which is written in 1 Chron. 12. 32.

of the ſonnes of *Iſſachar* that had underſtanding for the time, to know what Iſrael ought to do, &c. which ſome of the Hebrewes underſtand of the times and ſeaſons of the yeare, new moones, and feaſts. So Sol. Iarchi here expoundeth it, and *Iſſachar* proſper in thy ſitting in tents, for the Law, ſitting and making intercalation of the yeares, and appointing the new moones; as it is ſaid (in 1 Chron. 12. 32.)

And of the ſonnes of *Iſſachar*, that knew underſtanding for the times, &c. the heads of them were two hundred, they were heads of the Council, imployed hereabouts, &c.

19 Verſ. 19. Thy ſhall call] or, let them call, and ſo ſhew their thankfullneſſe to God, by inviting others to Gods houſe, & ſhewing them a good example, by their own frequenting the Lords mountaine. the mountaine] mount Sion, where *Mofes* by the Spirit, foreſaw Gods Temple ſhould be builded. The Chaldee paraphraſeth, *Thy ſhall gather the tribes of Iſrael to the mountaine of the houſe of the Sanctuary*. Though by peoples the Gentiles alſo may be implied, whom they having occaſion to trade with, ſhould provoke to true religion, as in Eſay 2. 2. All nations ſhall flow unto it, and many people ſhall goe and ſay, Come yee, and let us goe up to the mountaine of the houſe of the Lord, &c.

of juſtice] that is, juſt, righteous and acceptable ſacrifices, offered in faith, according to Gods Law: as the way of juſtice, is a juſt & righteous way, Matt. 21. 32. So David exhorteth, Sacrifice ye the ſacrifices of juſtice, and truſt unto Jehovah, Pſal. 4. 6. the abundance] in Greeke, the riches of the Sea; which the Chaldee expoundeth, they ſhall eate the riches of the peoples: taking ſea figuratively for peoples, as is often in the Prophets. So in Eſay 60. 5. 16. The abundance of the ſea ſhall be converted unto thee, &c. and thou ſhalt alſo ſucke the milke of the Gentiles. treaſures hid in the ſand] or, hid treaſures of the ſand. The Greeke tranſlateth, the merchandize of the nations, that dwell by the ſea ſhall.

20 Verſ. 20. enlarge Gad] this may be underſtood of *Gads* inheritance, which the bleſſed God would enlarge, as hee promiſed Iſrael, I will enlarge thy border, Exod. 34. 24. Or underſtood of this perſon, & then his enlarging is his deliverance out of diſtreſſe, as in Pſal. 4. 2, thou haſt enlarged mee, when I was in diſtreſſe. So it hath reference to *Gads* troubles, prophesied in Gen. 49. 19. ſee the Annotations there; and the hiſtorie of *Gads* enlargement by Iſephthah, in Judg. 11. a courageous

Lyam] ſee this word in Gen. 49. 9. There were of the Gadites in *David* time mighty warriors, whoſe faces were like the faces of Lyons, and were as ſwift as the Roſes upon the mountaines, 1 Chr. 12. 3. the arme] this noteth (ſtrength as the crowne of the head, principality; meaning that none ſhould be ſo ſtrong or excellent, but God ſhould overcome them. The Greeke tranſlateth, he ſhall breake the arme and the ruler of the Chaldee, hee ſhall kill rulers with kings. This may have reference both to his warres in ſubduing the Canaanites, going armed before his brethren, Joſ. 1. 12. 13. 14. and to that famous victory which he got over the Hagarians, 1 Chron. 5. 18. 19. 21, 22. as alſo to the courageous acts of *Iſachar*, 1 King 9. and 10. chapters.

21 Verſ. 21. he provided the firſt part for him] or, as the Greeke tranſlateth, hee ſaw his firſt-fruits: or, hee provided in the beginning (at the firſt) for himſelfe. *Gad*, with *Reuben*, ſaw the Land of *Iſaz* and *Gilead*, that it was a place for cattell; and the ſonnes of *Gad* and of *Reuben* asked of *Mofes* and of the Princes, that the land might be given them for

for a possession Numb. 32.1. -5. It may also be understood of the Lord, that he provided this first portion for *Gad*, or that *Gad* himself saw, that is enjoyed, as the Chaldee expoundeth it, *received* his first part. Sol. Jarchi openeth it thus, *He saw* (or provided) to receive his portion in the land of *Sihon* and *Og*, which was the first-fruits (or beginning) of subduing the land. in a portion of the Law-giver [the portion which God by *Moses* the Law-giver gave unto *Gad*, Numb. 32.33. protected or hidden, covered, field: there in the fenced Cities they left their wives and children under Gods protection, whilst they went to warre before their brethren, Num. 32.26. 34.35. &c. Jos. 1.14. he came] that is, *Gad* came. with the

beads [that is, the Princes and Captaines of the people, with whom *Gad* went to warre, Jos. 1.14. and so it is a prophesie of a thing to come, as already done. Or he came to the beads, to the Princes, when he desired to have that land given him, Num. 32.1. 2. But the former seemeth fittest; and to Sol. Jarchi explaineth it, *They went armed before them when they conquered the land.* justice] that which was just and right in the Lords eyes, and his judgements upon the Canaanites in destroying them, to *Isaiah* commendeth their obedience, Jos. 22.1.2.3. It may also have reference to other judgements, as those executed by *Ishai*, 2 King. 9. and 10. and by *Eliab* the Prophet upon *Baals* Priests, 1 Kings 18.

22 Verse 22. *Lions whelp* in Chaldee, *strong as a Lion whelp*. In Gen. 49.17. *Isaiah* likened *Dan* to a Serpent, for his subtil and secret undermining of his enemies: *Moses* here likeneth him to a *Lion*, which signified his strength and prowess, shewed when this tribe fought against *Levi*, and smote in with the edge of the sword, Jos. 19.47. Judges 18.2.7.29. he shall leape] or, that leape; referring it to the *Lion* leaping from mount *Basan*, where *Lions* kept: for *Basan* was not *Dans* possession, but *Manassahs*, Deut. 3.13. Numb. 32.33. Jos. 17.7.8.11. Chazkuni here saith, because *Basan* was a place of *Lions* and wilde beasts, he liketh him to a *Lion*. The Chaldee expoundeth it, his land shall be watered with the rivers that run from *Basan*.

23 Verse 23. *Naphthali* in Greeke, *Nephthalim*. Hee was *Dans* brother, both of them borne of *Bilhah* *Rachels* handmaid; but *Gad* and *Aser* were of *Zilpah*, *Leahs* maid. *Moses* keepeth not *Lahabs* order (Gen. 49.) in blessing the tribes. satisfied with favourable acceptation] in Greeke, the satiety (or abundance) of acceptable things: hee meaneth, that the tribe of *Naphthali* should have in their land many good and acceptable fruits, through Gods favour and blessing. There also the light of Gods favour in Christ abundantly appeared, Matth. 4.13. 15. 16. and *Capernaum* in this tribe was Christs City, Mar. 2.1. Matth. 9.1. wherein hee did many mighty wonders, Matth. 11.23. the blessing of *Abraham* [blessings given of him; and, as Chazkuni expoundeth it, *Whosoever cometh into his land, and seeth the first ripe fruit, shall bless the Lord for them.* But the Greeke translateth, let him

be filled with blessing (or from) the Lord, the sea [this the Chaldee interpreteth, the sea of *Gommar*, called in the New Testament the lake of *Gommar*, Luke 5.1. in Hebrew *Chimereib*, Numb. 34.11. Deut. 3.17. R. Sol. Jarchi here saith, The sea of *Chimereib* fell to his portion.

24 Vers. 24. with former] or, for former, for multitude of children; the Chaldee saith, with the blessing of former: as in *Afers* tribe there were now 53 thousand and four hundred men of warre, Numb. 26.47. let him be] in Greeke, he shall be acceptable to his brethren. dipping] in Greeke, he shall dip his foot in oyle, that is, shall have plenty of oyle, that he may let his feet therein: according to *Jakobs* blessing, that his bread should be fat, Gen. 49.20.

25 Vers. 25. thy stones] that is, the ground under thee shall have Mines of iron and brasse, that thy feet may seeme to be shod with them. This also may signifie his strength, to tread downe his enemies, as Christs feet were of fine brasse, Rev. 1.15. thy strength] thy old age. The Hebrew *Deber* (here only used), is in Greeke translated strength; and to the Chaldee expoundeth it, at the days of thy youth, thy strength. The Latine version, and others expound it old age, so named of weakness; meaning that his old age should be strong and lusty; as the dayes of his youth. Others, same, or port; that as his dayes were, so his fame should be as long as he lived. Chazkuni saith, *Daba* is the same that *Daab*, weakness or debility, (as *Ceter* is the same that *Ceteb* a *Lamb*) and that it meaneth the dayes of old age in which a man is weak; as if the should say, even in the time of their old age they shall be strong.

26 Vers. 26. *Ieshurun*] that is, *O Israel*: see Deut. 32.15. The Greeke translateth, There is none like the God of the beloved one: the Chaldee saith, there is no God like the God of *Israel*. This conclusion concerneth all the tribes of *Israel* in general, celebrating the glory and goodness of God, communicated with his Church; & their participation of his graces to their perpetual happinesse. rich] which is a signe of honour, and of his speedy comming to help his people: so in Ps. 68.34. For which cause he is said also to ride upon the Cherub, 2 Sam. 22.11. and to ride upon his horses and chariots of salvation, Hab. 3.8. This was fulfilled in the warres against the Canaanites, Jos. 10.10.11.13. and before, against the Egyptians, Ex. 9.23. and 14.24.25. And Christ still rideeth in heaven upon a white horse, to conquer the enemies, for his Churches sake, Rev. 6.2. and 19.11. -16. The Chaldee translateth, in whose habitation (or divine majesty) is in the heavens. in thy helpe] or, for thy helpe: in Greeke, thine helpe. in his excellency] or, for his helpe majesty, magnificence; in Chaldee, strength. So in Psal. 68.35. Gods workes are for the manifestation of his excellent glory, in the helpe and salvation of his people. rises] the highest heavens, which the Greeke calleth the firmament, the Chaldee, the heavens of heavens.

27 Vers. 27. The God of antiquity] that is, the ancient (or eternal) God; which the Chaldee interpreteth,

pretereth, God that was from the beginning. Hereupon *David* intireth him the God that sitteth from antiquity (or abideth of old) Psal. 55.20. and *Ataph* saith, God is my King from antiquity, Psal. 74.12. And hee is before all things, and by him all things consist. Coloss. 1.17. is thy mansion] or, will be thy habitation: or, prayer-wise, be thy mansion, that is, thy protection; as the Greeke translateth, will protect thee. So *Moses* saith, Lord, thou hast bene our mansion (or habitation,) in every generation and generation, Psal. 90.1. Under this name *Mansion*, all things needfull are implied, both for life and salvation in this world, and in that which is to come, Joh. 14.2. armies of eternity] that is, eternal (or everlasting) armies: or, armies of the world. *Israel* is protected under Gods everlastig armies or power; God is their defence over and under: his left hand is under the head of his Church, and his right hand doth embrace her, Song 2.6. The Greeke translateth, under the strength of the everlasting armies: the Chaldee expoundeth it, and by his word the world was made. Sol. Jarchi explaineth it thus, and underneath his *Mansion* doe all strong armed dwell. The armies of the world were *Sihon* and *Og*, and the Kings of *Canaan*, which were thy strength and power of the world, &c. but their strength was weakened before him. But the armies of eternity are rather meant here of the armies of the eternal God, who is most ancient without beginning; and eternal, without ending; who saith, I am the first, and I am the last: and besides me there is no God, *Ezay* 44.6. deliver] speaking to *Israel*, whom he would enable to destroy their enemies: the Greeke translateth, *Perish*, speaking to the enemy. So God by Christ, not only preferreth his people from harme, but destroyeth him that hath the power of death, that is, the devill, Heb. 2.14. and with him all other enemies perish.

28 Vers. 28. alone] secure from enemies, as Jer. 49.31. or, alone, and shall not be reckoned among the nations, as Numb. 23.9. This dwelling in safety had accomplishment under Christ of whom it is said, In his dayes *Judah* shall be saved, and *Israel* shall dwell safely, Jer. 23.6. the fountain] that is, the people which flow out of *Jakobs*, as out of a well or fountain: so that fountain is here used for a river or stream issuing from a fountain, as in Psal. 104.10. and waters often signifie peoples, Revelat. 17.15. Thus *David* called them of the fountain of *Israel*, Psal. 68.27. and *Isaiah* saith, which are come forth out of the waters of *Judah*, *Ezay* 48.1. The Hebrew word sometime signififieth a fountain, sometime an eye; in which latter sense some interpret it here, the eye of *Jakob*, shall looke into a land of corn, &c. his heavens] the heaven or ayre over the land of *Israel*, shall drop down dew, whereby it shall be fruitful. Thus *Moses* confirmeth to *Jakobs* leed the blessing which *Isaiah* gave unto *Jakob*, Gen. 27.28. Spiritually heere signifie the Ecclesiasticall estate, Revel. 4.7. dew and raine signifie heavenly doctrine, as Deuter. 32.2.

29 Vers. 29. who in like shre] not any people. So *David* said, What one nation in the earth is like thy peo-

ple, like *Israel*, 2 Sam. 7.23. See also Deut. 4.7. by *Jedwab*] or, in *Jedwab*, that is, *Christ*, called *Jedwab* or *righteousness*, Jer. 23.6. shield of thy helpe] that is, thine helpfull shield, which aideth thee against thine enemies; the Chaldee saith, strong for thine helpe; the Greeke, thy helper will shield (or protect) thee. from d is thy excellency] in Greeke, thy glory (or boasting:) that thou mayst truly glory in his sword, not in thine ownas the Church doth in Psal. 44.4. 7. thy inherited not the land by their owne sword: and, my sword shall not see me. Christ appeared with a two-edged sword in his mouth, Revelat. 1.16. and with a sword in his hand, as Prince of the Lords host, Jos. 5.13. 14. and the sword of the spirit is the word of God, *Ephes* 6.17. shall fight] shall dissemble that they were thine enemies, and faine to be friends for feare. This *David* acknowledged, the fumes of the stranger fasty daye into me, Psalme 18.45. The Greeke translateth, shall lie unto thee. Chazkuni explaineth it thus, *They that are enemies to thee in their hearts, shall falsely dye into thee through feare, and shall seem themselves thy friends, and shall be obedient to doe thy pleasure.* And Sol. Jarchi giveth an example, as the *Gilconites* which said, from a very farre country thy servants are come, &c. tread on their high places] or, on their heights: in Greeke, thou shalt ride upon their necke: see a like phrase in Psal. 66.12. The Chaldee expoundeth it, thou shalt tread on the joints of the necke of their Kings: which thing was fulfilled in *Isaiah* time, Jos. 10.24.25. By heights or high places, are meant all the high and fortified places, wherein the enemies kept for their safety, as mountains, high walled Cities, &c. *David* when he was safe from his enemies, rejoiced that God had set him upon his high places, 2 Sam. 22.34. And as it is the glory of God, that he treadeth upon the high places of the earth, Amos 4.13. Mich. 1.3. and upon the high places (or heights) of the Sea, Job 9.8. so he communicateth this glory to his people, that should vanquish all their enemies: as was also said in Deut. 32.13. he made him ride on the high places of the earth. And by the weapons of their warfare, which are mighty through God, they pull downe strong holds, and call down every high thing that exalteth in self against the knowledge of God, 2 Corin. 10.4.5. Death shall be swallowed up in victory, 1 Cor. 15. and Satan himselfe shall be trodden underneath their feet, Rom. 16.



CHAP. XXXIV.

1 *Moses* from mount *Nebo* vieweth the land 5 Hee dyeth there, and is buried of God. 7 His age and vigour when he dyed. 8 The *Israelites* mourne for him thirty dayes. 9 *Isaiah* succedeth him. 10 The praise of *Moses*.

And *Moses* went up from the plaines of *Mosh* unto mount *Nebo*, to the top of *Pisgah*, which is over against *Jericho*:

Jericho: and Jehovah caused him to see all the land from Gilead unto Dan. And all Naphtali, and the land of Ephraim, and Manasse, and all the land of Judah, unto the utmost sea. And the South, and the plains of the valley of Jericho, the City of Palmetrees, unto Zoar. And Jehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou shalt not go over thither. And Moses the servant of Jehovah died there in the land of Moab, according to the mouth of Jehovah. And he buried him in a valley in the land of Moab, over against Beth-peor, and no man knoweth of his Sepulchre unto this day. And Moses was an hundred and twenty yeeres old when he died, his eye was not dimme, nor his natural moisture fled. And the sonnes of Israel wept for Moses in the plains of Moab, thirty daies: and the daies of weeping, of mourning for Moses, were ended. And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him, and the sons of Israel hearkened unto him, and did as Jehovah commanded Moses. And there arose not a Prophet since in Israel like Moses, whom Jehovah knew face to face. In all the signes and wonders which Jehovah sent him to doe in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. And in all the mighty hand, and in all great terror which Moses did in the eyes of all Israel.

Annotations.

Moses went up [as God commanded him, Deut. 34. 49. *plains of Moab*] in the wilderness where Israel pitched, and where Moses had explained all this Law unto them. See Num. 22. 1. Deut. 1. 1. 5. The Greeke retaineth the Hebrew name, *Araboth Moab*, *moab Nebo* or *Nebo*, that from thence he might view the holy land, as *Ishb* from an high mountaine was shewed the holy *Ierusalem*, Revel. 21. 10. and *Ezekiel* likewise before him, Ezek. 40. 2. *Nebo* was the name of a mountaine, & of a City by it, which was given for a possession to the Reubenites, Numb. 32. 37. 38. 1 Chron. 5. 3. 8. *Phigak* in Greeke, *Ramath*: so named of the highnesse of it: See Deut. 3. 27. *Iericho* in Greeke *Iericho*, a City within the land of Canaan, which the Israelites first conquered, by faith causing the wall to fall downe, Jos. 6. Heb. 11. 30. See after on verse 3. *caused him to*

see] as in verse 4. or, *shewed him*, as the Greeke translatheth. *from Gilead* in Greeke, the land of *Galaad*: But *Gilead* was on the outside of Jordan, and given to *Reuben, Gad, and half Manasse*, Deut. 3. 12, 13. being conquered by Moses himselfe; so that there was no need to view that, but from that Country forward he viewed all the rest. Therefore the Hebrewes expound the word *Esh*, by *Min*, *From*; *Gaying*, *From Gilead* which was on the outside of Jordan, towards the *Summe rising*, wherein Moses was standing, unto Dan, which is the border of the land of Israel, as it is written, *from Dan even to Beerseba*, (1 Sam. 3. 20.) Chazkuni on Deut. 34. Others referre it to a spiritual vision of things to be done after in this Country; as Jonathan in his Thargum paraphraseth. The Word of the Lord shewed him all the mighties of the land; the valiant after which should be done by *Iaphke* of Gilead, and the victories of Samson, some of *Manasse* of the tribe of Dan. Likewise Sol. Jarchi expoundeth it, He sheweth him the *sonnes of Dan* committing idolatry, as it is written (in Judg. 18. 30.) and the *sonnes of Dan* set up the graven image: and he shewed him Samson, that should come out of him for a Saviour. By Dan here we are to understand *Leisem*, or *Leish*, a city in the furthest part of the land Northward, called also *Dan*, Jos. 19. 47. Judg. 18. 27. 29.

Verse 2. *all Naphtali* in Greeke, *all the land of Naphtali*, which lay also Northward in Galilee, Matth. 4. 15. *of Ephraim and Manasse* meaning the halfe tribe of Manasse that dwelt within Jordan; this was the middell of the land in Samaria: see Jos. 16. and 17. 7. 11. *of Iudah* which was the Southerne part of the Country, Jos. 15. 1. &c. for the land was farre more long than broad: and by naming these few chiefe countries, he implieth all the rest with them. These also in Thargum Jonathan, and Sol. Jarchi, are applied to the captaines of the house of Naphtali, that were joynt with Barak, and the Kings which *Irsua* the sonne of Nun, of the tribe of Ephraim, should kill, and the valiant acts of Gedeon sonne of Josb, of the tribe of Manasse, and all the Kings of Israel, and kingdomes of the house of Iudah, that should rule in the land, untill the Sanctuary should be destroyed at the last, the hindmost [or, utmost] sea, that is the maine sea, which was the Westerne coast: see the notes on Deut. 11. 24.

Verf. 3. *the south* in Greeke, the Wilderness: the utmost Cities of the tribe of the sons of Iudah, towards the coasts of Edom, described in Jos. 15. 21. &c. So in Num. 34. 3. *your south quarter* shall be from the wilderness of *Zin*, along by the east of Edom, &c. Thus Moses viewed the land after the order that Abraham did at the first: see Gen. 12. 6. 7. 8. 9. with the Annotations there. God here sheweth Moses all the kingdomes, and glory of Canaan, from an high mountaine, for his comfort and strengthening of his faith, who saw the promises a farre off, saluted them and dyed, as did his godly forefathers, Heb. 11. 9. 13. On the contrary, the Devill taketh Christ up into an exceeding high mountaine, & sheweth him all the kingdomes of the world, & the glory of them, to draw him

him (if he had beene able) from the faith and service of God, unto the worship of Satan, Matth. 4. 8. 9. *the plaine of the valley of Iericho* in Greeke, the regions about *Iericho*: this last part which Moses viewed, was the first which the Israelites possessed, Jos. 2. 1. and 3. 16. and 4. 13. 19. Sol. Jarchi here saith, God shewed to Moses, Solomon casting the vessels of the *Idolatry*, as it is said, In the plaine of Jordan did the King cast them, 2 Chronicles 4. 17. *City of palme-trees* in Iericho is called here, and in 2 Chr. 28. 15. Jos. 1. 16. and 3. 13. and of them and other fragrant fruits there growing as Balsam and the like; the City had the name *Iericho*, by interpretation, *O-dorous*, or *Fragrant*, unto Zoar in Greeke, *Segor*. Thus the last part which Moses viewed, was both nearest unto him, and the pleasantest of all the land of Canaan: for all the plaine of Jordan was well watered, it was as the garden of the Lord, Gen. 13. 10.

Verf. 4. *I swear* [that is, I promised by oath: see Gen. 12. 7. and 22. 16. 17. Plal. 105. 9. 10. 11. *thy seed*] in Greeke, *your seed*: in Chaldee, *thy sems*. *causeth thee to see* in Greeke, *I have shewed it to thine eyes*. This view was by the marvellous work and grace of God towards his servant; that in one place and time he should behold so large a country; and in it (by the eye of his spirit) so many mysteries as in that *holy Land* (so called in Zach. 2. 12.) were comprehended: and it being the land of Immanuel (or of Christ) Efa. 8. 8. the beholding thereof was the beholding of the blessings to be enjoyed by Christ Jesus unto who Moses and his Law is a Schoolemaster, Gal. 3. 24. *not go over*: [to wit, over the river Jordan, because Moses had not believed to sanctifie the Lord in the eyes of the sonnes of Israel, Numb. 20. 12. And as he and others could not enter into the good land, because of their unbelief, Heb. 3. 19. so all that are of the workes of the Law, and not of the faith of Christ, though they may behold the blessing a farre off, yet shall they not enter in to enjoy the same, Gal. 3. 9. 12. Rom. 9. 31. 32.]

Verf. 5. *servant* [to he is often called, even of God himselfe, Jos. 1. 2. and in the New Testament, as Rev. 15. 3. The song of Moses the servant of God. This title he had in respect of his office, being governor of Israel: as David also had, in Plal. 18. 1. and 36. 1. See Numb. 12. *did there*] in the mountaine, Deut. 32. 50. as Aaron died on the top of mount Hor, Numb. 20. 28. In that the death of Moses immediately followed after his viewing of the promised land, it foreshewed the end and abrogation of Moses Law, when men are come to the Gospel of Christ: for, after that faith is come, we are no longer under the Schoolemaster, Gal. 3. 25. The Law hath dominion over a man as long as he liveth: for the woman which hath an husband is bound by the Law to her husband so long as he liveth: but if the husband be dead she is loosed from the Law of the husband: So we also are become dead to the Law, by the body of Christ, that we should be to another, even to him who is raised from the dead, Rom. 7. 1. 2. 4. Therefore upon this death of Moses, God speaketh

unto Israel, to go over Jordan into the Land, Jos. 1. *according to the mouth* [in Greeke and Chaldee, by the word. The day of his death, by the Jewes tradition, was the seventh of Adar, (which we call February: so Jonathan in his Thargum on this place saith; On the seventh day of the month of Adar, Moses the Master of Israel was borne; and on the seventh day of the month of Adar he was taken out of the world.]

Verf. 6. *he buried him* [that is, Jehovah buried him, or Michael, (that is, Christ, who is Jehovah, one with the Father, Jude verse 9. Signifying that none but Christ should abolish the Law and Ordinances given by Moses, Rom. 8. 3. Gal. 3. 13. 14. Col. 2. 14. 16. 17. Heb. 9. 9. 10. 11. &c. and 10. 1. 9. And this was a speciall honour unto Moses person, whom the Lord loved, when he was dead, and buried his corps (which we had not done to any man else in the world,) who he will also raise up incorruptible & glorious, at the day of his appearing, in a valley [he died in the mountaine, Deut. 32. 50. but was buried a valley, over against Beth-peor] the Greeke faith, *here to the house of Phogor*; of which place, see Deut. 3. 28. *no man knoweth*] God would not have Moses sepulchre to be knowne (though the Devill contended with him hereabout, Jude verse 9. because there should be no occasion of superstition or idolatry thereby, as is thought of some. Chazkuni faith, that none which inquire of the dead (as Deut. 18. 11. *Might seek unto him*. The chiefe cause seemeth to be a myserie, that the Law (whereof Moses was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live & reign alone. See Gal. 4. 9. 10. 1. and 5. 4. Also that the legall rudiments should by the coming of the Gospel be taken away from Israel, never to be found or enjoyed by them any more. For Christ destroyed both their City and Sanctuary, as was foretold in Dan 9. and they have beene many daies without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim; and so shall be untill they returne and seeke the Lord their God, and [the sonne of] David their King, Hos. 3. 4. 5.

Verf. 7. *yeeres old* [Hebr. *time of 120 yeeres*: so the yeare of his death fell out in the 2553 yeare of the world; and his yeeres accord with Noes preaching and preparing of the Arke, Genes. 6. 3. *his eye* [in Greeke, *his eye*: his eye-light failed him not, as did Isaac, Gen. 27. 1. The eye is also used for the outward appearance and color of a thing, as Exod. 10. 5. Num. 11. 7. it may be meant here also, his visage was not wrinkled. Chazkuni here expoundeth it, the shining of his face, mentioned in Ex. 34. 30. *his natural moisture*: his radical humors, wherein the life and strength of the body consisteth, which when it is spent and dried up, is man dyeth. The Greeke translatheth *his lips were not corrupted*: the Chaldee saith, *the brightness of the glory of his face was not changed*: having reference to Exod. 34. 30. &c. *fed* [that is, d-

parted from him. Thus outwardly and inwardly *Moses* retained his vigour, beauty and naturall strength, that he dyed not through feebleness, or defect of nature, as most men did at his age, though he had bene a man of sorrows, and broken with many cares for the people. And hereby the continuall force of the Law is signified; the power whereof decayeth not in the conscience of sinners by number of daies, or multitude of workes, till God take it away, and abolish it by grace in Christ. *The Law hath dominion over a man as long as he lieth*; whiles we are in the flesh, the passions of sin which are by the Law, doe worke in our members, to bring forth fruit unto death. Rom. 7. 1, 5.

8 Verſ. 8. *the plaine of Moab*] in Greeke, *Araboth Moab by Jordan, over against Iericho*; as v. 1. *thirty daies*] so long they mourned also for *Aaron*: see Num. 20. 28.

9 Verſ. 9. *Iofua*] in Greeke, *Iesus the sonne of Nave*. of wisdom, meaneth wisdom ministred by the spirit of God, wherein he was a figure of *Iesus Christ*, who being full of the holy Spirit, entred upon the worke of his ministration here on earth, Luk. 4. 1, &c. On him the Spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the feare of the Lord, Eſa. 1. 1, 2. laid] or, imposed his hands upon him: of this see Num. 27. 18, -23. As *Moses* by imposition of hands authorized *Iesus* the sonne of *Nave*, and bare record unto him: so the Law of *Moses* which was in the heart and bowels of *Iesus* the sonne of God, gave authority and bare record unto him, Heb. 7. Acts 26. 22, 23. and *Moses* himselfe appeared talking with *Iesus*, and speaking of his decease, which he should accomplish at *Ierusalem*, Luke 9. 30, 31. *hearkened unto him*] that is, obeyed him: as after also they promised, in Ioh. 1. 16, 17, 18. See the notes on Num. 27. 20.

10 Verſ. 10. *known face to face*] the Chaldee saith,

was revealed unto him face to face. So in Exod. 33. 11. it is said, *libanah spoke unto Moses face to face, as a man speaketh unto his friend*: and in Num. 8. he said, *with him will I speake mouth to mouth*. See the Annotations there.

Verſ. 12. *the mighty hand*] that is, workes wrought with a mighty hand, and powerfull government, and administration; according to that which is said, *Humble your selves therefore, under the mighty hand of God*, &c. 1 Pet. 5. 6. *great terror*] that is, workes done with great terror; which the Greeke translateth, *great marvels*: the Chaldee, *great visions*. These things doe magnifie *Moses* office and administration, that the Lawes which he hath written and confirmed by such signes and wonders might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of God himselfe, Num. 12. 7, 8. approved and expounded by all the Prophets after him, by Christ, himselfe & his Apostles; so that they which heare not him, will not be persuaded though one went from the dead, Luke 16. 31. But unto us God hath raised up a Prophet like unto *Moses*, as he promised, Deut. 18. 18. Acts 3. 21. even *Iesus* the sonne of the Most High, a man approved of God among the Israelites, by miracles, wonders and signes, which God did by him in the midst of them Acts 2. 22. Heb. 2. 4. in whom God was reconciling the world unto himselfe, 2 Cor. 5. 19. whom God buried not, as he did *Moses*, but raised him from the dead, that he saw no corruption. Of him *Moses* wrote, and to him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sinnes, Acts 10. 40, 43. And by him, all that beleve are justified from all things, from which we could not be justified by the Law of *Moses*, Acts 13. 19. *This is the true God and eternall life*, Ioh. 5. 20. To him be honour, and glory, and praise, throughout all generations; and let all the earth be filled with his glory, Amen, and Amen.

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A TABLE OF SOME PRINCIPALL THINGS OBSERVED IN THE ANNOTATIONS ON THE FIVE BOOKES OF MOSES.



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AN



AN ADVERTISEMENT TO THE READER,

Touching
SOME OBJECTIONS MADE
against the sinceritie of the Hebrew Text, and Allegation
of the Rabbins, in these former ANNOTATIONS.



Mongst other vanities and vexations of spirit, Solomon observed all travell, and every right worke, that for this a man is envied of his neighbour, Eccles.4.4. And against this kind of worke of interpreting the Scriptures, there have at all times bene Carpers and Opposers, of whom Gods Labourers have complained. To me therefore it is not strange, that being the least of Gods servants, and having so many ignorances and infirmitie, such things have befallen me. And had the Exceptions been against my labour onely, I would have made use of them, and kept silence : but when the Adversarie (besides the wounds which thorow my sides he giveth unto many worthy men) striketh at the very Text it selfe, so weakening our common Faith, I could not but speake, and helpe to remove the stumbling blocks, whereat the ignorant might be offended.

There are above eight hundred words in the Hebrew Bible, which have Marginall Readings, differing from the words in the line, some of great and good use in all Translations, other some of speciall use for the Hebrew Tongue and Grammar. The words in the line have usually the prickles or vowels of the words in the Margine, and so the Marginall words are noted to be read. Some have judged this to be a corruption of the Text, through negligence or oversight of the Scribes that wrote out Copies, whiles Printing was unknowne : others of better judgement (as I suppose) esteeme both Line and Margine to be of Divine Authoritie.

Vpon this occasion, difference and seeming contrarietie sometimes are to be scene in Translations, while some follow the Line, some the Margine, as they thinke best, and sometime note both, yea, and translate both as the authentick Text : and the same Interpreters (revising their owne labours) doe change the one for the other, otherwise than they did at first. To begin with our owne ; In Ex.21.8. our ancient English Bibles read, *If she please not her Master, and he give her to no man to wife* ; where they followed the Hebrew in the line : but the other, called the Geneva Version, and the last set forth by authoritie, translate according to the Margine, *If she please not her Master, who hath betrothed her to himselfe*. The ancient English in 2 Sam.22.51. readeth, *Which sheweth great salvation for his King* : The Geneva,

Geneva, and our latest version read, *He is the tower of salvation for his King.* In *Iob 6. 21.* the Geneva faith, *surely now ye are like unto it,* following the Hebrew Margine: but our late version, according to the line, rendereth it thus, *For now ye are nothing* (or *are not.*) In *1 Chron. 11. 11.* the Geneva version, following the Margine, faith, *the chiefe among thirtie,* as the Gr. also of old translated it: our later Bibles respecting the Hebrew in the line, say, *the chiefe of the Captaines;* which may be confirmed by *2 Sam. 23. 8.* In *Dan. 9. 24.* the Geneva translating the line, faith, *and to scale up the sins:* our new version, according to the Hebr. Margine, giveth it thus, *and to make an end of sins:* yet noteth in the Margine, *Or, to scale up;* and sundry the like. Examples in the same Translatours, are these. Tremellius and Junius, who jointly laboured in setting over the Hebrew into Latine, and are esteemed among the best; in their first Edition, following the Margine, say, *Abi dic ei, &c. Goe, say unto him, thou shalt certainly recover,* *2 King. 8. 10.* but Junius in his latter worke, chuleth rather the line, saying, *Abi dic non, &c. Goe say, thou shalt not certainly recover.* So in *Ezra 4. 2.* their first version hath, *et idem sacrificamus;* and we sacrifice unto him: the latter thus, *non enim* (alteri) *sacrificamus;* for we sacrifice not to any other: that, according to the Margine: this, to the line. In *1 Chron. 11. 20.* it was first rendered, *eratque nominatissimus,* and he had a name among these three: in the last Edition, *sed non* (sui ei) *nomen,* but he had no name among these three. In *1 King. 22. 48.* they first followed the Margine, *Iehoshaphat paravit classem, Iehoshaphat made ships:* afterward Junius keepeth the line, *Iehoshaphat decem* (fuerunt) *naves, Iehoshaphat had ten ships:* and sundry other of like sort, where the latter version differeth from the former, by reason of the difference between the line and the Margine in the Hebrew Text.

These things, not commonly knowne, may cause the Readers to marvel, and be offended at such variety and seeming contrariety, both in these and other common versions set forth in vulgar tongues: for no translation almost in any language, but followeth sometimes the one, and sometimes the other; and afterward sometime varieth from it selfe, upon this occasion. Now I, (without prejudice to any of better judgement) setting downe both, as the Reader may see, in *Exod. 21. 8.* *Levit. 11. 21.* and *25. 30.* and otherwhere: and according to the measure of knowledge which God hath given me, endeavouring in the Annotations to cleare the Scripture of that seeming contradiction, am publickly taxed, as setting downe that which the Hebrew hath not; as making *God like unto Ianus Bifrons, the Idol with two faces, to looke two divers waies at once;* with other like hard imputations: and this diversity of writing and reading, is from the authoritie of some late Rabbines, said to arise from corruption, confusion, doubting and uncertainty of Scribes, &c.

I will set downe the reason of my contrary judgement, wvithout purpose of further contention; let the discreet Reader approve of vvhat liketh him best.

If those divers Readings, vvch the Hebrews call *Keri* and *Cetib*, be corruptions of the Scripture, they have been many of them done voluntarily and purposefully, as is apparant to all of understanding that looke upon them. For beside that the *Positive* and the *Negative* in this vvord *Lo*, are not one like another to deceive the eye, so often in Moses and the Prophets; it could not arise from mistaking of letters, to vvrite *Gnapholim* for *Techorim*, the *Emerods*, as in *Deut. 28. 27.* and *1 Sam. 5. 9* for *Shacab*, as in *Deut. 28. 30.* *Efaj 13. 16.* and *Zach. 14. 2.* *Chorejonim* for *Dibjonim*, as in *2 Kings 6. 25.* *Chorachem* for *Tosham;* and *Shenechem*, for *Meze ragelchm*, as in *Efaj 36. 12.* and *2 King. 18. 17.* *Macharath*, for *Mofaath*, as in *2 Kings 10. 27.* And when *Naarah* a *Yong woman*, is but 22. times used by Moses, that it should 21. times be written with want of the last letter, so that in Copies wanting prickes (as many have done, and doe) it might be read *Naar*, a *Yong man*: that these and sundry the like should be of negligence or oversight, cannot with reason be supposed. Besides that those vvords in the line, have there and usually the prickes or vowels of the vvords in the Margine, after which they were read.

It standeth not with the vvildome, goodnesse and providence of God, who preserveth all his creatures, and hath magnified his Word above all his name, *Psal. 138. 2.* that he should suffer his Word, in the originall and fountaine thereof, left for a peculiar treasure to his Church in all ages, to be corrupted and depraved, and that in many hundred places, to the shame of Infidels, and offence of his weakie people. The Jewes which hold that *God hath more care of the letters and syllables of the Law, than of the stars of heaven*, will loathe them that shall seeke so to disgrace the holy Scripture.

2. It

2 It is noted by the Apostle, for a chiefe priviledge of the Jewes, *that unto them were committed the Oracles of God, Ro. 3. 1. 2.* And from them we Christians have received them. But this is no praise or advantage (as the Apostle attributeth unto them) if they have through negligence and of purpose corrupted so many places: so that the corruption (if such it be) hath spread as a Leprosie over all the Bible; there being scarce any one little book, but hath the markes of their violent hands upon it. Nor any one of Moses books; not *Iosua*, *Judges*, *Ruth*, *Samuel*, or the *Kings*: nor *Iob*, the *Psalmes*, *Proverbs*, *Ecclesiastes*, or the *Song of Songs*: not *Esaie*, *Ezekiel*, *Jeremy*, the *Lamentations*, or almost any of the *Ismael Prophets*. Not the bookes written after the captivity of *Babylon*, as the *Chronicles*, *Ezra*, *Esther*, *Daniel*, *Haggai*, *Zacharie*: no not so much but the *ten Commandments* (as in *Deut. 5. 10.*) are tainted with this pollution. Where then is the praise of the Jew? Or where is the faithfulness of the Church of God, (the pillar & stay of Truth, *1 Tim. 3. 15.*) if we cannot have the Oracles of God from them, with so much fidelity as we have human writings from many heathens.

3 These sixteen hundred yeeres, vvch the Jewes have bin cast off from being the Church of God, and have been scattered for their sinnes upon the face of the earth, and have bent their studies to disprove Christianity; yet can they not justly be charged (to my knowledge) that they have corrupted the Scripture, but the Hebrew text remaineth as it was in the Apostles dayes; & may we think that they were lesse careful or conscionable in former times, vvchles they were Gods Church, & had alwaies some good people among them, that would have care of the Law? They have been these many yeeres so watchfull, that if any fault escape the Scribe, the book is not allowable to be read in their Synagogues til it be corrected. They have these rules, that if the book of the Law doe want but a letter; or, if it have but one letter more than it should; or, if one letter touch another; or, if the forme of any letter be so corrupted that it cannot be read; it is a booke which Children may learne on, but it may not be read publickly. *Maim. in Sepher. Torah. c. 10.* And for these divers readings called *Keri* and *Cetib* (vvch with them are accounted of Divine Authority) they say, if the word which is fullvvritten defective; or that which is defective, full: or if a word which is to be read (in the margine) be written (in the line) as it is to be read; as, if *Iishcabannah* be written in the place of *Iishgabannah* (*Deut. 28. 30.*) or *Techorim* in the place of *Gnapholim* (*Deut. 28. 27.*) or the like; the booke is not allowable, neither hath in it the holinesse of the booke of the Law at all; but is as a booke on which children learne. *Maim. ibidem. c. 7. f. 11.* Yea so farre hath their diligence extended this way, that they have reckoned every letter how often it is found thorowout the Bible: no people on earth have shewed like religious care of any booke, as they have of the holy Scripture: that we have no reason to suspect them in former ages, vvchles they inhabited *Sion*, out of which the Law was to come forth unto all nations, *Efaj 2. 3.*

4 *Kimchi*, *Arias Montanus*, and such as think that these divers readings were occasioned by the captivity of *Babylon*, and calamities then upon the Jewes, have little shew of reason. For (beside that *Kimchi* himselfe sometimes allegeth both readings vvithout condemning of either, and sheweth the meaning of both, as is to be seen in his Commentaries on *Efaj 9. 3. 10. f. 19. 33.* *Efaj 61. 1.* &c. and *Arias* translateth now the line and then the margine, and sometimes noteth both) vvhat are 70 yeeres to corrupt all Copies? When as a Copie vvritten on Parchment (as was their manner) will endure many 70 yeeres intire. *Jeremy* with some Jewes remained a vvhile in the land, *Ezekiel*, *Daniel*, and many godly men were in *Babylon*: may we suppose that none of them would keepe the Scriptures pure? *Ezra*, the learned Priest and Scribe, came with the people out of *Babylon*; they also had Prophets, *Haggai*, *Zacharie*, & *Malachie*, by vvhom these errors (if they had bin such) might have bin corrected, & a pure Bible preserved for the Churches use. Yea, even the Books vvch *Ezra*, *Daniel*, *Zacharie*, &c. vvrote, have divers readings, as hath Moses and the former Prophets.

Our Saviour blameth the Priests, Scribes and Pharisees, for corrupting the Law by vvrong interpretation, *Mat. 5. & 15. & 23.* if they had vviolated & falsified the vvriting of the Scripture, would he have spared them? Or, would not he, by himselfe, or by his Apostles, have provided a perfect canon of the Word to be left unto his Church? But we find no blame laid upon them for marring the Text: yea, *Christ* and his Apostles fend all to read the Scriptures, *Luk. 16. 29.* *Iob. 5. 19.* *2 Pet. 1. 19.* & our Saviour confirmeth the Law unto every jot and tittle, *Mat. 5. 18.* al vvch things doe vvith that the holy Text was not then corrupted: and they that most labour to discredit it, cannot shew how it should be corrupted since, there being besides the Apostles, many thousands of the Jewes, & Churches of the Jewes, that

that came to the Christian faith, *Aff. 21.20. 1 Sam. 1.1.* and so could bring uncorrupted copies of the Scriptures with them, unto the Christian Gentiles.

6 The divers readings fore-spoken of, are such as favour not of humane superstition, but to men of understanding, doe shew Gods wisdom, as the residue of the Scripture; and good reasons have been rendered by many, as well Christian as Jewish Expositors, of both line and margin, being in stead of briefe Commentaries one to another: and if we cannot doe the like of all, yet ought we not to condemne that we know not, but in humility to leave for further light.

7 The holy Ghost in many places approveth the Keties or readings in the margin, as where one Prophet writeth *Tamor*, 1 King. 9.18. (in Greek *Thamor*) and noteth in the margin to read it *Tadmor*; another Prophet after confirmeth it, writing only *Tadmor*, 2 Chron. 8.4. and there the Greek also hath *Thadmor. Tesh* in Gen. 36.5.14. is noted in the margin to be read *Icush*, and so the line writeth his name in Gen. 36.18. and in 1 Chron. 1.35. When one writeth *Ish chaj*, a lively man (as Vatablus noteth and interpreteth it) but warneth in the margin to read *Ish chajil*, a valiant man, 2 Sam. 23.20. another Prophet writeth this marginal text only, *Ish chajil*, 1 Chron. 11.22. When in speech of the first person, there is a sudden change to the third, as in 2 Sam. 22.33.34. *his way*, & *his feet*: that this should not seeme strange, the Hebrew margin there readeth it, *my way*, and *my feet*: and this is confirmed by the Hebrew line in *Psal. 18.33.34.* Neither may we say that the former place is corrupted, seeing the Scripture useth such change of person other where, as in *Deut. 5.10. 1ob 18.4. Mic. 1.2. Psal. 9.10 & 65.7. Dan. 9.4.* So Duke *Aljah* in 1 Chron. 1.51. is there in the margin to be read *Alvah*; and so Moses wrote his name in Gen. 36.40. *Hezrai* in the Hebrew margin, 2 Sam. 23.35. is by the letters in the line *Hezro*, & in 1 Chron. 11.37. only *Hezro, Zaanaim* in Judg. 4.11. is read in the Hebrew margin *Zaananim*, and so the name is written in *1ob 19.33.* In 2 Sam. 23.13. whereby the letters in the line, *Shalishim*, the Captaines of the thirty went downe, the margin and vowels read it *Sheloshah*, three of the thirty; and so it is after written *Sheloshah*, three, in 1 Chron. 11.15. So, *he shall take*, 2 King. 20.18. is by the vowels and margin read, *they shall take*; and approved in *Esay 39.7. Hee had not the name*, 1 Chron. 11.20. is read in the Hebrew margin, *He had the name*: and so it is written affirmatively in 2 Sam. 23.18. In 1 Chron. 11.11. where the Hebrew letters in the line say, *Chiefe of the thirty*, and so it is translated in the Greeke Bible, and in our first English, and the Geneva version after it, and in the old Latine and the Spanish translations, and by Pagnines there by the vowels, and by the Keri in the margin, it is read *Chiefe of the Captaines*: for confirmation of this, another Prophet writeth it *Chiefe of the Captaines*, or the *Chiefe Captaine*, 2 Sam. 23.8. & sundry other examples might be shewed. The new Testament approveth also the marginal readings, for whereas *Guanjim*, that is, *Poor* or *afflicted*, in Prov. 3.34. is to be read in the margin *Guanavim*, that is, *Lowly*, or *Humble*: the Holy Ghost translateth according to the margin, in *1am. 4.6.* and in 1 Pet. 5.5. *groweth grace to the Humble*. Where *Chafidea* is written in the line with *†jod*, a signe of the plural number, *Psal. 16.10.* (so that in Bibles unvowelled it may be taken for *Chadsidea*, *shine Holy ones*; which in sundry other examples may also be observed, as in *Psal. 145.6. Eccles. 5.1. 1udg. 13.17. 1 Sam. 24.5. and 26.8. Dan. 3.12.18. Ezra 10.12. Esay 26.20. Ezek. 9.5.* there in the margin, that signe of the plural number *jod* is noted to be redundant: and accordingly it is interpreted by the Spirit of God, in *Aff. 2.27.* and 13.35. *son Hosion son, shine Holy one*.

8 As the Jewish nation (a few late men excepted) approve of those readings in the margin, and yet hold the word in the line uncorrupted: so among Christians of all languages they have been revered, & Translators from the Hebrew have at their discretion taken sometimes the one, sometimes the other, without condemning that which they omit. Our old English version translateth the margin commonly, yet often noteth the other; sometimes the line, and noteth all that which is in the margin, as to be seene in 1 King. 22.48. *1ob 12. & 15.53. 2 King. 20.4. & 23.32. 1 Sam. 14.20. Psal. 100.3. Prov. 17.27. 1er. 2.20. Dan. 5.24. Esay 9.3. & 30.32.* & sundry other places. The French version set out by the Pastors & Doctors of Geneva, in *Exod. 21.8.* readeth the negative, & in the margin noteth the affirmative: also in *Prov. 26.2. & Psal. 100.3.* Again, in *Lev. 11.21. & 1 Sam. 2.3. & Esay 63.9.* reads the affirmative, & in the margin noteth the negative, & often other where translateth the one, noting the other in the margin: as in 2 Sam. 22.51. *Eccles. 9.1. 1er. 2.20.* & other places.

The ancient Dutch version likewise observeth these readings by noting the different in their margins,

margin, as in 1 Sam. 2.3. 1 King. 22.48. 2 King. 10.4. &c. The German Bible set forth by Piscator, followeth sometime the line, as in *Levit. 11.21. 1 Sam. 2.51. Psal. 100.3. 2 King. 20.4. Esay 9.3. & 49.5. and 63.9. 1ob 6.21. &c.* sometime the margin, as in *Ex. 21.8. Lev. 25.30. 1ob 13.15. 2 Sam. 23.13. &c.* sometime by the annotations explaineth both, as in *1er. 2.20. 2 Sam. 14.21. and 18.13. Dan. 3.12. Nehem. 3.30.31.* The Spanish translation also followeth the line, in *Exod. 21.8. Psal. 100.3. 2 Sam. 14.22. Esay 9.3. and 49.5. and 63.9. &c.* Again it followeth the Hebrew margin, in *Lev. 11.21. and 25.30. 1 Sam. 2.3. 2 King. 8.10. Ezra 4.2. 1ob 6.21.* and sometime by marginal annotations also toucheth them both, as *1ob 13.15. Ezek. 32.32.*

The Latine versions differ not from this. Tremellius and Iunius follow the one, or the other indifferently, as they like best; and sometimes note both, as in *Psal. 11.1. Flee thou, or, Flee yee*: and Iunius afterward changeth the one for the other, as in some instances is before shewed, and more might be produced.

The Tigurine Latine version dealeth as the former, but more frequently noteth the other reading, as in *Dan. 9.24. ad consummandum, to make an end*: or, *ad obsequendum, to scale up*: in *1ob 13.15. non expectarem*; or, *cum expectarem*: so in *Esay 63.9. 1 Sam. 2.3. Pro. 17.27.* and other places.

Pagnine followeth the line in *Exod. 2.18. 1ob 8.12.16. 2 King. 8.10. Psal. 100.3. Pro. 19.7. Eccles. 9.4. & 12.6. Esay 49.5. 1er. 2.20.* againe he leaveth the line, and followeth the Hebrew in the margin, in *Lev. 11.21. 1ob 5.1. 1 Sam. 2.3. 2 Sam. 16.18. Dan. 9.24. 2 King. 20.4. 1 King. 22.48. Pro. 17.27. Ezek. 42.16. and 3.15. &c.* Arias Montanus and his assistants that laboured to reduce Pagnines version to a more exact agreement with the Hebrew, doe with him sometime translate the line, as in *Psal. 100.3. 2 King. 8.10. Pro. 19.7. Eccles. 9.4. Esay 49.5. 1er. 2.20.* sometime they render the margin, not the line, as in *Lev. 11.21. 1 King. 22.48. Pro. 17.27. 1 King. 12.33. Ezek. 3.15. & 42.10.* Sometime they change the one for the other, as in *Levit. 25.30. 1 Sam. 2.3. & 20.2. 2 Sam. 16.18. Dan. 9.24.* and often. Yet sometime they doe by a marginal note warne of both readings, as in *Exod. 21.8. Eccles. 12.6. 2 Sam. 12.9.*

Vatablus in his Latine annotations giveth notice often of these divers readings, as may be seene on 1 Sam. 2.3. 2 Sam. 2.3.20. *Psal. 111.1. Ezra 4.2. 1ob 13.15. Eccles. 9.4. & 12.6. Esay 9.3. Prov. 17.27. &c.*

Expositors in their Commentaries doe the like. Calvin in his Comment on Moses, on *Ex. 21.8.* scanneeth the two contrary senses of *Lo* the affirmative, & *Lo* the negative; shewing the meaning if it be taken affirmatively, or if it be taken negatively, which later he liketh best. Likewise in his Prelections on *Esay 63.9.* reading the affirmative, he noteth in the margin the negative: & on *1er. 2.20. I will not serve, or, I will not transgress*, for there *Lo* (saith he) a double reading. Peter Martyr in his Commentary on 1 Sam. 2.3. saith, *Sed quantum ex Hebraeo liquet, &c. It appeareth by the Hebrew, that this clause may be read both affirmatively and negatively, because of the word Lo. If it affirmeth, it must be referred unto God, whose works are firme and constant: but if it denieth, it respecteth mens endeavours, which come to noight, &c.* Hierom the learnedst of the Fathers in his age, reading that in *Esay 63.9.* according to the line, *In all their affliction he was not afflicted*, saith in his Commentary on this place, *Lo, is an adverb of denying, and may be read Not, and also He: that the meaning may be, In all their affliction he was afflicted, so wit, God: so that he should bear not our sins only, but also our afflictions.*

Now if these (and other Interpreters which might further be alleaged) had judged these divers readings in the Hebrew, to be Jewish corruptions, they might not, and it is to be thought they would not have taught men sometime the one, sometime the other, and sometime either of both, for the pure Word of God, and Text of Holy Scripture.

Come we to the ancient versions, & we shall see the like. The old Latine, though in sundry places of these divers readings it followeth the word in the Hebrew line, as in *Esay 9.3. & 49.5. & 63.9. Psal. 100.3. Pro. 19.7. 2 Sam. 22.51. 1er. 2.20. 2 King. 5.12.* yet doth it most commonly translate the word that now standeth in the Hebrew margin, as in *Ex. 11.8. Lev. 11.21. 2 Sam. 2.3. 2 King. 8.10. 1ob 13.15. Pro. 26.2. 1ob 5.1. & 8.12. & 15.47. 1 King. 22.48. 2 King. 20.4. 1er. 21.12. Ezek. 3.15. & 25.7. and 42.16.* and in many other places.

The Chaldee Interpreters (of whom Ionathan that translated the Prophets, is as ancient as the Apostles dayes, if not more) they likewise sometime expresse the word in the line,

as in *Iof. 9.7.* & *18.24.* 2 *Sam. 22.51.* 2 *King. 20.18.* *Iob 6.21.* *Pro. 26.2.* & *19.7.* *Efay 63.9.* but usually they follow the Hebrew margin, as in *Exod. 21.8.* *Lev. 11.21.* & *25.30.* *Gen. 30.11.* *Deut. 28.27.30.* *Iof. 5.1.* & *8.12.16.* & *15.47.* 2 *Sam. 16.18.* & *23.21.* *Pfal. 100.3.* *Ecl. 9.4.* 2 *King. 8.10.* *Efay 9.2.* & *49.5.* *Ier. 2.20.* & *21.12.* *Ezek. 3.15.* & *25.7.* & *42.16.* and in most other places.

Likewise the Greek Bible, as now we have it, translateth according to the line, in *Exod. 21.8.* *Iof. 9.7.* *Pfal. 100.3.* 2 *Sam. 22.51.* 1 *King. 9.18.* 2 *King. 5.12.* *Efay 63.9.* *Pro. 17.27.* & *19.7.* *Ier. 2.20.* and in many places according to the margin, as *Levit. 11.21.* & *25.30.* *Ezra 4.2.* 2 *King. 20.4.* & *8.10.* 1 *Sam. 20.2.* 1 *King. 1.47.* & *22.48.* *Efay 9.3.* & *49.5.* 2 *Sam. 23.18.* 21.35. and elsewhere. So that whether we respect the later, or the most ancient Translators, we shall find these marginal readings to be many of them regarded as the authentic text: and if we may not refuse them all (except we will goe against all that ever interpreted Scripture) what warrant have we to condemn any, being all of like authority? Objcct. But if *the translate according to the margin only, or according to the Text only, then doe they afford unto us not both the divers readings, but one only, &c.*

Ans. Were it so, that they never yielded us but one only, yet seeing they take that one sometime from the Text in the line, but most commonly from the margin, it may reach us not to reject those marginal notes, as the Rabbines fictions; unless we will say, that all men in all ages have delivered the Rabbines traditions in stead of the pure Word of God. And it would be known of this Excepter (for he hath not shewed his mind) whether he would have men always to follow the word in the line, or that in the margin, or to take that which they think best of either, & to condemn the other; and what warrant men have so to doe. But many of the best translations do afford us both, if not in the line (which is not easie to be done) yet by an or in the margin, as may be seen in our last English Bible, where in many of the places before alleged they do by a marginal note compared with a line, give us a different, & sometimes (in seeming) a contrary reading: and the like (though perhaps not so frequently) is done by Bibles in other languages. Yea sometimes (when both readings may be joyned in one) they doe give us both jointly for the Text of Scripture. Witness our last English Bible, which in *Pro. 19.7.* renderth both negative & affirmative (according both to the Hebrew line & margin) *they are wanting to him:* whereas our former version was only after the negative in the line, *they will not.* And before them, the Pastors of Geneva in their French version, translate both line and margin in the same place, though in another sense, *Il n'y a que paroles pour lui.* Likewise in *Efay 9.3.* reading in French according to the Hebrew margin, *Tu lui as accru la joye:* they note thereby another translation implying both line & margin, *Où, mais tu ne lui as point baillé plus grande joye.* Again, in 2 *Sam. 23.13.* they first translate according to the margin reading, *trois d'entre les trente capitaines:* and by it they note, according to both margin & line, *On les trois principaux capitaines par dessus les trente.*

Tremellius and Junius, besides that they translate either indifferently (as is before shewed) & sometime note the Massorites observation, as on 1 *Sam. 27.8.* *Girzeum, pro Gezeo, transpositus literis, ut notant Massorites;* and likewise expresse the Hebrew line in their line, and the margin in their margin, as *Abana* and *Amana*, in 2 *King. 5.12.* and read the word which is written in the margin, and hath but the vowels only in the line, as in 2 *King. 19.31.* *Iehovah of hosts;* & in *Ruth 3.5.* & *3.17.* 2 *Sam. 16.23.* 2 *King. 19.37.* they also joyne both line and margin in their text, when commodiously they can; as in *Iof. 8.12.* where the line hath *Ir*, the Citie; and the margin *At*, the proper name; they put both in their Text, *the cite At*, and so againe in *v. 16.* In *Prov. 23.26.* where the word in the line is derived of *Rasab* to be willing; and that in the margin noted to be read, is of *Natrar* to keepe; they joyne both in their version, *studiosè custodians, studiously (or willingly) keepe:* where the Greek and Chalde, and most translations follow the margin only. In 1 *King. 16.26.* where the line hath the forme plural, *in his sins,* and the margin the singular, *in his sin;* they render both in their translation, *in singulis peccatis ejus*, in all or every of his sins. So in *Dan. 9.21.* every of his words; where both line and margin are joyned in one. Likewise in *Eccles. 5.1.* *Keepeth feet, or, thy feet:* they expresse it, *Pedem utrumque tuum.* Also in *Ezek. 42.16.* where the margin hath *Meeth, hundred;* and the line *ammoth, cubits;* Tremellius and Junius give these both as the Text of God, *Quingentorum cubitorum calamus, reeds of five hundred cubits.*

The Tigurine Latine version, in 1 *King. 22.48.* where the marginall Hebrew is *Ash, hee made;*

made; and the lineall *Afar, ten;* puteth these both for divine Scripture, *Fecit decem navis, he made ten ships.* Again in 2 *Sam. 23.13.* from the marginal word *Shelishah, three;* and the other in the line *Shalishim, Princes or Captaines;* it giveth a translation compounded of both *tres isti principes, the three Princes.* There also our last English Interpreter translating *And three of the thirty,* put in their margin; *Or, the three Captaines over the thirty.* Moreover in *Efay 61.2.* where *Pekach koach* in two words, or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blind; the said Tigurine version following the Evangelist, *Luke 4.18.* renderth both, *vinctus aperiens, & (caecis) visum; opening (or deliverance) to the captives, and recovery of sight to the blind.* And those two interpretations of the Evangelist, may give light to this controversie: and by this means (rather than by any other that I know) may that place in the new Testament be cleared. Zuingsius in his Latine version of the Psalms, expresseth both the marginal Hebrew *Cari,* and the word in the line *Casri,* in *Psal. 22.17.* translating *frangis manus & pedes meos in sarrionis, breaketh my hands and my feet like a Lion.* And Arias Montanus (one whom my adversary citeth on his side) in his poeticall Psalms, doth the like, *Perforare meas cum pedibus manus Frendens ungibus ut leo.*

Munsteron 2 *Sam. 23.13.* giveth both readings together, as doth the Tigurine version, of *Shelishah* and *Shalishim*, saying, *Descenderunt vero tres isti principes, &c.* And in 1 *King. 22.48.* fecit decem navis. The Gr. Bible in *Dan. 9.24.* renderth first the line, *Kai tou sphragisai hamartias, and to scale up sinnes;* then the margin, *Kai apaleisai tas anomias, & to wipe out (or do away) iniquities:* & then proceedeth with the sentence following, *& so to make reconciliation for iniquity.* So it seemeth to have reference unto both readings in *Iudg. 19.3.* & *Pro. 26.3.* The Chalde paraphrast in *Psa 22.17.* translateth both *Cari* the margin, & *Casri* the line, saying, *Nichshim hec caria, they did bite like a Lion:* & in 2 *Sam. 23.13.* (the place before mentioned) by *Thaba gibbaraja, three mighty men,* it expresseth both readings. Now seeing althese have thus done before me, how is it that I only should have such blame imputed unto me? Objcct. *You make God like unto Ianus Bifrons, the idoll with two faces, to looke two divers wayes at once, in these divers and contrary readings of the same Text.*

Ans. 1. A Turke or Infidell might thus object against all Christian translations, which some read one contrary to another, sometime contrary to themselves, and sometime give both readings, as before is shewed.

2. A Jew may so object against the new Testament, which alleaging the testimony of the Prophet, *thou Bethlehem Ephratah art little, Mic. 5.2.* expresseth it by the negative, *thou Bethlehem art not the least, Mat. 2.6.*

3. If it please God in the same speech to look divers or contrary wayes, in divers respects; What is men that hee should plead against the Lord? There is no absurdity, to a modest mind, whether with the Greek & other common Interpreters we read the negative in the line, *he hath made us, and not we:* or, the affirmative in the margin, *He hath made us and his we are,* *Psal. 100.3.* as the Chalde, Hierom, and some other doe explaine it. Whether according to the line, we read *Though he slay me, should I not trust?* or after the margin, *Though he slay me, I will trust in him,* *Iob 13.15.* for both these are one in effect; as, *hath not my hand made all these things?* *Act. 7.50.* is the same that *My hand hath made: all these things,* *Efay 55.2.* So in 2 *Sam. 2.3.* the negative in the line may be referred unto men, the affirmative in the margin unto God, as Peter Martyr accordeth them. So other seeming contraries in *Efay 9.3.* & *49.5.* & *63.9.* and other places have bin both by Christian and Jewish Expositors reconciled by referring them to divers things or persons. Yea thus the Holy Ghost himselfe teacheth us: for in 2 *Sam. 23.18.* Abishai is said to * have the name among the three: but after in 1 *Chron. 11.20.* it is written, that he had not the name among the three: and so Junius and Arias Montanus translate it. The reason hereof is, that the Scripture speaketh of three threes, the first and the second: among the second he had the name, *Howbeit he attained not unto the (first) three;* as is expressly said in 2 *Sam. 23.19.* To signify this, God by the later Prophet saith, *he had not the name;* yet noteth therewith in the margin, that he had the name, *Chro. 20.* and sheweth the reason in *vers. 21.* *Of the three (to wit, the later three) he was more honourable than the two, and was their captaine; howbeit he attained not to the three, to wit, the first three.* Thus we see how both readings are approved of God himselfe, & even such as in shew may seem one repugnant to another. The like I have before shewed in sundry other places.

Qqqqq 3

Objcct.

“Object. many Hebrew Bibles want these readings you speake of, as that by Sebast. Munster, the great Edition by Plantine; those by Rob. Stephanus, Raphelengius, and R. Isaac bar Shim’on: so that we may say with as good reason as you, that the Hebrew hath them not.”

Ans. It followeth not; because some have printed the Bible without these marginall notes, therefore they were not in the originall Copies. Some of our latter small English Editions have none of the marginall notes, or signification of both readings: to say therefore that the Translators affixed no notes of those divers readings, (as in the former Editions are to be seene,) were to doe them wrong. 2 Many Hebrew Bibles are printed also, and heretofore written without any prickes, vowels, or accents: if we shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine authority; we magnifie the Jewish Rabbins greatly, in accepting their expositions for Scripture. For all men that know that tongue, know also, that without the vowels and accents, many words & sentences may otherwise be interpreted than they are. And all Translators in all languages do now follow the Hebrew as it is vowelless. 3 The Editions spoken of by Munster, Plantine, and the rest, such of them as I have seene, have the vowels which properly belong to the words in the margin, and agree not with the words in the line, as in 2 King. 6. 25. & 10. 27. and 18. 27. and many other places, which argue those bookes to be unperfected, which have vowels to be read with consonants that are not expressed, or fit for them. 4 If the marginall readings be omitted, some Scriptures will not easily be read with any true and perfect sense, as in Ezek. 42. 16. five cubits, for five hundred: so 2 Chron. 11. 18. 1 King 42. 33. Psal. 22. 17. 1 Sam. 4. 13. and other like, which no Interpreter that ever I saw hath expounded without the margine. 5 Munster (who is first named) omitteeth not the marginall readings wholly; for in the Hebrew Bible which he set forth with his Latine version and annotations, there he conjoyneth both line & margine in his translation, 2 Sam. 23. 13. and 1 King. 22. 48. and often he expresseth both the line and margine in his Hebrew, and translateth after the margine, as in 2 Sam. 23. 18. 20. 21. 2 King. 19. 31. 37. and elsewhere.

“Object. But the Massorites Bible have a thousand superfluous more, which by like warrant, are there recorded unto us as divine traditions, &c. The Thalmudists also have another vile practise, their alitkri, in changing and altring the reading of the Scripture according to their lust, as in Gen. 2. 4. Psal. 3. 7. and 68. 18. &c.”

Ans. It cannot be shewed (for ought that I know) that ever the Jewish nation received the other Masoritical notes, or the alitkries, for part of the Canon, or text of Scriptures, as they have done all the bookes of the old Testament, with the *Keries* in the margine, which they reckon 848 in number. Neither can it be shewed that Translators old or new, have rendered them for divine Scripture, as I have before shewed all of them to have translated the *Keries*, or marginall readings in very many, yea in the most places. Neither are those notes and alitkries approved by the Holy Ghost in other Scriptures, as sundry of the marginall readings are before shewed to be. Neither have the Thalmudists, or any Jew (to my knowledge) put the alitkri for the word in the Text: but leave the Scripture intire as it is, and give the other but as their glosse or exposition, after that their manner of phrase, which is not to be approved. And the Massorites many notes, have their Grammaticall use for the Hebrew tongue: though the Bible is perfect without them, and translations in other languages need them not.

“Object. If these (divers readings) were written by the Spirit of God as you will heave, then must they be for our learning and instruction, for increase of our comfort and hope, Rom. 15. 4. but if you cannot shew that there is a certaine and sure way to gather necessary doctrine from them for our edification then have we no reason to thinke with you, that they are any part of the Scriptures of God, or written by the Spirit of God.”

Ans. All Translators old & new will have many of them to be written by the Spirit of God, as by their versions & notes hath bin manifested; yea, and the Spirit of God himselfe by other Prophets hath confirmed sundry of them: & they are all (for ought that hath bin yet shewed) of equall authority. 2 If I, or another man cannot shew a sure way to gather necessary doctrine from every one of them, it followeth not that therefore a sure way could not heretofore, or cannot now, or shall not hereafter be shewed by any. 3 From many of them, I both doctrine & comfort hath foundly bin gathered by sundry men: the like (I doubt not) may be done from the rest, as God shall furnish men with more abundance of his Spirit.

Object.

“Object. If it were true, that Keri and Chethib were both written by the Spirit of God, &c. then doe our herin declare your selfe to be guilty of great sinne, treachery and unfaithfull dealing with the Scriptures, in that you doe leave out divers parts of the same as your pleasure, &c. as in Gen. 8. 17. and 10. 19. and 25. 23. and 27. 3. &c.”

Ans. 1. This reason (if it be of weight) woudereth not me alone, but thorow my sides, all ancient and later Interpreters, that have read, noted, or expounded some of them, as is formerly manifested; for none hath ever read or noted them all. Though this be no excuse for me, wherein I have done amisse.

2 Those marginall readings doe many of them concerne the Hebrew tongue & Grammar, which how ever they may be of great and good use for the Hebrews, & such as know that tongue; yet are they not of such use in other languages. When *Arieh a Lion*, is noted to be read *Ari a Lion*, in 2 Sam. 23. 20. it sheweth in the Hebrew tongue an agreement with 1 Chron. 11. 22. where it is written only *Ari*: but in other tongues which write the name of a *Lion* but one way, it hath not such use. When *Shenajim* (in statu absoluto, as Grammarians call it) is noted to be read *Shene* (in statu constructo) 2 King. 17. 16. both which in English signifie *two*, which word with us varieth not the forme as doth the Hebrew: when *Anu* is by the margin to be read *Anachnu* in 1er. 42. 6. both which in our language signifie *We*: when *in the night*, Lam. 2. 19. is by the letters in the line *beleb*, & by the vowel's and margin *ballal*, both which signifie one thing; and many the like; as in 1 King. 18. 5. & 19. 4. and 21. 8. 2 King. 7. 12. and 11. 20. and 15. 25. Esay 54. 16. &c. these differences may be profitably observed by them that know that first tongue, but in other speeches cannot so be discerned. So the order of the Hebrew Alphabet is set downe of God in some Psalmes, and in Jeremies Lamentations: which when the Hebrew is turned into other tongues, will not so appeare. And thus *Hose* in Gen. 8. 17. being to be read by the vowels and margin *Hajise*, bring forth; *Gojim*, nations, being written in the line with *jod*, and read in the margin with *vau*, in Gen. 25. 23. and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English, I have therefore omitted to speake of. And if this reason be not of weight, let me beare my deserved blame: but let not the book of God be accused of corruption. And let the judicious and learned Reader judge of that which hath bin said.

Of the Hebrew Records.

VVhiles the Jewes Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Publike & Divine authority) other civill Monuments, & private Records, (as all Kingdomes for the most part have,) for their use; some of which are mentioned in the holy Scriptures, 1st. 10. 13. 1 King 11. 41. & 14. 19. 29. But those ancient stories are now lost; some that were written between the times of the last Prophets, & the Apostles, yet remaine; as the two bookes of the Maccabees, and that which Iunius calleth the booke of Simeon (others, the third of the Maccabees), the writings of Josephus, Philo, and the like. When the second Temple was destroyed by the Romans, and the Jewes Common-wealth overthrowne, & their people scattered, about the yeer of Christ 150. R. Judah hannaſi began to gather the private writings, notes, records and observations which were in the hands of the Doctors of his time, & to compile them in one volume: others after him added more unto them, with their own Commentaries; which worke they called the *Thalmud*, or Doctrinall. In which they have recorded the practise of the Law from old time, in their Common-wealth & Church, according to their understanding: but so, as many Jewish fables, vaine traditions received from their fathers, and false expositions of the Scriptures, are mixed with other things of better note and use. The Thalmud called *Ierusalemi*, was finished about the yeer of our Lord 230. and the other called *Babeli*, about the yeere 500. according to the Canons and constitutions whereof the Jewes live to this day. These long some volumes were after abridged by Moses sonne of Maimon, (called Maimony, and Rambam) who lived 1200. yeers after our

our Lords birth; and he set downe in plainer Hebrew, the expositions, canons and traditions according to which they had interpreted the Law of God given by Moses, and practised the same: omitting the discourses, fables, disputes, &c. wherewith the Thalmud is referred. And this Maimony is of such esteeme among the Jewish nation, that of him it is said, *From Moses (the Prophet) to Moses (sonne of Maimon) there was none like this Moses*. Other Expositors they have, some ancient as the Chaldee paraphrasts, of which Iorabian that interpreted the Prophets, is reported to be the Scholler of Gamaliel, at whose feet our Apostle Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the Thalmuds: and notwithstanding the many fables and falsehoods that are found generally in them, yet for the many good things and probable truths which from elder dayes they doe record, they have beene and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they doe well, they are the best Expositors; and when they doe evil, they are the worst*.

Now whereas I have alleaged many of their interpretations, especially from the Greek and Chaldee, and Maimony the chiefest of esteeme among them; I am for this blamed, those Writers generally condemned; and to make them the more odious, their heresies, fables, falsehoods are displayed, by him, that from two or three late Rabbines, and one Papist, disputed against the sincerity of the Hebrew Text, as before is to be seene. I will not speake of the things by me noted, but leave them to the judgement of the indifferent Reader; nor justifie my selfe for all their allegations, because they being taken from that confused heape of the Jewes traditions, some of them may haply favour too much of their heaven: They that have laboured in this kind before me, have had their second thoughts, and altered both their owne Annotations and translations in sundry points, as their publike writings manifest. But that such a general censure should passe upon them all, (for my sake) and the Wheat should be plucked up because of the Tares, seemeth not to proceed from love, nor from a sound judgement.

And first, the esteeme which all Christian Churches have had, & yet have, of such books of the Jewish Rabbins as were written in Greek, & so came to be knowne more easily than other Chaldee and Hebrew works, might somewhat allay the rigour of this sentence. For the story of the Maccabees, Ecclesiasticus, Wisdome, and the other Apocryphall writings of the Jewes, notwithstanding the evils in them, have beene, and are translated, commented upon, and commended to be read for instruction.

2 Other of the Rabbines, as the Thalmud, Maimony, and the like, have beene also by Expositors of the Scriptures (and those of the best esteeme) occasionally alleaged: as Tiemellius in his notes upon his version of the New Testament out of Syriack, sundry times produceth them. Beza in his large Annotations on *Matt. 26.* noteth from Josephus, Paulus Burgensis, Tremellius, and Scaliger, sundry rituals of the Jewes about the Paschever, and some such as I am taxed for, because I name them on *Exod. 12.* Vatablus often recordeth the expositions of the Chaldee and learned Hebrewes. And how many other have done the like in their notes and Commentaries, all men of learning and reading doe well know.

3 To object the Jewes heresies, fables, and false expositions of many Scriptures, is no sound reason to condemne the good things which are found in them. For even among Christian writers (and those of the ancients) sundry such things are to be seene: yet many profitable things are found in them for the opening of the Scriptures. In the Apostles dayes the Jewes were guilty of these finnes, *Math. 15.* and *23.* chap. *Rom. 10. 3.* *Tit. 1. 14.* *2 Pet. 1. 16.* Yet Christ commanded to heare the Scribes and Pharisees sitting in Moyses chair, *Math. 23. 1. 2.* Now the ear trieth words, as the mouth tasteth meat, *Job 34. 3.* and as by hearing their speeches, the godly wife might discern when they taught according to Moyses, and when they spake of themselves; so by reading their writings, men of understanding may doe the like at this day.

4 The Apostles also in alleaging sometimes the Testimonies of the Rabbines, do teach us that their writings are not wholly to be despised. Paul nameth *Tarnes* and *Iambres* the chief forerers of Egypt, *1 Tim. 3. 8.* out of the private Records of the Jewes, as may yet be read in their Thalmud. He releaseth the persecutions of the godly under Antiochus, recorded in the booke of the Maccabees, *Heb. 11. 35* &c. Others speake of the content on between Michael and the devill, about the body of Moyses; and of the prophesie of Enoch, *Jude. 1. 9.*

14, 15. of the marriage betweene Salmon and Rachab, *Math. 1. 5.* and the like, *Act. 5. 36, 37.*

5 The Gentiles were fallen from God, and turned his truth into a lie, and corrupted religion with their fables and vanities, *Rom. 1.* yet the Holy Ghost citeth and maketh use of their sayings in the Scriptures, *Act. 17. 28.* *29. 1 Cor. 15. 33. Tit. 1. 12.* And who hath ever interpreted the visions of Daniel, and of the Apostle Iohn in the Revelation, without the helpe of the stories of the Maccabees, Josephus, Polybius, Eusebius, and other humane Writers? Wherefore, as I my selfe have reaped light and profit by the things which I have read in such, so have I noted sundry of them, for the good of others. As for the Exceptions taken against the Greeke version of the Bible, (so much approved by the Holy Ghost in the new Testament) and the Chaldee paraphrases, they are such, as before men of knowledge and understanding need no further reply.

Of the Interpretation of the stone Iahalom, in *EXOD. 28. 18.*

I Will only annex a few words about a place of Scripture, for the interpretation whereof I am specially blamed. It is for expressing the Hebrew *Iahalom*, in *Exod. 28. 18.* by the Greeke name *Sardonyx*, as I understand the Holy Ghost to expound it, in *Revel. 21. 20.* I am asked for *proofe* or *shew of proofe*, that Iohn did translate all the 12 stones from *Aarons breast, to the heavenly Ierusalem*, (in *Rev. 21.*) and am charged with *presumption in obtruding my conceits upon the Holy Ghost, and taking the name of God in vaine*: and it is affirmed, that *Iahalom* should be translated the *Adamant* or *Diamond*, according to the example of the best Translators both new and old.

All men of any reading doe know how diversly those 12 stones in *Exod. 28.* are expressed by Interpreters, that scarcely any two agree together; if then among many I have somewhere missed in interpreting them, it might be imputed to humane infirmity, rather than to *presumption*, especially seeing I ground my exposition upon that other Scripture, *Revel. 21.* My *proofe*, or *shew of proofe*, that the Holy Ghost there translateth the 12 stones from *Exod. 28.* is this:

1 The continuall course of the Spirit of God throughout the booke of the *Revelation*, which is to take matters, words and phrases, from Moyses and the Prophets, and apply them to the things there prophesied. As in *Revel. 4.* the Church is described from the ancient figure the Tabernacle of Moyses, and from the visions of other Prophets, *Ezay 6. Ezek. 1.* The number of 24 Elders, according to the lots & divisions of the Priests and Levites by David, in *1 Chron. 24. 3. -- 19.* and *25. 7. -- 31.* The four living creatures answerable in number to the four standards in the campe of Israel, *Numb. 1.* in shape, to the living creatures, in *Ezek. 1.* In *Rev. 5.* Christ is shewed like a Lambe slaine, according to the sacrifice under the old Testament. In *Rev. 6.* Gods administration is set forth by the similitude of horses and riders, as in *Zach. 1.* and *6.* and with such judgement as the Prophets threatned of old *Ezay 34. 4.* In *Revel. 7.* Gods people are sealed on their foreheades, according to *Ezek. 9. 4.* & the twelve tribes of Israel are expressed by their names. And so in other things throughout that booke, as the studious Reader may observe, which for brevity I will now omit. If then the whole renour of that Revelation be to prophesie of matters from former types and predictions, it is consonant and proportionable that the like is done in *Revel. 21.*

2 And that 21. Chapter foretelling the restauration of the Church, after the fall of Antichrist, & withall (as the best Expositors have opened it) of the calling againe of the Jewes, according to the prophesies of old, and of our Apostle in *Rom. 11.* it is not likely, but the Holy Ghost, who throughout those visions, & in matters concerning the Gentiles, alludeth to the old Testament, would much rather doe the like where he prophesiech of the Jewes.

3 Many particulars in that Chapter confirme this, as when the Church is called by the old name *Ierusalem*, *Rev. 21. vers. 2. 10.* and the Tabernacle of God, *vers. 1.* when expresse mention

mention is made of the names of *the twelve tribes* of Israel; to be at the twelve gates, *ver. 12.* when the Citie is measured (according to the visions of old, *Ezek. 40. 3.*) with a *reed*, *ver. 16.* when God and the Lambe are called *the Temple* of it, *ver. 22.* and sundry the like.

4. It will not be denied (I suppose) by men of understanding which compare the Scriptures, that these last visions of Iohn have reference in many things to the last visions of Ezekiel. As the gates of the Citie have their names of the tribes of Israel, which there are expressed, one of *Reuben*, one of *Judah*, one of *Levi*, &c. *Ezek. 48. 31.* &c. so the gates of the Citie which Iohn saw, have at them the names of *the twelve tribes of the sons of Israel*, *Rev. 21. 12.* There, waters issue out of Gods house, *Ezek. 47. 1.* &c. so here is a pure river of water of life, *Rev. 22. 1.* There, trees grow by the river, *Ezek. 47. 12.* here, the tree of life, *Rev. 22. 2.* with other things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek. 48.* yeeldeth strong probability of the like allusions here; and consequently of the twelve precious stones, so to the stones of the tribes, which are no where named but by Moses in Exodus.

5. And this the rather, because as Aarons ornaments were for glory and beauty, *Exod. 28. 2.* so these stones are for garnishment to the foundations of the walls of the Citie, *Rev. 21. 19.* And the Tabernacle of Moses was walled (as we may say) with the twelve Tribes which compassed it in a square, *Num. 2.* Now, seeing the Saints are compared to precious stones, *Lam. 4. 1, 2, 7.* 1 *Pet. 2. 5.* unto what company rather than to the 12 tribes, described by the precious stones in Aarons Ephod, may we think hath the Lord reference in *Rev. 21. 19.*

6. Again, seeing the names of *the twelve Apostles* are in the foundations of this wall, *Rev. 21. 14.* which Apostles are answerable to the twelve Patriarchs of the tribes, both in number (so noted by the Spirit of God, *v. 12. 14.*) and in propagation of the Church spiritually by the Gospel, 1 *Cor. 4. 15.* *Gal. 4. 19. 3.* *Ioh. v. 4.* as the Patriarchs were fathers of the ancient Church, both in the flesh, and in the Lord; and in government, as the other governed the Tribes, *Psal. 45. 16.* *Matt. 19. 28.* 1 *Cor. 4. 19. 21.* besides other things wherein they may be compared, it seemeth most fit, & according to the things both in this Chapter, & whole Book, that the precious stones by which these twelve foundations are described, should be answerable to the 12 precious stones whereon the names of the Patriarchs were graven, *Ex. 28.* for there is no place else in the Scripture whereto they can have reference.

7. Moreover, there is in the Prophets another name of the *Adamant*, or *Diamond*, called in Hebrew *Shamir*, which is noted of the Holy Ghost to be hard, even *harder than flint*, *Zac. 7. 12.* *Ezek. 3. 9.* and to be of use for graving, *Ier. 17. 1.* so that the speciall things which mine Opposite observeth from *Plinie* an heathen writer, of the nature of the *Adamant*, are by the testimony of God found in this *Shamir*. And it is translated the *Adamant*, by consent of the most Interpreters both old and new, & by the Greeke version in *Ier. 17. 1.* that if the voices of learned men may end this controversie, there be as many or more for *Shamir* to be the *Adamant*, than can (I suppose) be brought for *Iahalom*. And the same Prophet which useth *Shamir* for the *Adamant*, when he hath reference to the stones on the Ephod, retaineth the names in Exodus, & the *Iahalom* among them, *Ezek. 3. 9.* & *28. 13.* Wherefore if *Shamir* be the Hebrew name of the *Adamant*, the stone *Iahalom* in *Ex. 28.* may well be another than it; and if another, where may we safer seek it than in *Rev. 21.* for the reasons before shewed.

That which is alleged for the contrary, from the notation of the word *Iahalom*, & consent of many Interpreters, and the like, hath (I confesse) probability; and were it not for the causes above shewed, I would thinke it to be the *Adamant*, though the notation likewise of *Shamir*, and agreement of Interpreters, may also perswade it to be the *Adamant*; and for *Plinies* testimony of the *Adamants*, that they are desired of engravers, it accordeth to this *Shamir*, as we may learne of the Prophet, *Ier. 17. 1.* And for the price of the *Adamant* above the *Sardonix*, or any gem, or other humane things, as the same *Plinie* reporteth, it wil not (though so it be) end this question; seeing it is not necessary to conclude, that God would chuse the most precious thing to signifie grace in men, which have it but in part; especially, seeing he putteth this stone not in the first, but in the sixth place, as the *Iahalom* is ordered in *Ex. 28. 18.* Yea, it is plainly without likelihood, that God would impart the most precious thing among the Patriarchs, & take it away from among the Apostles, (for it is sure, no *Adamant* is to be found in *Rev. 21.*) This were to preferre the old Testament before the New the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in *2 Cor. 3.* and to make the

the holy *Ierusalem*, the *Bride the Lambs wife*, (which is said to have the glory of God, and her walls garnished with all manner of precious stones, and many other like excellencies, *Rev. 21. 9. 10. 19.* &c. to be inferiour in glory to Moses Sanctuary, & the earthly *Ierusalem*, & those that ministered in the same; which a man of sound judgement will not easily believe. And whatsoever *Plinie* saith of the preciousnesse of the *Adamant*, we are assured from God that the *Sardonix* is precious, *Revel. 21. 19. 20.* & *Plinie* himselfe confirmeth it, by the example of the *Tyrant Polyocrates*, who so greatly esteemed the *Sardonix* in his ring, that he valued the losse thereof, with all his wealth and felicity, which hee confessed to be exceeding great, *Nat. Hist. l. 37. c. 1.* And *Claudius* the Romane Emperour used to wear *Emeralds* and *Sardonyches*, *Plin. ibidem c. 6.* so that the Latine Poets when they noted men for their itatellnesse, spake of their hands garnished with *Sardonyches*, *Martial. l. 3. Juvenal. Sat. 6.* and shew of what esteeme they were, in saying, *gemmas; principes Sardonychus, oculis qua custoditur clavis*, *Juvenal. Sat. 13.*

The reason from *Rev. 7. 5-8.* that the tribes are there reckoned up by the Holy Ghost, with omission of *Dan*, otherwise than they are reckoned in any place of the old Testament; weakneth not, but rather confirmeth that which I have said. For as there is no new person put in stead of any tribe, or new name given to any tribe, but such as was given before in the old Testament: so neither is it likely that in *Rev. 21.* any other new stone should be placed, than such as agreeth with the description of Moses; so that the *Sardonyx* should be looked for in *Exo. 28.* among the rest. Again, the omission of *Dan* in *Rev. 7.* accordeth very well with the old Testament; for though Josephs sonnes Ephraim and Manasses made two tribes, *Genes. 48. 5. 6.* *Num. 1. 30. 33. 35.* so that after a sort there were threene; yet the Scripture usually nameth and reckoneth them but twelve, that the name of the twelve tribes is famous also in the new Testament, *Luk. 22. 30.* *Act. 26. 7.* *Iam. 1. 1.* *Rev. 21. 12.* And when they are reckoned by the Prophets, one commonly is omitted; for either Joseph is named in stead of his two sonnes, as in *Gen. 49.* or if they two be mentioned, Levi (for his separation to the Lords service in the Tabernacle) is omitted, as in *Num. 13.* and often; or if both he & they be expressed, some one of the other is let passe, as *Simeon* is unnamed in the blessing of the tribes, *Deut. 33.* Accordingly the Spirit of God in *Rev. 7.* naming Levi, and Manasses, and Joseph for his sonne Ephraim, wasto omit the name of some other; unless hee should have counted 13. tribes, contrary to the course of the Scriptures, and scope of the matter therein hand. Why *Dan* is not named in *Rev. 7.* or *Simon* in *Deut. 33.* belongeth not to this question; it sufficeth that there is no new practise in *Revel. 7.* differing from the Prophets; neither need we looke for any innovation among the precious stones, *Rev. 21.*

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chiefe matters objected, especially such as concerne the Scriptures, and may by them be decided. Other things wherein I have shewed either mine owne, or other mens judgement, I will not contend about. Let not any thing which I have written be accepted without triall, or further than it agree h with the truth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, & altered both their versions & Expositions in sundry places, as I may know but in part. For things wherein I have missed, I humbly crave pardon of God, & of his people; to such as have the spirit in them that lusteth after envie,

I wish a better mind, so such as love the truth, encrease of knowledge & grace: and for ought that is good and profitable in my labours, the praise therefore be unto him that is Author of every good gift and worke; the benefit thereof unto thosethat love his Name, which be blessed forever, Amen.

ANNOTATIONS
V P O N
THE BOOKE
O F
P S A L M E S :

Wherein
THE HEBREVV VVORDS AND
Sentences are compared with, and explained by the
ancient Greeke and Chaldee Versions : But chiefly by
conference with the Holy SCRIPTURES.

By HENRY AINSWORTH.

2 SAM. 23. 1, 2.

*David the sonne of Iesse, said; And the man who was raised up on high, the anointed of the God of Iakeb, and the
sweet Psalmist of Israel, said; The Spirit of Iehouah spake by me, and his word was in my tongue.*

LUKE 24. 44.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalmes.



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A PREFACE CONCERNING DAVID, his Life and Acts.

DAVID the son of Iesse, of the tribe of Iudab, of the lineage of Abraham in the ^afourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudab, in the land of Canaan) about 2917 yeeres after the creation of the World, in the dayes when Samuel the Prophet was Iudge of Israel. He was the ^bseventh and youngest of all Iesses sons, of least esteeme among them, and yet to keepe his fathers ^csheepe. In the 23. yeere of his life, hee was by Samuel the Prophet privately in Beiblehem anointed ^dKing over Israel, in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward. Hee was ^eruddy, of a beautifull countenance, and goodly to looke to; a ^fcunning player on the Harpe, a mighty valiant man of warre, and prudent in speech, and a comely person, and the Lord was with him: Who also gave him these testimonies and promises; ^gI have found David, the son of Iesse, a man after mine owne heart, which shall fulfill all my will. ^hI have laid helpe on one that is mighty. I have exalted one chosen out of the people, with whom ⁱmy hand shall be established, mine arme also shall strengthen him; I will ^kbeat downe his foes before his face, and plague them that hate him. In my name shall his borne be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him my first borne, ^lhigher than the Kings of the earth. My mercy will I keepe for him for ever, and my covenant shall stand fast with him; his seed will I make to endure for ever, and his throne as the dayes of heaven, &c.

After Davids anointing in Bethlehem, he went againe and fed his ^mfathers sheep: but the Spirit of God wrought mightily in him. Hee killed ⁿGoliath the Philistian Giant, from whose face ^oall the men of Israel fled away for feare: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning Musician; and ^pplaying on his Harpe with his hand, he refreshed King Saul, who was vexed with an evil spirit from the Lord. He was employed in wars against the Philistines: and ^qwhither soever Saul sent him, he behaved himselfe wisely and prospered, and was accepted in the eyes of all the people: so that the women of Israel sang of him, ^rSaul hath slaine his thousands, and David his ten thousands. But that praise ^sprocured him envie from Saul ever after, and he sought to slay him: but ^tall Israel loved him. And though he after tooke to wife Michal, Sauls daughter, yet ^uSaul continued his hatred against his sonne in law; and first secretly, then openly sought his life: so that David was faine to flee and hide himselfe in the land of Israel, and in strange countries, to the ^vgreat affliction of his soule.

When Saul was dead, and David ^wthirrie yeeres of age, the men of Iudab ^xanointed him King the second time, in Hebron, over the house of Iudab. Ihsobbeth, Sauls son, resisted him; but David waxed stronger and stronger. Then ^yall Israel anointed

Aaaaaa 2



^a 1 Chron. 2. Matt. 1. 17.

^b 1 Chron. 2. 15.

^c 1 Sam. 16. 11

^d 1 Sam. 16. 13

^e 1 Verf. 12
^f 1 Verf. 12.

^g 2 A. 13. 22.

^h Psal. 69. 19.

ⁱ 1 Verf. 21.

^k 1 Verf. 23. &c.

^l 1 Sam. 16. 19.

^m 1 Sam. 17.

ⁿ 1 Verf. 24.

^o 1 Sam. 21. 5.

^p 1 Sam. 18. 5.

^q 1 Verf. 7.

^r 1 Verf. 8. 9.

^s 1 Verf. 10.

^t 1 Sam. 19. &c.

^u Psal. 110.

^v 1 Sam. 16. 19.

^w 2 Sam. 5. 4.

^x 2 Sam. 2. 4.

^y 1 Chron. 11. 1. 3.

red

4 Sam. 14. 5.
 1 Chron. 14. & 18. & 19.
 2 Sam. 13. &c.
 2 Sam. 12.
 2 Sam. 22. 5. &c.
 1 Sam. 15. 4. & 5.
 2 Sam. 13. 11.
 2 Sam. 13. 3. & 4.
 2 Sam. 22. 7.
 2 Ver. 17. 18. &c.
 1 Ver. 13. &c.
 1 Ver. 50.
 1 Sam. 17. 58.
 1 Sam. 19. 16.
 1 Mar. 2. 1. 6.
 Rom. 4. 6. & 11. 9.
 2 Chron. 29. 30.
 2 Chron. 7. 6.
 2 Chron. 29. 25. 27. & 28.

ted him King over them, and he reigned in Jerusalem. So the time of all his reign was forty yeeres. In Hebron he reigned over Iudah seven yeeres and six monethes, and in Jerusalem he reigned 33. yeeres over all Israel and Iudah. During which space, the Lord still exercised him with many wars abroad, and troubles at home, as by the defiling of his daughter ^c Thamar, the killing of his son Amnon, the treason and death of his son Absalon, the rebellion of Sheba, and other like sorrowes which God ^d for his sins chastised him with, so many and so great, that the pangs of death compassed him about, the foulds of Belial (the ungodly men) made him afraid, the cords of hell compassed him, the snares of death prevented him, his heart was sore pained within him, and the terrors of death fell upon him, fearfulness and trembling came upon him, and horrow overwhelmed him. His life was spent with griefe, his yeeres with sighing, his strength failed, and his bones were consumed.

But alwaies in his feares ^b he trusted in God, and was not afraid what flesh could doe unto him; in his distresse he called upon the Lord, and cried to his God, who heard his voice out of his Temple, and drew him out of many waters from his strong enemy, and from them that hated him, and brought him forth into a large place, and delivered him, because hee delighted in him. Hee gave him the shield of his salvation, and girded him with strength to battell, and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord among the nations, and sang praises unto his name; awaking up his glory, awaking up his Psalterie and Harpe, awaking himselfe early, to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his power, he sang loud of his mercy in the mornings, that God had bene his defence and refuge in the day of his distresse.

And hereof this booke of Psalmes (most whereof David made) is a glorious testimony; wherein manifold Psalmes and Hymnes, and spirituall Songs, bee set forth the praises of Gods his owne faith in his Word, exercise and delight in his Law, with narrations of Gods former and present mercies, and prophecies of future graces to be fulfilled in Christ, whom he (being a Prophet) knew that he should be the fruit of his loines concerning the flesh, and should sit upon his throne, whose incarnation, afflictions, death, resurrection, ascension, and eternall glorious kingdome and priesthood, he sang by the Spirit, with such heavenly melody, as may not only delight, but draw into admiration every understanding heart, and comfort the afflicted soule with such consolation as David himselfe was comforted of the Lord.

And these his Psalmes have ever since, by the Church of Israel, by Christ and his Apostles, and by the Saints in all ages, bin received and honoured as the oracles of God, cited for confirmation of true religion, and sung in the publike assemblies, as in Gods Tabernacle, Temple, where they sang praise unto the Lord, with the words of David, with the instruments which he had made over their burnt-offerings and sacrifices.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language, I have (out of my slender store) annexed a few briefe notes, comparing the Scriptures, and conferring the best Expositors especially the ancient Greeke and Chaldee versions, whereby if any helpe of understanding may arise, the praise be to God, the comfort to his people.

THE



THE BOOKE OF PSALMES, OR HYMNES.

PSALME I.

1 The happiness of the godly, whose conversation is described, and their prosperity like a fruitful tree. 4 The contrary course of the wicked, for which they and their way doe perill.



Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. But hath his delight in the law of Jehovah, & in his law doth hee meditate day and night. And he shall be as a tree planted by brooks of waters, which shall give his fruit in his time, and his leaf shall not fade, and whatsoever he shall doe, shall prosper. Nor so the wicked; but as the chaffe which the wind driveth it away. Therefore the wicked shall not stand up in judgement, and sinners in the assembly of the just. For Jehovah knoweth the way of the just, and the way of the wicked shall perish.

Annotations.

THE Booke of Psalmes] so our Lord himselfe intituled it, Luke 20. 42. but the Hebrew title *Tchillim*, signifieth Hymnes or Praises. According to the Greeke, it is called the *Psalter*.

Ver. 1. O blessed, or O Happy, or Well fares the man. A joyfull acclamation for the mans welfare and felicitie, as going right forward, and so having good successe, Contrary herunto is *Woe*, or *Alas*, Eccle. 10. 16, 17. Luk. 6. 20, 24. This word

Asse in the Hebrew, is alwayes applied to men, and so differeth from another word, *Barn*, blessed; which is ascribed both to God and men, Psal. 115. 18. the contrary whereto is, *curst*, Psal. 37. 22. *doth not walke* [or, hath not walked]. But the time past, and time to come, are in the Hebrew often used for to expresse continued actions: *Walking* signifieth ones conversation, both touching faith and worke, Psal. 119. 1. Gen. 5. 24. compared with Hebr. 11. 5, 6. 2 Pet. 2. 10. Iud. 11. To walke in the counsell of any, is either to doe as they advise and suggest, as did Ahaziah, 2 Chron. 22. 3, 4, 5, or by imitation to doe like others before, as did Israel, Mich. 6. 16. But in every respect the counsell of the wicked should bee farre from us, Iob 21. 16. and 22. 18. *Wicked*] that is, ungodly: so our English word meaneth, being made of the old Danish *wegadlig*, or we may call them according to the original, *Recklesse, turbulent, unjust, ungracious*. The Hebrew *ra'shon*, signifieth *restlesse*, and is opposed to *quietnesse*, Iob 34. 29. Such men are without peace in themselves, and seeke to disturbe and molest others, Prov. 4. 16. likened therefore to the raging sea, Esay 47. 20, 21. And because for their evil deeds they are often brought forth to judgement, & condemned; therefore is this name given to condemned persons, Psal. 109. 7. Iob 27. 7. And as to make just, or justifie, is to acquit or absolve in judgement, Psal. 82. 3. to make or pronounce wicked, is to condemne, Psal. 37. 33. and 94. 21. Deut. 25. 1. *Way* [track, or road]. This word also signifieth any religion, doctrine, manners, actions, administration, or course of life, Psal. 5. 9. and 25. 4. and 86. 11. Act. 18. 25, 26. and 22. 4. 2 Pet. 2. 2. 15. 21. *Sinners*] or *misdoers*, *erroneous*, *erroneous*. Though there is no man just on earth, that doth good, & sinneth not, Eccle. 7. 22. yet such are usually called *sinners*, as being given to vice, & have the course of their life evil,

Gen. Aaaaa 3

Gen. 13. 13. 1 Sam. 15. 18. *Psalm* 26. 9. and 104. 36. Matt. 26. 45. Luke 7. 37. Ioh. 9. 16. 31. In this respect, they that are borne of God, are said *not to sinne*, 1 Ioh. 3. 9. and Solomon opposeth the *sinner* to the *good man*, Eccle. 9. 2. See the note on *Psalm* 4. 5. *not sit in the seat*] or, *and hath not sitten*, &c.

To *fit* is to *abide*, *continue*, *dwell*, *Psalm* 4. 4. and 101. 6. 7. and 132. 14. or to *company*, and *have familiarity* with any, *Psalm* 26. 4. 5. And the original *mo-shah* here Englished *seat*, is diversely used, as, for a *seat* or *chair* to sit on, 1 Sam. 20. 25. Iob 29. 7. (which noteeth authority,) sometime, an *habitation* or *dwelling*, *Psalm* 107. 4. 7. and 132. 13. sometime an *affliction*, *Psalm* 107. 32. And so may it here be taken for the *assembly of the scornfull*, and their *folly*, as the Chaldee version explaineth it.

The *scornfull*] *Proud* rhetorical mockers, *Levi*. The word importeth *pride*, as, the Lord isometh the *scorners*, Prov. 3. 34. that is, *relisheth the proud*, *Iam* 4. 4. 1 Pet. 5. 5. It implieth also *e-loquence*, often used in mockes, Iob 16. 20. The Greeke translated them *psilites*; they are of the worst sort of sinners, which admit of no reproof: therefore it is said, *Ruhsake* *not a scorner*, *left bee base thee*, Prov. 9. 7. 8.

Ver. 2. *hath his delight*] or *his pleasure* is. *Lam*] or *delirium*. See the notes on *Psalm* 19. 8. *Levi*] or *the Lord*, as the Greeke and the new Testament usually expreth it. The opening of this name, (see on *Psalm* 83. 19. and Gen. 2. 4. *deib meditate*) or *shall meditate*, that is, *usually meditate*. This word importeth study and exercise of the mind, which often burtheth out into voice. It is used for *musings* in the mind or heart, Prov. 24. 2. *Elay* 33. 18. for *muttering* with the mouth, that which the heart mindeth, *Psalm* 2. 1. and 37. 30. Prov. 8. 2. *Ila* 59. 3. but with a low imperfect voice, *Ilay* 8. 19. *day and night*] or, *by day and by night*, that is, *continually*.

Ver. 3. *Evoker*] or, *becker*, *riverets*; in Hebrew called *Plagin*, that is, *divisions* or *partitions*, being little streames derived either from a great river, as *Psalm* 46. 5. or from a well or fountaine, as Prov. 5. 16. or from any other head, Iob 29. 6. In hot countries they use to plant gardens neere well-springs of water, from which the husband-man deriveth many little becks or riverets, to run on the roots of the trees set in a row, whereby they are moistened and made fruitful. See Ezek. 31. 3. 4. Eccle. 2. 6. According to this, Christ is called the *fountain of the gardens*, that is, of the Churches, Song. 4. 15. Also in *Ier*. 17. 8. the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feedeth not when the heat cometh, and careth not for the yeere of drought, nor ceaseth from making (or yielding) fruit. *in his time*] that is, *in due time* or *season*, *Psalm* 104. 27. and 145. 15. Lev. 26. 4. The Chaldee translatheth, *whose fruit is ripe in his time*. *whatsoever he shall doe*] or, *all that is shall make or yield*, meaning the tree, the resemblance of the man. For a tree is said to *make fruit*, when it beareth or yieldeth it, *Ier*. 17. 8. So in *Matth*. 3. 10. where men are trees, & their workes *fruits*, which

they make or yield. *Shall prosper*] or *thrive*, and *be of good use*. And this is in a tree, when the fruit is for meat, and the leaf for medicine; as Ezek. 47. 12. *The just mans fruit*, is the fruit of the tree of life, Prov. 11. 30. So the Chaldee (in the *Majorites Bible*) calleth this tree here spoken of, *the tree of life*.

Ver. 4. *driveth it away*] or *subverteth away*, therefore the Chaldee, for *wind*, translatheth *whirlwind*, or *tempest*; and in Iob 21. 18. it is said, *such are as chaffe*, *that the tempest shall drive away*. Compare also *Psalm* 35. 5. *Hof*. 13. 3. The word it is added for vehemencie sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 *Chro*. 28. 3. compared with 2 *King*. 16. 3. yet such manner of speeches the Greeke, also in the New Testament useth, *Revel*. 7. 2. 9.

Ver. 5. *stand up*] or *rise up*, *confess*, *stand sure*, opposed to *leading* or *falling downe*, *Psalm* 18. 39. and 20. 9. God is hee that riseth up to judgements, *Psalm* 76. 10. and men doe *stand* or *fall* thereon, when they are justified or condemned. See *Mat*. 12. 41. *Rev*. 6. 16. So the Chaldee (in the *Majorites Bible*) expoundeth it, *they shall not be justified in the great day of judgement*. and *sinners*] to wit, *shall not stand up*. The former denieth, is againe to be understood, as in *Psalm*. 9. 13.

Ver. 6. *knoweth*] or *acknowledgeth*. This word also importeth *regard* and *care*; as, the just man *knoweth* (that is, *regardeth*) his beafts life, *Prov*. 12. 10. *Iob* 9. 21. 1 *Thess*. 5. 12. Also to *approve*, or *allow*, as *Psalm*. 10. 14. *Rom*. 7. 15. 1 *Ioh*. 3. 2. And as Gods *knowledge* of his, implieth their *election*, 2 *Tim*. 2. 19. to his *not knowing* of the wicked, implieth their *rejection*, *Mat*. 25. 12. & 7. 23. *shall perish*] or, *be done away*, *decay*, *be lost*. To this way of the wicked, which perisheth, is opposed the good way, which is *everlasting*, wherein David desired God to lead him, *Psalm* 139. 24.

PSALME II.

1 David prophesieth of the rage of Ierem and Gentiles against Christ. 4 Gods wrath against them for it. 6 Christ is established King, 7 declared to be the Son of God, 8 heire and ruler of the world. 10 Kings are exported to submit unto him.

VVhy doe the heathens tumultuously rage, & the peoples meditate vanity? The Kings of the earth set themselves, and the Princes doe plot together against Jehovah, & against his Christ. Let us break their bands, & cast their cords from us. He that sitteth in the heavens laugheth, the Lord mocketh at them. Then will he speake unto them in his anger, & in his wrath he will suddenly trouble them. And I have anointed my King upon Sion, the mountaine of my holinesse.

7 I will tell the decree; Jehovah said unto mee, thou art my son; I this day begar thee. Aske of mee and I will give the Heathens for thine inheritance, & the ends of the earth for thy firme possession. Thou shalt roughly rule them with a rod of iron, as the vessel of a potter thou shalt scatter them in peeces. And novv, O ye Kings, be prudent, be nurtured ye Judges of the earth. Seive ye Jehovah vvith feare, and be glad vvith trembling. Kill ye the sonne left he be angry, and ye perish in the way, vvhen his anger shall burne suddenly; O blessed are all that hope for safety in him.

Annotations.

VVHY] or, *For what*? David was the writer of this *Psalm*, (as the Greeke prefixeth this title, *APsalme of David*) and hee beginneth with marvelling at the rage and folly of the Iewes and Gentiles, in persecuting Christ and his Church, *Akt*. 4. 25. &c. And as David himselfe was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered he the like opposition at the hands of his owne people, and of the nations round about him, 2 *Sam*. 2. 10. and 3. 1. and 5. 17. and 10. 6, 7. &c. *Tumultuously* rage, or, *burle together*, *content with rage* and *upravely mutinously*. This word is also used in *Daniels* case, *Dan*. 6. 6. 11. and after in *Psalm*. 64. 3. The Greeke *ephraoxan*, whereby the Holy Ghost translatheth it, *Akt*. 4. 25. denoteth rage, pride, and fiercenesse, as of horses that neigh and rush into the battell. *peoples*] or *nations*: under these names are comprehended the Iewes with the Gentiles, *Akt*. 4. 27. 28. *meditate vanity*] *mutter* *avaine* or *empty thing*, which shall have no effect. And here the Hebrew changeth the time (as it doth every often elsewhere) *will meditate*, noting by such phrase a continuance of the action, as they that did still or usually meditate vaine things. But the holy Ghost in *Akt*. 4. 25. keepeth like time here as before; whose example I follow, according to the propriety of our tongue. So after in this *Psalm* and many other. The Hebrew text it selfe sometime doth the like, as *Isai*. 37. 33. compared with 2 *King*. 19. 33. See the notes on *Psalm* 1. 8. 7.

Ver. 2. *See themselves*] or *present themselves*, *will stand up*, noting a felled purpose in the heart, with a standing up in person to act the same, 1 *Chron*. 11. 14. *princes*] *rulers*, or *prince counsellors*, subtle, prudent, and employed in making decrees, *Prov*. 8. 15. next therefore in place to *Kings*, and joynd with them, as here, so in *Iudg*. 5. 3. *Hab*. 1. 10. *Prov*. 31. 4. *plot*] *conspire*, or, *are founded*, that is, have their foundation, plot, or groundwork laid, as *Exod*. 9. 18. *Ia*. 44. 28. and this by assembling and consulting, and is therefore interpreted, *gathered together*, *Akt*. 4. 26. So the Chaldee

translateth it, *conspire* (or *joynd together*) to *rebell* *bfore the Lord*, and to *fight against his anointed*. *Christ*] or *Anointed*, in Hebrew, *Masiah* or *Messias*, which word, though it be general for the ancient Kings, and Priests, and Prophets that were anointed with oyle, (*Psalm* 89. 2. 1. and 105. 15. *Ia*. 45. 1. *Numb*. 3. 3. 1 *King*. 19. 16.) yet it is principally the name of the Son of God, our Saviour, *Dan*. 9. 25. 26. who was knowne in Israel by the name *Messias*, *Ioh*. 1. 41. and 4. 25. and among Greekes, by the name *Christ*; of whom wee that beleeve in his name, are also called *Christians*, *Akt*. 11. 26. because we have an *Anointing from him* *that is holy*, 1 *Joh*. 2. 20. 27. him selfe being first anointed with the Spirit, and with the oyle of gladnesse above his fellows, *Luke* 4. 18. *Psalm*. 45. 8. Of him is this *Psalm* interpreted by his Appotles, saying, *Of a truth*, Lord, *against thy holy Child Iesus*, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsell had fore-determined to be done, *Akt*. 4. 27. 28.

Ver. 3. *their bands*] These were signes of subjection, *Ier*. 27. 23. 6. 7. And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easie, *Matt*. 1. 129. 30. *Ier*. 5. 5. The Hebrew phrase *mo*, importeth their bands and his; speaking of the Father and the Son jointly, and of the Son in speciall: but hee that bounmeth not the Son, hee *knoweth not the Father* which *sent him*, *Ioh*. 5. 32. So in the verse following, the Lord mocketh at them and at him; meaning them all jointly, and each severally. The like manner of speech see in *Elay* 53. 8. and 44. 15. *Lam*. 4. 10. *Psalm* 5. 12. and 11. 7. and 49. 14. and 59. 9. *Iob* 22. 19. *Exod*. 15. 15. *Deut*. 32. 23. 32. 35. 37. *cords*] or *ropes*, which twisted bands: signes also of subjection and restraint, 1 *Joh*. 39. 15. *Ezek*. 4. 8. and sometime of love, *Hofai* 11. 4.

Ver. 4. *The Lord*] in Hebrew, *Adonai*; which in this forme is the peculiar title of God; having the forme plural, and vowels of *Jehovah*, mythically signifying *my states*, or *my sistainers*, *my pillars*. And where in one place *Adonai* is used, another speaking of the same thing hath sometime *Jehovah*. See *Psalm* 57. 10. with *Psalm*. 108. 4. It cometh of *Eden*, a *large* or *pillar* which sustaineth any thing. The Chaldee translatheth it, *the Word of the Lord*, that is, the title of Christ, *Iohn* 1. 1. *Revel*. 19. 13. Our English word *Lord* hath much like force, being contracted of the old *Saxon* *Leoford*, or *Hlafford*, which cometh of *Leaf*, to *sustaine*, *refuse*, *cherish*. *mocketh*] *will make*, *deride*. This implieth both their folly, their punishment for it, and how God will leave them helpeless in their miserie, *Psalm* 59. 9. *Prov*. 26. 28. It is spoken of God, after the manner of men, that he hath such passions as men, but because hee doth such things as men use to do when they are moved with such passions: and as the Hebrew Doctors say, *The low* *hushib* (of God) according to the language of the forme of *Adon*. See the Annotations on Gen. 6. 6.

Verſe 5. *anger* ire, outward in the face, *grame*, *grievous* or *irreſolute* of countenance. The original ſignifieth both the *Noſe* by which one breatheth, *Psalm* 115. 6. and *Anger* which appeareth in the muſting or breathing of the noſe; as *Saul* is ſaid to *breath out threatenings and ſlaughter*, *Acts* 9. 1. The circumſtances of the Text will ſhew which of the two is meant: though ſometime it is doubtfull, as *Psalm* 138. 7. *iraſti* *ferens* ire, *inflamed* diſpleaſure. This word *Charon*, noteth burning or inflammation of choler, ſometime of griefe, *Gen* 4. 5. *Ier* 4. 10. ſometime of other affections, *Nehem* 3. 20. *ſuddenly trouble*; or vex, *apall fright* make them to ſtart. It noteth haſtineſſe of feare and trouble: oppoſed to *firm ſtandineſſe*.

Verſe 6. And I] The word *And* is here a ſigne of indignation ſtirred, as was in the Apoſtle, when he ſaid, *And ſitteth ſhow to judge me*, *2 Cor* 23. 3. or may be uſed here for *but*, as in *Gen* 42. 10. *Iſai* 10. 20. and often otherwhere. *have anointed* [or] *powred out*, that is, *ordained*, *authorized*: by powring out the oyle of the ſpirit, the oyle of gladneſſe, as is noted on verſe 1. Of this word *Nafas* that ſignifieth to ſhed or *powre out*, *Nafas* is uſed for a *governour*, or *one in authority*, *Psalm* 83. 12. *Iſai* 13. 21. *Mic* 5. 5. *Dan* 11. 8. According hereto, the wiſedome of God ſaith, *Prov* 8. 23. *I was anointed* [or] *authorized* from everlaſting. In David Chriſts figure, this was outwardly performed, when hee was anointed King, with oyle, *1 Sam* 16. 1. 13. and 2 *Sam* 2. 4. and 5. 3. *upon Simon* [or] *over Tſion*, the name of an high mountaine in Jeruſalem, on top whereof was a ſtrong fort, which the heathen Jebuſites kept by force from Iſrael, till *Dauids* dayes, *Ios* 15. 63. 2 *Sam* 5. 6, 7. but he tooke it from them, fortified it, and called it *Dauids citie*, *1 Chron* 11. 4. 5. 7. Neere unto this was mount *Morijah*, whereon *Solomon* built the Temple, *2 Chron* 3. 1. Hereupon Jeruſalem was called the *holy citie*, *Nehem* 11. 1. *Eſay* 52. 1. and 48. 2. *Matt* 4. 5, with *Luke* 4. 9. and *Simon* is named the *Lords holy mountaine*, *Ios* 3. 17. which he loved, *Psalm* 78. 68. from which the law ſhould come forth, *Mat* 23. 3. and where he would dwell for ever, *Psalm* 132. 13, 14. Therefore was it a figure of Chriſt Church, *Heb* 12. 22. *Revel* 14. 1. *Iſa* 60. 14. *mountaine of my holineſſe* [or] *my mount of holineſſe*, that is, *my holy mount*, as the Greeke turneth it. So the Temple of *Gods holineſſe* *Psalm* 79. 1. and people of his holineſſe, *Eſay* 63. 18. And in ſpeech to *Daniel*, Jeruſalem is called, the *citie of his holineſſe*, that is, *his holy citie*, by him fo eſteemed and regarded, *Dan* 9. 24. Such Hebrew phraſes, becauſe they are more forcible, the Apoſtle often uſed in Greeke, to inure the Gentiles with them: as Chriſt is called the *Sonne of Gods love*, that is, *his beloved ſonne*, *Col* 1. 13. our *Lord Ieſus Chriſt of glory*, that is, our *glorious Lord*, *James* 2. 1. and many the like.

Verſe 7. I will tell] *telling* is often uſed for *preaching*, *declaring*, *ſhewing*, as *Psalm* 22. 23. with *Heb* 2. 12. *Exod* 9. 16. with *Rom* 9. 17. So hereby Chriſt noteth his propheticall office. *the decree*] Here the Hebrew el ſeemeth to be uſed for *et*: as *elbadereth*, 2 *Chron* 6. 27. is the ſame that

et hadereb, 1 *King* 8. 36. we may alſo read it thus; *I will tell of the decree*; elbeing many times uſed for *as*, *Gen* 20. 2. *Job* 43. 27. 2 *King* 19. 32. *Ier* 51. 60. So the Greeke *pros* [answering to the Hebrew *et*] is uſed for *of*, or *concerning*, *Heb* 1. 7. and 4. 13. *decree* [preſcript, law or ſtatute]: the Greeke tranſlateth it, the ordinance of the Lord; the Chaldee, the Covenant of God. The Hebrew *Chok* uſually denoteth the rules, decrees, and ordinances about Gods worſhip, as the decree of the Paſſover, *Exodus* 12. 24. 43. the decree of dreſſing the lamps, *Exodus* 27. 21. of the Priests office and garments, *Exodus* 29. 9. of their waſhing, *Exodus* 30. 21. of the ſacrifices, *Levit* 3. 17. and 6. 18. 22. and many other things that Chriſt ſervice. So may it here be taken, that Chriſt preacheth the decree or rule of his calling to the office of Prieſthood, as the Apoſtle gathereth from this place, *Heb* 5. 5. or of ſerving God, fulfilled of us by faith and obedience to his Goſpel, when theſe legall ordinances had an end, *Ioh* 4. 21. &c. *show art my ſonne*] Though holy men be called the *ſonnes* of God, *Deut* 14. 1. 1 *Ioh* 3. 1. and likewiſe Angels, *Iob* 1. 6. and 38. 7. yet is this title naturall & peculiar unto our Lord Jeſus, the only begotten of the Father, whereupon the Apoſtle ſaith, *to which of the Angels ſaid be this at any time* 8 *Heb* 1. 5. The word *art* is ſupplied by the Apoſtle, in *Acts* 13. 33. the like is ſometime in the Hebrew Text it ſelfe; as, *True was the word*, 1 *King* 10. 6, which in 2 *Chron* 9. 5. is, *True the word*: 10, *Thou leading out*, 1 *Chron* 11. 2. *Thou waſt leading out*, 2 *Sam* 5. 2. Alſo in the Greeke of the New Teſtament, *Summer neere*, *Mat* 24. 32. *Summer is neer*, *Luke* 21. 30. *I, this day* [or] *to day* began thee, The word *this* is often omitted in the Hebrew; as *Deut* 4. 4. 8. 39. and 5. 1. 3. and 26. 17, 18, and often is expreſſed, as *Deut* 2. 25. 30. and 4. 20. and 26. 16. and 27. 9. Of this point, thus ſpeaketh the Apoſtle: *Touching the promiſe made to the Fathers, God hath fulfilled it unto us their children, in that hee raiſed up Jeſus, as it is written in the ſecond Pſalme, I thou art my ſonne, I this day began thee*, *Acts* 13. 32. 33. See alſo *Rom* 1. 4. and *Heb* 5. 5. where Chriſts calling to be our high Prieſt, is from hence proved.

Verſe 8. for thine inheritance] or, to be thine inheritance. This noteth the ſubjection of the nations to the Sonne of God; as the like manner of ſpeech importeth, *Eſay* 14. 2. *Zeph* 2. 9. *Levit* 25. 46. Hereupon Chriſt is called here, that is, *Lord of al*, *Heb* 1. 2. See *Psalm* 82. 8. *Ier* 49. 2. for thy firme poſſeſſion [or], to be thy tement, to have and to hold. It importeth Chriſts government of the world; and ſo the Chaldee expoundeth it, the dominion of the ends of the earth for thy poſſeſſion. The word *for*, or ſome ſuch like, is here to be underſtood and ſometime the Hebrew expreſſeth it: as *the bruiſe*, 1 *King* 7. 51. in ſtead of, for the *hous*, 2 *Chron* 5. 1. *ſervants*, 1 *Chron* 18. 6. in ſtead of for *ſervants*; 2 *Sam* 8. 6. and ſundry the like.

Verſe 9. roughly rule them] or, bruiſe, cruſh them. The word ſignifieth to increaſe evil, or enſlave; and this is meant of Chriſts enemies. *potter* [or] former of the clay: this ſignifieth their utter deſtruction;

deſtruction; for a potters veſſell broken cannot be made whole againe, *Ier* 9. 11. *Eſay* 30. 14. So in *Dan* 2. 44. it is prophesied, that Chriſts kingdom ſhould breake in peeces and conſume all thoſe kingdoms; and it ſhall ſtand for ever.

Ver. 10. be prudent] be thiſſall, or, behave your ſelves ſkilfully, prudently, wiſely. be murthered [or], reſtrained, chaſtiſed, diſciplined: and ſo the Chaldee tranſlateth, receive chaſtiſement yet governours (the Greeke ſaith, all ye Judges) of the earth.

Verſe 11. be glad] This word ſignifieth open and manly joy, exultation, or outward glee. Gladneſſe and trembling are here joyed together, as feare and joy, *Matth* 28. 8. The Greeke ſheweth in whom this gladneſſe ſhould be, ſaying, ſhew gladneſſe unto him; the Chaldee tranſlateth, pray with trembling.

Verſe 12. Kiſſe the ſonne] Kiſſing was uſed in ſigne of love and of obedience, *Gen* 41. 40. 1 *Sam* 10. 1. it was uſed alſo in religion and divine worſhip, 1 *King* 19. 18. *Hof* 13. 2. *Iob* 31. 27. All theſe are due to Chriſt: but *Iudas* betrayed the Sonne of man with a kiſſe, *Luke* 22. 48. The Greeke tranſlateth, Receive enmourture (or inſtruction) and the Chaldee, receive doctrine; both are implied in kiſſing of the Sonne, *Prov* 24. 26. *perſiſh in the way* [or], from the way. To perſiſh or be left in the way, importeth ſudden deſtruction, whiles they are doing their actions: *to perſiſh from the way*, is to wander or loſe the right way, and not know whither to goe. So *Deut* 32. 28. *perſiſhing in* (or from) *enſelfe*, is to be void of enſelfe, not knowing what to deliberate. The Chaldee tranſlateth it, and yet loſe the way; the Greeke, and yet perſiſh from the juſt way. when his anger ſhall [or] for his anger will burne; or, his angry countenance. ſuddenly [or] very ſome, or a very little: this manner of ſpeech ſometime meaneth a ſhort time, ſpeedily, *Psalm* 81. 15. *Eſay* 26. 20. 2 *Chron* 12. 7. ſometime, a little deale, as *Iſa* 1. 9. The Greeke here turneth it, ſome or ſuddenly. See alſo *Psalm* 86. that hope for ſafety [or], that ſhould, that rely confidently, that beake themſelves for refuge and ſafety unto him. For, he is made the author of eternall ſalvation to all that obey him, *Heb* 5. 9.



PSAL. III.

1 David in Abſaloms rebellion complaineth to God of his many enemies: 4 Comforteth himſelfe in Gods protection: 6 Teſtiſeth his ſecurity therein. 8 Prays for full deliverance, 9 and a bleſſing upon Gods people.

1 A Pſalme of David when he fled from the face of Abſalom his ſonne.

1 Jehovah, how many are my diſtreſſes: 2 many that riſe up againſt me. Many, ſaying of my ſoute, There is no ſalvation for him in God, Selah. But thou Jehovah art a ſhield about me, my glory, & the lifter up of my head. With my voice I called un-

to Jehovah, and hee answered me from the mountaine of his holineſſe, Selah. I lay downe and ſlept, I waked up, for Jehovah ſuſtained me. I will not feare for ten thouſands of people, which round about doe ſet againſt me. Riſe up, Jehovah, ſave me, O my God; for thou haſt ſmitten all mine enemies on the cheeke bone: thou haſt broken their teeth of the wicked. To Jehovah the ſalvation. upon thy people thy bleſſing, Selah.

Annotations.

A Pſalme] called in Hebrew Mizmor, which hath the ſignification of *pruning* or *cutting off* ſuperfluous twigs, and is applied to ſongs made of ſhort ſentences or verſes; where many ſuperfluous words are cut away. There be three kinds of ſongs mentioned in this booke; 1 Mizmor, in Greek Pſalmes, a Pſalme: 2 Tehillah, in Greek himnos, a hymne or praife: 3 and Shir, in Greek Ode, a ſong or Lai. All theſe three the Apoſtle mentioneth together, where he willeth us to ſpeak to our ſelves with Pſalmes, and Hymnes, and ſpiritual Songs, *Eph* 5. 19. of David [or] to David: and to ſofter in this booke uſually. But the Hebrew ſpeech uſeth theſe indifferently; as *Tafde*, 2 *King* 11. 15. and *balderah*, 2 *Chron* 23. 14. *lammaglalab* and *hanniglalab*, *Psalm* 120. 1. and 121. 1. So the ſword of Jehovah, *Ier* 47. 6. the Prophet of Jehovah, 1 *Kings* 22. 7. 2 *Kings* 3. 11. and many the like. So in the Greeke, *Diſciples to thee*, *Matth* 2. 18. and *Diſciples of thee*, *Matthew* 9. 14. are one and the ſame. from the face [or], preſence, or for feare of: So the woman fled from the face of the ſerpent, *Rev* 12. 14. Of Davids flight it is thus written; *Then David ſaid to all his ſervants that were with him in Jeruſalem, Riſe up and let us flee, for we ſhall not eſcape elſe from the face of Abſalom; make ſpeed to depart, left hee come ſuddenly and take us, and bring evil upon us, and ſmite the cite with the edge of the ſword. So the King departed, and all his houſhold after him*, 2 *Sam* 15. 14. 16. his ſonne] David having ſinned in deſſing Bathſheba, and killing her husband Uriah, 2 *Sam* 11. was threatened therefore of God, that hee would riſe up evil againſt him, out of his owne houſe, 2 *Sam* 12. 1. which was fulfilled in this rebellion of Abſalom.

Verſe 2. how many are] or, how multiplied are. For, the conſtraint was great, and the people multiplied ſtill with Abſalom, 2 *Sam* 15. 12.

Verſe 3. Ad my ſaying] or, how many doe ſay? of my ſoule] that is, of me, of my life, concerning me, or, to my ſoule, and ſo the Greeke tranſlateth it, no ſalvation [or], no manner ſalvation; no health, helpe or deliverance at all. The Hebrew hath a letter more than ordinary, to increaſe the ſignification. The like is in many other places, as *Psalm* 44.

27. and 92.16. and 94.17. and 63. 8. and 125.3. Job 5.16. God in Hebrew *Elhim*, which is the first name whereby the Creator of all is called in Scripture, Gen. 1.1. See the Annotations there. And it is in the plurall number, to signify the myserie of the Trinitie in the Vnitie of the Godhead; and therefore is joyned commonly with other words of the singular number, and sometime of the plurall, indifferently; as *Elhim*, *hee weat*, 1 Chron. 17.21. and *Elhim*, *they went*, 3 Sam. 7.23. See Psal. 58.12. It is sometime used (though more seldom) in the forme singular, *Elsh* Psal. 18.32. &c. And it may be derived either from *El*, which signifieth might; and so by increase of the word, the signification is increased, *most mighty*, or the *Almighty*; or from *Alsh*, to *adorn*; because of the ornament: oath, and exhortation, *wherewith wee are bound unto God*; according to that in Deut. 29.12. 14. 19. Nehem. 10.29. Eccles. 8.2. This honorable name is also given to *Angels*, Psal. 8.6. and to *Magistrates*, Psal. 81.1. 6. because God hath communicated with them his word, John 10.24. 25.

Selah This Hebrew word signifieth elevation, or lifting up, whether of the mind, to make, or of the voice to strain it, or of both. And for the matter, it seemeth to import an alleviation of a thing to be, and an admiration thereat. For the manner, it is a note of singing high, and therefore is used only in Psalmes and Songs, and always at the end of verses, excepting some few places, Psal. 55. 40. & 57.4. Hab. 3.3.9. where it is set in the midst. The Chaldee Paraphrast, and some other Hebrewes have turned it, For ever, our *Doctors of blessed memory have said*, that every place where it is written, *Nesjals, Selah, and Ghed*, there is no ceasing (or end) of that thing, saith R. Menachem on Levit. 25. The Greeke version makes it a muscalle notion, *Diapsalma*.

Verle 4. *a shield about me* [or, for me, that is, a protector, a defender. So Gen. 15.1. Deut. 33.29. Psal. 84.12. *glory*] or, *honour*, which in the Hebrew hath the signification of *weightiness* or *gravity*; which the Apostle seemeth to respect, mentioning the *eternal weight of glory*, 2 Cor. 4.17. David here calleth God his *glory*, who had advanced him to kingly dignity; such as our Saviour calleth *glory*, Mat. 6.29. *the lifter up* [or, exalter of my head, that is, *gives me victory, honour and triumph*. So Psal. 27.6. and 110.7.]

Verle 5. *he answered* [or, *heard*: but to answer is to certify by some means, that he heareth; as by helpe or deliverance from danger, Psal. 22.22. Ely 41.17. (to answer by fire, 1 Kings 18.24.) therefore it importeth more than bare hearing, Ely 30.19. and 58.9. The Chaldee translatheth, *he received my prayer*: from the mountain of the buse of his Sanctuary for ever.]

Verle 6. *I lay downe*, &c. This speech denoteth *sleep* and *securty from danger and dread of evil*, Lev. 26.6. Job 11.19. Psalme 4.9. Ezek. 34.25. Pro. 3.24.

Verle 7. *doe sit* [to wit, *themselves in league, or in battell*], or for their engins. So Ely 22.7.

V. 8. *on the chocke-bone* [a signe also of reproach, as Job 16.10.]

Verle 9. *To Jehovah the salvation* [to wit, *is, or, helpe*]; or, *Of Jehovah is salvation, helpe, or deliverance*. So Prov. 21.31. Ion. 2.19. Also Revel. 27.10. and 19.1. *The salvation to our God*. Like speeches are, *Helpe* to *Jehovah*, Exod. 28.36. *To Jehovah the warre*, 1 Sam. 17.47. *To Jehovah the earth*, Psal. 24.1. and many the like. The Chaldee saith, *From before the Lord in redemption*: the Greeke, *Of the Lord*. *thy blessing* [This word when it is spoken of God towards man, (as in this place) signifieth a plentiful bestowing of good things, earthly or heavenly, Gen. 24.35. Deut. 28. 2, 3, 4, &c. Ephes. 1.3. Gal. 3.8. When it is spoken of men towards God, it denoteth *praise* or *thanksgiving* by word or deed, Deut. 8.10. Psal. 103.1. 2. Luk. 1.64. and 2.28. And that which in Matth. 26.26. is called *blessing*, in Luk. 22.19. is called *thanksgiving*. When it is spoken of men towards men, it signifieth sometime *salutation*, as Gen. 47. 7. 1 Sam. 13.10. sometime *a gift*, or a *revelence*, as 1 Sam. 25.27. 2 Cor. 9.5. 2 King. 5. 15. sometime a *premaunce* (by way of prayer or prophesie) of good things in the name of God, as Gen. 14. 19. 20. Numb. 6.23. 24. In this signification, the *lesse* is *blessed of the greater*, Heb. 7.7.]

PSAL. IV.

2 David prayeth to God for audience; 3 Reproveh his enemies for opposing him in vaine; 5 Exhorteth him to repent and trust in the Lord. 7 Gods favour more joyeth the heart than all riches: 9 therein David seareth himselfe.

To the master of the muscke on Neginoth, a Psalm of David.

VV Hen I call, answer mee, O God, of my justice; in distresse thou hast made roomth for me: be gracious to me, and heare my prayer. Sons of men, how long shall my glory be to ignomine; will ye love vanity? wil ye seek a lie, Selah: But know ye that Jehovah hath marvelously separated a gracious Saint to him: Jehovah will heare when I call unto him. Bee stirred and sin not, say in your heart upon your bed and be stil, Selah. Sacrifice ye the fac'ices of justice, and trutt unto Jehovah. Many doe say, Who will cause us to see good? list thou up over us the light of thy face Jehovah. Thou hast given joy in my heart, more than of the time when their come and their new wine were multiplied. In peace together will I lie down and sleepe, for thou Jehovah alone wilt feat mee in confidence.

Annotations.

To the Master of the muscke [or, To the over-seer, to him that excelleth]: the Chaldee translatheth

latheth it, to sing. The original word *Menasch* signifieth one that urgeth the continuance of any thing unto the end, or the going forward with a worke till it be overcome, 2 Chronic. 2. 1, 2, 3. and 34. 12, 13. Ezra 3. 8, 9. and such as in 2 Chron. 2.18. are called *Menaschim*, *maffers*, are in 1 King. 5. 16. called *Rodim*, *rulers*. And in musick, there were Levites appointed for severall duties, and some *menasch*, to ply, or to set forward, and be over the rest, 1 Chron. 15.21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction they might be sung excellently unto the end. There were in Israel some Levites fingers that attended therunto, and had no other charge, 1 Chron. 9.31. on *Neqimab* that is, *strung instruments of musick*, played on with the band. See the note on Psal. 33.3.

Verle 2. *when I call* [or, in my callings; which the Chaldee expoundeth, *In the time of my prayer, receive thou it of me*. God of my justice] that is, my just God, author of my justice, and avenger of my just cause. in distresse [or in straits], thou hast widened or enlarged for me. *prayer* appeale, interpellation or intercession, whereby we reter the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrew *Tephillab* commeth of *Pillal* to judge or determine causes for which appeales are made, 1 Sam. 2.25. and *Pellim*, are *Judges* or *Arbiters*, Exo. 21.22. whereupon to pray, is in Hebrew, *hishpallel*, as it were to *appeale* or *present* himselfe and his cause unto the Judge, or to judge ones selfe.

Verle 3. *Sons of men* [Hereby is meant, *Great men*, the Hebrew being *Ish*, which is the name of *Man*, in respect of his power and dignitie, as appeareth after in Psal. 49.3. *shall my glory be to ignomine*] or, will ye turne my honour to defamation, slander, or vil. God had promised David the honour of the kingdom, which *Saul* with his Nobles sought to defame and calumniate, and so turne it to shame and reproach. *will ye seek a lie* [or, ye shall seek a lie, or deceiverable falsehood; ye seek that which shall not come to passe]. The Hebrew *Cazab* (here used) is such a lie as deceiveth mens expectation, Job 40. 28. Psal. 89.36. Isa. 58.1. 2 Kings 4.16.

Verle 4. *marvellously separated* [or, *skilted in wondrous sort*, exempted as with some signe of excellencie, called out. So God marvelously favoured the Israelites from the Egyptians, Exo. 8.22. and 9.4. and 11.7. See also Psal. 17.7. Exo. 33.16. a *gracious Saint*] or *pious*, *holy*, *mercifull* one, meaning himselfe. The Hebrew *Ghsid*, (which the New Testament in Greeke calleth *hsur*, that is, *pious* or *holy*, Acts 13.35.) signifieth one that hath obtained mercy, and is againe after Gods example *pious*, *kind*, *gracious* and *mercifull* to others, Neh. 13.14. See Psal. 136.1. to him that is, his *gracious Saint*, as the Greeke explaineth it; or referring it to the former, he hath separated to himselfe a *gracious man*.

Verle 5. *Be stirred* [or Be commoved, which may be understood, Be angry, be grieved, or tremble: and

the Chaldee addeth for him, meaning God. The original word *Kagaz* noteth any stirring or moving, Job 9. 6. as to be moved or tremble with fear, Psal. 18.8. Deut. 2.25. Isa. 14. 9. to be moved with griefe, 2 Sam. 18. 33. to be stirred with anger, Prov. 29.9. 2 Kings 19. 27. 28. Ezek. 16. 43. This latter the Greeke here followeth, saying, *Be angry and sin not*, and the Apollie hath the same words, Eph. 4.26.

sin not [or *misdoe not*. This word signifieth to misse of the way or marker as in Jud. 20.16. men could sling stones at an haire breadth, and sin not, that is, *no misse*; and Pro. 19.2. he that is hattle with his foot smeth, that is, *misfitt* or *swearth*. In religion Gods law is our way and mark, from which when we swarve we sin. Therefore sin is defined to be *transgression of law*, or *unlawfulness*, 1 Joh. 3.4. *say in your heart* [that is, *mind* seriously what you do, and what the end will be; *Consider* what your *fater*. The like phrase is in Psal. 14.1. and 35.25. Mat. 24.48. Rom. 10. 6. Revel. 18.7. *be stil*] or *silent*, *say*, *pause*; as 1 Sam. 14.9. [or, 10.12, 13. By this word is often meant in Scripture a modest quietnes of the mind, the troubled affections being allayed. See Psal. 131.2. & 37.7. & 62.2. Lam. 3.26. The Chaldee paraphraeth thus; *Say your request with your mouth, and your petition with your heart, and pray on your bed, and remember the day of death* for ever.

Verle 6. *Sacrifice*] The word signifieth killing or slaughtering; as beafts were killed for offerings to God, figuring mans mortification, or dying to sin, Psal. 51.19. *sacrifices of justice* [such *Ades* speaketh of, Deut. 33.19. and David afterward, Psal. 51.21. meaning *sacrifices just* and right, and in faith, according to the intendment of Gods law: contrary to those which the Prophet reproveh Mal. 1.14. So *sacrifices of triumph* or *joy*, Psal. 27.6. are *joyfull sacrifices* offered with gladnesse. And the way of justice, Mat. 21.32. for a just or right way. The Chaldee giveth this sense, *Subdue your lusts, and it shall be counted unto you as a sacrifice of justice*. *trust*] or be confident, have steadfast hope, secure and firme confidence; and it is opposed to *feebleness of mind*, *fear* and *doubt*, Isa. 12.2. Prov. 28.1.

Verle 7. *Many doe say* [Hebr. are saying: which may be turned, *doe say*, as in Mat. 2.23. *his legentes*, saying, is in Marke 12. 18. *business legists*, which say, who will cause us to see that is, to enjoy, or have the fruition of good, Psal. 50.23. And this is the forme of a drink; as David defined and said, *Who will give me drinke of the water*, &c. 1 Chron. 1.17. and, *who will give me wings as a dove*, Psal. 57.7. and many the like. *the light of his face*] that is, *thy light*, *some chearfull face* or *look*, meaning Gods favour, grace, and the blessings of knowledg, comfort, joy, &c. that flow therefrom. This is in Christ, who is both the Light and the Face or Presence of God, Luke 2.32. Exod. 33. 14. and the Angell of his face, Isa. 63. 9. According to this phrase Solomon saith, *In the light of the Kings face is life*, and his favour is as a cloud of the latter raine, Prov. 1.6. 15. See also Psal. 44. 4. and 31. 17, 21. and 67. 2. Job 29.3.

Verle 8. *hast given joy* [or *shalt give* or *put joy*: so giving is used for putting, often times, Psalme 8.2. and

and 40.4. and 33.7. and 69.12. and 89.20. and 39.6. and 119.110. *more than of the time*] or from of the time. An Hebrew phrase, where the figure of comparison is wanting; as Gen. 38.26. Psa. 19.11. and 130.6. The like is also in the Greeke tongue; as Luk. 15.7. & 18.4. And of joy in harvest, when come is increased: see Isa. 9.3. Joel 1.11, 12.

Ver. 9. *together*] that is, *I will lie downe and sleepe both together*, not being disquieted with feare or care: see Psa. 3.6. or *together*. And others with me: or, *I my selfe wholly & alone*. See the note on Psa. 15.1. *alone*] The Hebr. phrase is, *in loneliness, or in solitariness*; & may be referred (by the distinction) to the Lord, who alone feedeth his in safety: as Deu. 32.12. or to that which followeth, *Thou wilt feed me alone in safety*. Herein looking to Moses blessing, Deut. 33.28. where Israel dwelleth *safely alone*; and so in Num. 23.9. Jer. 49.41. Thus it is a blessing to be alone from enemies; otherwise to be alone from friends, is a note of affliction; as Psa. 102.8. Lam. 1.1. *will feed me*] that is, *cause me to sit, dwell, or remain. in confidence* or *trustfulness, with hope*: that is, *confidently or trustfully*; which by consequence meaneth, *cheerfully, safely*. And this was a blessing promised in the Law, Lev. 26.5. Deut. 12.10.

PSALME V.

2 David prayeth, and professeth his studie in prayer.
5 God grant we may not be wicked. 8 David professing his faith, prayeth God to guide him: 11 To destroy his enemies, and to preserve the godly.

1 To the master of the Musicke on Nechiloths a Psalm of David.

Hear thou my words Jehovah, understand my meditation. Attend to the voice of my cry, my King and my God, for unto thee will I pray. Jehovah, at morning thou shalt heare my voice, at morning will I orderly addresse unto thee, and will looke out. For thou art not a God delighting wickednesse, the evill shall not sojourne with thee. Vain-glorious fooles shall not set themselves before thine eyes, thou hatest all that work painfull iniquitie. Thou wilt bring to perdition them that speake a lie, the man of blouds, and of deceit, Jehovah doth abhorre. But I, in the multitude of thy mercy, will come into thy house, will do worship toward the palace of thy Holinesse, in the feare of thee. Jehovah leade me in thy justice, because of my enviers, make straight thy way before me. For in his mouth is no certaintie; their inward part is wofull evils: their throat is an open gape, their tongue they make smooth. Condemne thou them as guiltie, O God, let them fall, from their consultations. with the multitude of their trespasses, drive thou the away, for they are

turned rebellious against thee. And rejoyce shall all that hope for safety in thee, for ever shall they shewt, and thou shalt cover them: and they that love thy name, shall be glad in thee. For thou, Jehovah, wilt blesse the just one: as with a buckler, with favourable acceptance thou wilt crowne him about.

Annotations.

Nebulab] These (by the name) seeme to be wind instruments, as Flutes, Trumpets, Cornets, &c. as *Negabim* are stringed instruments, Psa. 4.1. For *Chalil* is a Pipe, Isa. 5.12.

Verle 2. *my meditation*] in Greeke, *my cogitation*. Verle 3. *Attend* or *Incline*, namely, *thine ears*, as is expressed, Psa. 10.7. Prov. 2.2. But often the word *ear* is omitted, as here, to Psa. 61.2. and 66.19. and 86.6. and 142.7. &c. *will I pray* or *I doe pray*; meaning still and usually.

Verle 4. *as morning*] or, *in the morning*: which hath the name in the original tongue, of *inquiring, looking and seeking early*, and is therefore used for every first opportune or fit time, both to pray for, and to receive blessings, Psa. 88.14. and 92.3. and 90.14. and 143.8. Here also the word *as* or *in* is to be supplied; as Behb, a house, 2 Chron. 26.21. for Behb, in a house, 2 King. 15.5. and many the like.

orderly addresse] prepare, or settle in order, meaning either his person, as Job 32.5. or his speech, as Job 32.14. *look out* or *espie*, as he that keeps watch and ward, expecting what God will answer, as is explained in Hab. 2.1. This noteth diligence, hope, and patience: So Mich. 7.7.

Verle 5. a God] or, *a mightie one*: in Hebrew *El*, the name of God, denoting his might or puissance; which therefore the Greeke sometime translateth *Ishmor*, *Mightie*, Psa. 7.12. Sometime *Mightie God*, Isa. 9.6. but most commonly *God*: which the holy Ghost alloweth, Mat. 27.46. and 1.23. *delighting wickednesse*] or, *that taketh pleasure in wickednesse*. By wickednesse and evill, may here be meant also (by figure of speech) wicked and evil persons. See Psa. 36.12. *sojourne* or, *be a guest with thee*, meaning that an evill man should have no entertainment to be harboured as a guest, much like to have any abiding or settled habitation with God. Here the word *with*, is to be supplied; as in the like Hebrew phrase, Psa. 94.20. Gen. 30.20. So in Ex. 9.16. *that I might show thee*, for, *show in thee*; as the Apostle teacheth it, Rom. 9.17. the like is in Psa. 42.5.

Ver. 6. *Vain-glorious fooles*] or *mad boasting folk*: called *Holeim of balal*, to exalt, praise, glorify: which when it is of ones selfe, and immoderate, is *detestable, fully and madnesse*. Hence is the word used, for *mad, or raving with folly*, Eccles. 2.2, 12. and 7.9. and 10.13. Isa. 44.25. So after in Psa. 75.5. and 102.9. and 73.3. The Chaldee calleth them *mekers*, *that worke*] so the holy Ghost translateth it Act 13.41. from Hab. 1.5. The Hebrew word signifieth a willing working out, perfecting and practising: as Psa. 7.14. *painfull iniquitie* or, *servant of sin*, *vaine unbeliefnesse*. The original word *Am*, which

which hath the signification of paine or sorrow, is of large use, denoting all *sinfull and unjust actions*, *afflictions*, or *endowments*, which cause paine or sorrow, or be painfully done, and is applied in speciall to idolatry joyned with *Tephim* or images, 1 Sam. 15.22. And *Beib-el*, that is, *Gods house*, is called of the Prophets, *Beib-zen*, an *Idols house*, or place of iniquity, Hof. 4.15. and 10.5. because *Idolasm* had there let up false worship, 1 Kings 12.29. And in Isa. 66.3. he that blasphemeth *Azen*, or an *Idol*, is turned in Greeke, a *blasphemer*. Thus *Pogabim*, *superstitions*, be such as worke *practise*, or *commit idolatry*, *superstitions*, or other *sin* and *iniquity*, wherof comes *sorrow, griefe, miserie*, and at last *confusion*, however such evill workers doe polish and trim their evill actions; for they shall be rejected that worke *unprofitable* (*boisgers comenit ten anomiam*) Mat. 7.23. or *workers of iniquitie*, (*boi ergastai tes adikias*) Luke 13.27. as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from Job, chap. 31.3. and 34.8.22. The Chaldee translateth, *them that doe falsehood*.

Verle 7. *Thou wilt bring to perdition*] or *wilt doe quite away*, *wilt fordoe*, or *make perishe*. *man of blood*] that is, *bloody man*, or *murderer*, as the Chaldee expoundeth it, *the man that sheddeth innocent blood*. When *blood* is used in the plural number, it usually noteth *murder* or *manslaughter*, and the guilt following it: as Gen. 4.11. the voice of thy brothers blood crieth, 1 Chron. 22.8. *thou hast shed many blinde*: so after in Psa. 9.13. and 106.38. and 51.16. Sometime it signifieth *natural wickedness*, as we are born in sin, or *sin deserving death*, Eccl. 16.6.9. *I saw thee polluted in thine owne blouds*, &c. Hereto we may compare the Apostles speech, John 1.13. which are borne not of blouds, &c. A man of blouds, is one that is defiled therewith, or given thereto, 2 Sam. 1.6. 7. Psa. 26.9. and 55.24. and 59.3. and 139.19. See the like phrase opened, Psa. 140.12. and of *deceit*] that is, *man of deceit*, (as is expressed, Psa. 43.1.) meaning the *deceitfull man*, *fiend*, or *impur*: so noting hereby the *secret sinner*, as by the former speech the open and violent. *Deceit, dole, or guile*, called in Hebrew *Arimak*, is named of *Ramah*, to *heave*, or *cast*, or *shoot with bow*. And as *warpen bowes* doe cast and shoot awry, and deceive the Archer, Psa. 78.57. so *impur* or *man of guile*, doe first as if they were lift up a man with vaine hope, that being disappointed he may have the more heave overbrow. See 1 Chron. 12.17. Gen. 29.25. So in another phrase, to *lift up the soule*, signifieth, to *deceive with vaine hope*, Jer. 37.9.

Verle 8. *mercile* or *kindnesse*, benignitie: in Chaldee, *goodnesse*. See the note on Psa. 136.1. *thy house* or *edifice*, named in the Hebrew of *building*, *keib*: in Greeke, of *dwelling*, *ekos*: in English, of *inhabitation* and *custodie*, a *house*: of the Almeins *house*, which is of *bin*, to *defend*. By *house* here is meant *Gods Tabernacle*, called his *house*, 1 Chron. 9.23. Mar. 2.26. for the Temple was not built in *David* daies. *will doe worship*] or *bow downe my selfe*, in signe of honour. *towards the palace*] for the worshippers entred not into the Sanitarie in selfe, but into the Court-yard, and at the doore

offered their gifts, Psa. 116.19. Lev. 1.3. Heb. 9.6. A palace (*Heikal*) is the name of *Kings houses*, Psa. 45.9. 16. Prov. 30.28. attributed to the places where Gods Majestie was said to dwell, as the *tabernacle*, 1 Sam. 1.9. and 3.3. the *temple*, 1 Kings 6.17. and heaven it selfe, Psa. 11.4. Mic. 1.2.

Verle 9. *in thy justice*] that is, *in the religion and conversation on fit forth in thy Law*, called the *path* of justice, Psa. 23.3. or, *for thy justitie sake*. *enemies*] or *spial*, *observers* that pry for evill. So Psa. 27.11.

Verle 10. *no certaintie*] no certaintie stable thing, no firme truth, which one may trust unto: or *no true word*. *his mouth*] that is, the mouth of any of them; which the Chaldee explaineth thus, *the month of the wicked men*. *inward part*] properly, *that which is nearest unto them*: this the Gr. translateth *hara*. And these in parts are put for the *thoughts, affections, purposes* in them: as Psa. 49.12. *wofull evils*] *but vaine* the original signifieth *woes, sorrows, heavee annoyances, mischiefs*, and *wofull evils*: so named of *bois* or *bois*, which signifieth *woe*, Ezek. 7.26. *they may like smooth* or *make flattering*, and consequently *deceitfull*, as the Greeke translateth, which the Apostle followeth, Rom. 3.13.

Verle 11. *Condemne them as guilty*] *Aham*, is a *guilt*, *sin* or *trespass*, Lev. 5.19. wherof the word here used, is to *make guilty*, or *dammie* of *trespass*: and so the Greeke here hath it, *Indige* or *dammie*, and the Chaldee, *make guilty* (or *condemne*). And because *destruction* and *desolation* abideth such as are damned for crime, therefore is this word used also for *desolating*, *abolishing*, *destroying*, Ezek 6.6. Joel 1.18. And so may it be here meant, *punish* or *make them desolate*, O God. So Psa. 34.22, 23. and 69.6. *with the multitude*] or *for the multitude*, the *manie*.

trespasser] or *felicitous inquirer*, *deceitfull*, *base*, *purposely* and *disloyally*, and are therefore *harmous* and *criminal*. The Greeke often translateth it *unlawfulnesse*, or *transgression of Law*, which the Apostle following, Rom. 4.7. from Psa. 32.1. It is more than sin, as may be gathered by Gen. 31.36. Exod. 34.7. and Job 34.37. *his addice trespass*, to his *sin*. *drive them away*] or *drive time*, that is, each of them. A like phrase as was before, Psa. 2.3. So after in verle 12. *upon them and him*. *turned rebellious*] or *turned into*, and so are very distastfull unto thee, by reason of their disobedience and stubbornnesse, and consequently *doe provoke to bitterness* and *wrath*, *doe exasperate*. The Hebrew word *Marah* hath properly the signification of *changing* and of *bitternesse*, applied to *apostasy*, *rebellion* and *disobedience*, Deut. 1.26. and 1.17. 20. Joel 1.18. *against thee*] which the Chaldee expoundeth, *against thy Word*.

Verle 12. *for ever*] or *to eternitie*. *shall out*, *sing joyfully*, for so commonly the Hebrew *Reman* signifieth, & is therefore by the holy Ghost interpreted, *be merry* or *joyfull*, Rom. 5.10. from Deut. 32.43. & Gal. 4.27. from Isa. 5.1. yet sometime this word is to *shout*, *shrill*, or *cry aloud* for *sorrow*, as Psa. 142.7. *A hand shrill wofull or showing* was used in thankgivings and prayers, Levit. 9.24. 1 King. 8.28. Psa. 17.1. and 118.15. and 126.2. and 33.1. *and thou shalt cover*] or, *for thy wofull*.

ever, *prodest*, or cast a covering over them: and this is answerable to their hope or seeking cover in God before mentioned, and signifieth a safe protection from all hurt or evil: as Exo. 33. 22. Psa. 140. 8. *be glad* or *leaps for joy*, exult. The word signifieth outward gladness in gesture and countenance. So also doth the Greeke answerable hereto: that where one Evangelist writeth, *Rejoice and be glad*, Mat. 5. 12. another saith, *Rejoice and leape*, Luke 6. 23. The Chaldee here againe translatheth, *they shall be glad in thy word*.

13 Verse 13. *bumker* [a picked sword called *simul*, of the sharpe picketnesse:] as another kinde of Scutcheon is called *Magen*, Psa. 3. 4. of fencing or protecting. *favourable acceptation* [or good will, gracious liking or acceptance. So the Hebrew *Kayson* meaneth, derived of a word which by the Apollie signifieth to accept, Hebr. 12. 6. from Prov. 3. 12. and to be well pleased or delighted, Mat. 12. 18. from Isa. 42. 1. So the years of acceptation is the acceptable years, Luke 4. 19. from Isa. 61. 2. and the time of acceptation, is the acceptable time, 2 Cor. 6. 2. from Isa. 49. 8. It is also interpreted with or pleasure, Heb. 10. 7. from Psa. 40. 9.

PSAL. VI.

David complain in his sickness, with prayer for release. 9. Thy faith be triumphant over his enemies.

1 To the Master of the Musicke on Neginoth, upon the eight; a Psalm of David.
2 **I**ehovah, rebuke mee not in thine anger, neither chastise me in thy wrathfull heart.
3 Be gracious unto me, Jehovah, for I am weak; heale me, Jehovah, for my bones are troubled: And my soule is troubled vehemently: and thou, Jehovah, how long? Returne Jehovah, release my soule: save me for thy mercies sake. For in the death is no memorie of thee: in hell who shall confesse to thee? I faint with my sighing, I make my bed to swim in every night, I water my bedstead with my teares. Mine eye is gnawed with indignation: it is waxen old because of all my distressers. Away from me, all ye that worke painfull iniquitie, for Jehovah hath heard the voice of my weeping. Jehovah hath heard my supplication for grace, Jehovah hath accepted my prayer. All my enemies let be abasht and troubled vehemently; let them returne, be abasht in a moment.

Annotations.

1 **V**pon the eight: or after the eight: meaning the eight time, which was grave, as that which we call the B. So David fetching home Gods Arke, appointed some Levites with harps upon the eighth, for the honour and service of God, 1 Chron. 15.

21. And so the Chaldee here translatheth, *To sing with playing upon the harpe of eight strings*.

Verse 2. *wrathfull heart* [or cholle]. This word notheth the inward affliction, as the former doth the outward appearance. David prayeth not simply against correction, (for, as many as God loveth, he doth rebuke and chastise, Rev. 3. 19.) but would have his nurture with moderation, lest it broke him in pieces, as Jeremie likewise prayeth, Jer. 10. 24. So after in Psa. 38. 2.

Verse 3. *heale me* [recure me. Though this may have reference here to bodily sickness, Psa. 107. 18, 20. yet it is also applied to soule sickness, and curing of it; as Psa. 41. 5. *heale thou my soule, for I have sinned against thee*.

Verse 4. *how long?* [or till when? An imperfect speech, through trouble of minde, which may thus be supplied: *how long wilt thou cease, or deferre to helpe, or how long wilt thou afflict me?* So Psa. 90. 13. The Chaldee supplieth the want thus, *Let me have a respite*.

Verse 5. *release* [loosen, or deliver my soule or me; meaning from death, as is expressed, Psa. 116. 8.

Verse 6. *for in the death*] This Doctrine King Hezekiah explaineth thus; For he shall not confesse thee, death shall not praise thee; they that thou gave downe the pit shall not hope for thy truth: the living the living, he shall confesse thee as I doe this day: the father to the children shall make knowne thy truth, Isa. 38. 18, 19. So after in Psa. 115. 17, 18. *bell* [or the grave, the place or state of the dead. See the note on Psa. 16. 10. *confesse*] or give thanks, celebrate with praise and commendation. This fame word is also used for confessing of sins, Psa. 32. 5.

Verse 7. *I faint* [or am over-awed with my sighing, the like speech Baruch useth, Jer. 45. 3. The original word *Lagazim*, significeth *swimming, toiling, toiling, and sore labour* of body or minde, and consequently fainting through wearinesse, and is opposed to rest or quietnesse, Lam. 5. 5. *every night* [for the whole night]. The Chaldee expoundeth it, *I lieke in my sorrow all the night* (or every night) upon my bed. *water* [that is, *baile*, or dissolve into water; or I melt my bedstead]. These are excessive figurative speeches, to expresse the greatnesse of his sorrow. In the Hebrew they are also in the future time, *I shall melt, I shall make swim*, that is, *I usually melt and baile*, noting the continuance of his affliction.

Verse 8. *mine eye* [this may be taken for the whole face or visage: as in Num. 11. 7. the eye is used for the colour or appearance. *gnawed*] in Gr. troubled. The Hebrew *Ghinafsh*, is to gnaw and pierce, and so to make deformed and ugly, and to consume. Hereof *Ghinafsh* is a moth-worm, Psa. 39. 12. that fretteth garments. A like speech Job useth, *mine eye is dimmed with indignation*, Job 1. 7. but *gnawed* here, is a word more vehement. So after in Psa. 31. 10, 11. *with indignation* [for griefe that I take, being provoked by the enemies].

Verse 11. *let be abasht* [or shall be abasht]. The Hebrew *Esh* significeth to be abasht, *more pale* and *warm*, as when the colour fadeth and withereth; and notheth both disappointment of ones expectation, Job 6. 20. and confusion or destruction, Jer. 48. 1, 20. opposed

fed unto joy, Esay. 65. 13. let them returne] or, recide; a signe also of disfigurement and shame: (so Psa. 56. 10. in a moment) or in a minute, that is, a short space, or suddenly.

PSAL. VII.

David prayeth against the malice of his enemies, protesting his innocencie. 11. By faith he seeth his defence, and the destruction of his enemies.

1 Shigajon of David, which he sang to Jehovah, upon the words of Cuth, sonne of Jemini.

2 **I**ehovah my God, in thee I hope for safety: save thou me from all that persecute me, and deliver thou me. Left he teare in peeces my soule like a Lion; breaking, while there is none delivering. Jehovah my God, if I have done this, if there be injurious evil in my hands: If I have rewarded evil to him that had peace with me: (yea, I have released my distreser without cause:) Let the enemy pursue my soule and take it, and tread downe my life on the earth, and my glory let him make it dwell in the dust. Selah.

7 Rise up Jehovah in thy anger, be thou lifted up, for the rages of my distressers, and wake thou up unto me, the judgement thou hast commanded. And the congregation of peoples shall compass thee about, and for it returne thou to the high place. Jehovah will judge the peoples: judge thou me Jehovah according to my justice, and according to my perfection in me. Oh let the malice of the wicked beat an end, and stablish thou the iust: for thou triest the hearts and reins, just God. My shield is in God, the Saviour of the upright in heart. God is a just Judge, and God angrily threatneth every day. If he turne not, he will whet his sword: he hath bent his bow and made it ready. And for him he hath made ready the instruments of death: his arrows he worketh for the hot persecutors. Lo he shall be in travell of painfull iniquitie; for he hath conceived molestation, and shall bring forth a lie. He hath digged a pit and delved it, and is fallen into the corrupting ditch hee wrought. His molestation shall returne upon his head, and upon his crowne shall his violent wrong defend. I will confesse Jehovah according to his justice, and will sing Psalm to the name of Jehovah most High.

16 Ver. 4. *done this* [which Cuth accuseth me of. He speaketh of some common slander. *injurious evil in my hands*] or, in my palmes, that is, bad, dishonest dealing in secret: the palm or hollow of the hand, being a place where sthinknes may be hidden: the hand also is put for the actions. So Lam. 3. 8. Psa. 109. 27. and 78. 42.

Ver. 5. *that had peace with me* [my friend and confederate. Such treachery David much blameth in his foes, that in time of peace made war, Psa. 41. 10. and 55. 13. 15. 21. yea I] Hebr. and I; which

Annotations.

Shigajon] An artificial song of David, or David's delight. The word properly signifieth Aberration, or Ignorance; & is here, and in Hab. 3. 1. only used in the title of songs, which seeme to be made of sundry variable and wandering verses, which being composed by art, canite the more delight. The Hebrew word (Shigajon) whereof this is derived, is used for delight, or wandering in pleasure, Prov. 5. 19, 20. According to which we may name this thing, David's delight, or solace. Or in the other signification, David's error; as setting forth the sum of his error, which made him almost to goe altray. The Chaldee expoundeth it, *David's interpretation of the Law: upon the words* [or concerning the words, or matters, affairs. Word, is both in Hebrew and Greeke often used for a thing, or matter, Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 65.

Of Cuth] This may be meant of K. Saul himselfe, who was of Kish, and of Lemini, 1 Sam. 9. 1. called closely Cuth, that is, an Ethiopian, or Blackemore, for his blacke and ill conditions, his heart not being changed, as the Blackemore changeeth not his skin, Jer. 13. 22. Or else it might be one of Sauls retinue, whose name indeed was Cuth, but we find no mention of him elsewhere. The Chaldee saith plainly thus, upon the destruction of Saul the sonne of Kish, which was of the tribe of Benjamin.

Ver. 3. *Lion* called here in Hebrew, *Arish*, that is, a renter or Terrorer, and elsewhere, *Laby*, that is, hearty and courageous, Psa. 57. 5. and *Kaybir*, that is, lurking, or couchant, Psa. 91. 13. the reason of these names is shewed, Psa. 17. 12. The renting Lion (*Arish*) as greedy to teare; and the lurking Lion (*Kaybir*), as hiding in covert places. Other names are also given to this kind, as *Shachal*, of ramping, or pouncing, Psa. 91. 13. and *Lajish*, of subduing his prey, Pro. 30. 30. *my soule* [that is, mee, or my life. *breaking*] this may be referred to the Lion, breaking a funder, or renting his prey: the word also is used for breaking of yokes of affliction, that is, saving, refusing, redemtion, or delivering; as, Psa. 136. 24. Lam. 5. 8. The Greeke so turneth it here, *there being none redemting nor saving*. Thus the deniall none let after in the Hebrew, serveth for both words; (as after in Psa. 9. 19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in 1 King. 10. 21. there be two denials, when in 2 Chron. 9. 20. there is but one, in the same narration.

Ver. 4. *done this* [which Cuth accuseth me of. He speaketh of some common slander. *injurious evil in my hands*] or, in my palmes, that is, bad, dishonest dealing in secret: the palm or hollow of the hand, being a place where sthinknes may be hidden: the hand also is put for the actions. So Lam. 3. 8. Psa. 109. 27. and 78. 42.

Ver. 5. *that had peace with me* [my friend and confederate. Such treachery David much blameth in his foes, that in time of peace made war, Psa. 41. 10. and 55. 13. 15. 21. yea I] Hebr. and I; which

which may be relieved; yet, or when I released my distresser: which may have reference to his sparing of Saul, and delivering him from death, 1 Sam. 24.6, 7, 11, 12. and 26.9, 10, 11, &c. without cause, or without effect, and fruit in vain.

6 Ver. 6. my life in Hebrew, *liver*, is usually called for the many faculties and operations that are in life; the many years, degrees, estates thereof. The Apollites in Greeke retain the singular number life, *Act. 2.28* from *Ps. 16.11* & *1 Pet. 3.10* from *Ps. 34.13*. my glory, or honour, and posterity, either his *honourable estate, renowne, and posterity*, as *Hys. 9.11*, *1b. 19.9* or his *soul*, as *Gen. 49.6*. in the dust, that is, in *base estate and ignominie*, as *Ps. 113.7*, *1b. 16.5*; or, the dust of death, the grave, as *Ps. 12.16*, *1a. 26.19*.

7 Ver. 7. in the rages, or, because of the outrages, surpasing indignations, to called of the passing out of the heat and choler. *wake up*, or *raise up*, to wit, thy selfe, and come unto me; for judgement thou hast commanded or appointed. It may also be read, *raise up to me the judgement* which thou hast commanded: to the Chaldee paraphrase here supplicth the word which sayeth, *Hasten unto me*, (or for me) the judgement which thou hast commanded; the Hebrew it selfe sometime doth the like; as *1 King. 9.8*, *this house is high*, *2 Chr. 7.1*, *this house which is high*.

8 Ver. 8. for if for the same congregations sake, which cometh about these expecting judgement, to the high place, or to the heights, that is, the throne of judgement, for thrones were set high, *1 King. 13.9*. This word *high* is also used for heaven, *Ps. 93.4*, and there Gods throne is, *Ps. 11.4*. The Chaldee faith, *returne to the house of thy divine habitation* (or *Majestic*).

9 Ver. 9. Iehovah The Chaldee translatheth it, The word of the Lord shall judge, &c. judge [two words are here used in Hebrew for judging, 1 Dan, and 2 Shaphat; the first is more speciall to give doom or sentence in controversies: the latter more generally, for judging or doing right in all causes. The Apollites expresse these two by one Greeke word *leues*, judges, as *Heb. 10.30* from *Deut. 32.36*, and *Rev. 3.4* from *Ps. 51.6*. my justice [the justice and equity of my cause, in respect of my persecutors, So *Ps. 18.21*, —, Elsewhere he appealeth to Gods justice, *Ps. 35.24*. my perfection] or integrity, the simplicitie of my wayes, and simplicitie of my heart. See *Ps. 26.1*, in me [or unto me, to wit, reward them, as the Chaldee explaineth it.

10 Ver. 10. for thou triest [or, he trieth. God who is possessor of the vines, *Ps. 139.13*, doth also trie them as mettall in the fire. The beare may signifie the cogitations, and the renner the affections. So *Ps. 26.2*, *1b. 11.20*, and *20.12* *Rev. 2.23*.

12 Ver. 12. angrily threateth] or detesteth, disdaineth in wrath, namely the wicked, and monacheth their destruction. So the Chaldee paraphraseth, *he is mighty against the wicked every day*.

13 Ver. 13. [he] that is, if the wicked turne not as the Chaldee explaineth it, *If he turne not unto his fears*. The Greeke translatheth, *if he turne not*.

14 Ver. 14. he worketh for the but persecutor] or politteth, to wit, to shoot at them that fervently per-

secute, namely the just, as the Chaldee addeth. The Hebrew *delak*, which signifieth burnings, *Ezek. 24.10*, is applied to hot persecution: see *Ps. 110.2*, *Gen. 31.35*, *Lam. 4.19*.

Ver. 15. he shall be in travel] or, continually travell, that is, *taketh great paines to accomplish iniquity, as a woman with child to be delivered*. molestation] or moyle, miserie. The Hebrew *glomal* signifieth *tailsome labour and molestation*, both which a man endureth himselfe, *Ps. 25.18* and *73.5* and which he causeth another to endure, *Ps. 94.20* and *55.11*. And thus it is here meant, as the 17, ver. he weth. bring forth a lie] or falsehood, meaning either calumnie and slander of others, (which in ver. 17 seemeth to be called *violent wrong*; or a deceit of himselfe, frustrating his owne expectation. This similitude of the conception, travel, and birth of sin, is memorable, mentioned also in *Job 15.35*, *Isa. 59.4*, *Lam. 1.15*, much like another simile of plunging, sowing, and reaping iniquity, *Job. 4.8*.

Ver. 16. is fallen [to wit, unto his owne perdition, as *Prov. 26.27*, *Ezek. 10.8* or, to lurke there for the perdition of others. See *Ps. 10.10*. the corrupting ditch he wrought] or, pit of corruption which he made. The originall *Shachab* signifieth corruption, *Ps. 16.10*, and is applied, to any pit or ditch where one perissheth and corrupteth, *Ps. 57.7*, and *94.13*, and sometime the word pit is plainly added, as in *Ps. 55.24*, the pit of corruption.

Ver. 17. his crowne] the scalp, or heads top: meaning also abundantly, and apparently in the view of all. See *Ezth. 9.25*. Violent wrong] The word *Chama* signifieth injury done by force and rapine, violation of right and justice.

Ver. 18. sing Psalme to] or praise with Psalme, and this importeth a song artificiall and skilfully composed. See *Ps. 3.1*.

PSAL. VIII.

Gods glory is magnified by his works. 6 A prophesie of Christ his humiliation, glorie and dominion.

To the Master of the Musicke upon Gittith; a Psalm of David.

I Ehovah our Lord, how wondrous excellent is thy name in all the earth; which hath given thy glorious Majestic above the heavens. Out of the mouth of babes and sucklings thou hast founded strength, because of thy distressers, to make cease the enemie and self-avenger. When I behold thy heavens, the work of thy fingers, the moone and the stars which thou hast stably constituted; What is sorrow man that thou rememberst him? For thou hast made him lesser than the Gods, and crowned him with glory and comely honor. Thou gavest him dominion over the works of thy hands; all thou

8 thou didst set under his feet. Sheep and oxen all of them, and also the beasts of the field. The fowle of the heavens, and the fishes of the sea, that which passeth thorow the paths of the fens. Jehovah our Lord, how wondrous excellent is thy name in all the earth.

Annotations.

1 Gittith] or the Gittith, which title is also given to the 81 and 84 Psalms. Gaib in Hebrew is a wine-press, *Isa. 63.2*. It is also the name of a citie of the Philistines, *1 Sam. 17.4*. A citie also of the Levites was called *Gaib-rimmon*, *1b. 21.25*, whereupon Obed-Edom the son of Jeduthan, a Levite and singer in Israel, was called a Gittite, *2 Sam. 6.10*. So by Gittith here may be meant, either such instruments as were used by the psalterie of Obed-Edom the Gittite; or that these Psalms were made upon occasion of transporting Gods arke from the house of that Obed-Edom, the history whereof is in *2 Sam. 6.10*, *11*, *12*, &c. or that these Psalms were to be sung for praise of God at the Vintage when grapes were pressed. And according to this the Greeke translatheth it the wine-presses. Or it may be the same musicall instruments; and to the Chaldee Paraphrast translatheth it, *To sing upon the harpe that came from Gaib*.

2 Ver. 2. our Lord, or, our sustainers: See the note on *Ps. 2.4*. wondrous excellent] or wondrous ample, illustrious and magnificent. The original word signifieth ample or large, and excellen withall, cleare and splendid in glory: The Greeke turneth it wonderful: the Chaldee, *high and laudable*. So in v. 10. name] this word is often used for renowne or glory, *Gen. 6.4*, *Ezek. 7.3*, *Ps. 12.9*, as on the contrary, vile persons are called men without name, *Job. 30.8*. Gods name is also used for his kingdom and Gospel, *Mat. 19.29*, compared with *Luk. 18.29*, *Mat. 10.29*. and this Psalm treateth of the spreading of Christs Kingdom and Gospel, as after is manifested. hast given] that is, put or set; as, *I have given, Isa. 42.1*, is by the Evangelist in Greeke, *I will put, Mat. 12.18*. & in the Hebrew text, as he hath given thee over them for king, *2 Chr. 9.8* for which is written in *1 Kings 10.9*, *he hath set* (or put.) It may also import a setting fire or stabilising; as, *thou hast givenst people, 1 Chron. 17.22*, that is, *thou hast stabilizedst people, 2 Sam. 7.24*. Here also is a grammaticall change in the Hebrew; to give, for *thou hast given, gloriously majestic* venerable or praise-worthy glory. The word *Hodh*, is general for any landable grace or virtue for which one is celebrated, revereend and commend. above] or over, or upon the heavens. This phrase is used of God, *Numb. 27.20*, where he willett Moses to give of his glorious majesty upon Iosua; and may have use in the mysticall applying of this Psalm to Christs kingdom, as *Mat. 21.26*, teacheth us: becaus being also often used in Scripture for the Church of Christ, *Isa. 65.17*, and *66.22*, *Rev. 21.1*.

3 Ver. 3. hast founded] that is, firmly decreed, appointed, and consequently fixed and perfected, as the

Greeke *heteris*, (which the Apollite useth) signifieth, *Mat. 21.16*, So in *Ezth. 1.8*, *the king had founded*, that is, decreed, appointed. See also before, *Psal. 2.2*. strength] that is, strong praise, for so this word signifieth often to be used, as *Psal. 29.1*, & *96.7*, & *118.14*, therefore the Greeke, which the Apollite followeth, *Mat. 21.16*, translatheth it praise. This word strength or firmness, may be taken for kingdom firmly strengthened, as in this place [so *Psal. 110.2*, & *86.16*, & *89.11*, to make cease] that is, put to silence, or do away, abolish and destroy. So after in *Psal. 119.119*, & *99.45*, & *46.10*, selfe-avenger] or, him that avengeth himselfe; the proud and mighty which will not suffer his honour or gaine to be diminished. So *Psalm. 44.17*. This was fulfilled, when children crying *Hosanna* to welcome Christ, the chief Priests and Scribes disdaind, and fought to destroy him: but hee stopped their mouths by alleaging this Scripture, *Mat. 21.15, 16*, *Marke 11.18*. Gods people are taught though they suffer wrong, not to evenge themselves, but to give place unto wrath, *Rom. 12.19*.

Ver. 5. what is sorrow man, to wit, thus thinke I with my selfe, what is man, &c. Here man is called *Zeph*, (the name of Adams Nephew, *Gen. 4.26*) which signifieth *dolesfull, sorry, sorrowfull, wretched, and sick* uncharably. And this name is given to all men, to put them in mind of their misery and mortality; as *Ps. 9.21*, let the heathen know that they be *Zeph*. Son of Adam] or of earthly man. As before men are called *Zeph* for their dolesfull estate by sin; so are they called *Adam*, and sons of Adam, that is, earthly, to put them in minde of their originall end, which were made of Adams the earth, even of the dust, and to dust shall againe returne, *Gen. 2.7*, & *3.19*. Adam was the name both of men and woman, *Gen. 5.2*, and is also the name of all their children, *Psal. 22.7*, & *36.7*, & *39.6*, and in many other places. See the note on *Ps. 49.3*. visiteth him] that is, *he hath care of, provideth for, and looketh to him*. The original word thus largely signifieth, and is used indifferently for visiting with favour, as *Ps. 65.10*, or with displeasure, as *Ps. 59.6*. Here it is meant for good; for Gods providence is singular towards man, and his visitation preservec his spirit, *Job 10.12*. Compare also herewith, *Ps. 14.3*, *Job 7.17, 18*.

Ver. 6. For thou hast made him lesser] or, And thou madest him lesse; or, I though thou madest him to want a little of the Gods. a little] The original word signifieth either a little while, *Ps. 37.10*, or a little deale, *Ps. 37.16*, & *1 Sam. 14.29*. The Greeke *brachist* (which the Apollite useth) also signifieth both, *Act. 5.34*, *Job. 6.7*, howbeit, by his applying this to Christ, he seemeth to make a little or short time, *Heb. 2.7, 9*. than the Gods; or than God; but by God here is meant the Angels, as the Apollite expoundeth it, according both to the Gr. version & Chaldee paraphrase. And those heavenly spirits are for their office & service called Angels, that is, messengers; but for their honourable dignity they are called Gods, here and in *Ps. 97.7* and the sons of God, *Job 1.6*, & *38.7*. The Princes of the earth are named Gods, *Ps. 81.6*, how much more may the

Angels be called so, that are *Chief Princes*, Dan 10. 13. *and crowneth him*] This may be understood of man as he was first made in Gods image, and Lord of the world, Gen. 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Vnto him the Apostle applyeth this Psalm, thus: *We see Iesus crowned with glory and honour, which was a little made lesser than the Angels, through the suffering of death, that by the grace of God he might taste death for all*, Hebr. 2. 9. *Glory seemeth to respect inward virtues; as wisdom, holiness, &c. and Honour for his outward good estate in ruling over the creatures, as verie 7. 8. 9. comely honour*] The Hebrew *hadar* denoteth all *honourable comeliness*, *best grace, adorned decency*.

Ver. 7. *all, dost thou set*] in the first creation, God gave man *rule over fishes, fowles, beasts, and all that move on the earth*, Gen. 1. 26. but after, for his sake and sin, the earth was cursed, and he enjoyed it with sorrow, Gen. 3. 17. But the *Son of man*, who is *heir of all things*, Hebr. 1. 2. rettoreth our losse, & will cause the *remnant* of the people, even *whosoever overcome, to inherit all things*, Zach. 8. 12. Rev. 21. 7. though unto man living here in sorrows, *see yet for not all things subdued*, Hebr. 2. 8.

Ver. 8. *Sheepe and oxen*] or *Flocks and herds*; the *sheep* comprehending both *sheepe and goats*, Levitic. 1. 10.

Ver. 9. *The fowle*] that is, *fowles or birds*; one is used for *many or all*; so the Hebrew often speaketh of other things, as *ship*, for *ships*, 1 King. 10. 22. with 2 Chron. 9. 21. *sheare*, for *sheares*, 2 King. 11. 10. with 2 Chron. 23. 9. So Psal. 20. 8. & 34. 8. *of the heavens*] that is, *of the aire*, for all this *Outspread or firmament* spread over the face of the earth, God called *Heavens*, Gen. 1. 17. the place also above where the Sun and stars are, be called *heavens*, Gen. 1. 17. and the highest place where the Angels dwell, (and God himselfe is said to fit in) is likewise called *heaven*, Matt. 5. 9. and 24. 36. and by the Apostle named the *third heaven*, 2 Cor. 12. 2. So other Scriptures mention the *birds of heaven*, Matt. 13. 32. *the wind of heaven*, Dan. 7. 2. *the cloud of heaven*, Dan. 7. 13. *the dew of heaven*, Dan. 4. 12. &c. The Hebrew name *Somajim*, hath the forme of the duall number: but the Evangelists expresse it indifferently by the singular or plurall; as where a *heaven*, your reward is great in the *heavens*, Matt. 5. 12. another faith, *it is much in heaven*, Luke 6. 23.

PSAL IX.

David praesibit God for executing of judgement. 12 Hee inciteth others to praise him. 14 Hee prayeth that hee may have cause to praise him. 16 The judgements that shall come upon the wicked.

To the Master of the Musike upon Muth labben; a Psalm of David.

I Will confesse Jehovah with al my heart, I will tel al thy maryellous *workes*. I will rejoyce and shew gladnesse in thee, I will sing Psalmes to thy name, O most high. When mine enemies turned backward, they stumbled and perished from thy face. For thou hast done my judgement & my doom, hast sitten on the throne, judge of justice. Thou hast rebuked the heathens, hast brought to perdition the wicked one; their name thou hast wiped out for ever and aie. The desolations of the enemy are wholly ended to perpetuity, and the cities thou hast pulled up, perished is the memoriall of them of them. And Jehovah shall sit for ever, he hath prepared his throne for judgement. And hee will judge the world with justice, will judge the peoples with righteounesse. And Jehovah will be an high refuge for the oppressed, an high refuge at times in distresse. And they that know thy name will trust in thee, for thou forsakest not them that seek thee Jehovah. Sing Psalmes to Jehovah that dwelleth in Zion, shew forth among the peoples his doings. For he that seeketh out bloods remembreth them, forgetteth not the cry of the mecke afflicted. Be gracious to me, Jehovah, for mine affliction from my haters, lifting up me from the gates of death. That I may tell all thy praises in the gates of the daughter of Zion, may be glad in thy salvation. The heathens are sunke downe in the corrupting pit that they made; in the net that they hid caught is their foot. Knowne is Jehovah, judgement hee hath done: in the worke of his hands infaired is the wicked one: Meditation, Selah. The wicked shall turne into hell, all the heathens that forget God. For not to perpetuity forgotten shall be the needy one, nor the expectation of the poore afflicted ones perill for aie. Rise up Jehovah, let not fory man be strong; let the heathens be judged before thy face. Put thou, Jehovah a feare in them, let the heathens know that they be fory men, Selah.

Annotations.

Vpon Muth labben] This, if it be referred to the musike, seemeth to be a kind of tune like that we call the *Conquer-tune*. Otherwise it may be read, *For the death of Labben*, but who he was, is uncertaine: some thinke it was Goliath; the Chaldee faith, *for the death of the Son*. It seemeth to me, as the former Psalm was of the propagation

of Christs kingdome, so this is of the destruction of Antichrists.

Ver. 2. *marvellous worker*] or *wonderfull things, miracles*. The originall word signifieth high and hidden, such as mans power cannot performe, nor reason reach unto, and therefore are admired.

Ver. 3. *in thee*] the Chaldee faith, *in thy word*.

Ver. 4. *when my enemies turned*] This may be taken for a summe of his praise for deliverances past, or, in faith for like to come; and may be read, *when my feet turne backe, they shall stumble and perish*. from thy face] from before thee, because of thy presence, that is, for feare of thee, and thus out from thy face or presence. So after Psal. 68. 2. 3. 9. So the Apostle speaketh of the wickedes perdition from the face of the Lord, 2 Thess. 1. 9.

Ver. 5. *done my judgements*] that is, given sentence, and executed according to the right of my cause: See Psalm 7. 9. The Chaldee expoundeth it, *my vengeance*. sitten on the throne] or, sit the dominie on the throne, the seat of judgement or tribunal. This noteth both kingly authority, Psalm 132. 11. 12. and the acting or executing of the same, 2 Chron. 18. 18. Esay 6. 1.

Dan. 7. 9. Rev. 20. 11.

Ver. 6. *hast rebuked*] with rough and severe words: but this, when God doth it, commonly importeth *confession*, as being to his enemies, and therefore joynt with the curie, Psal. 119. 21. and 68. 31. and 76. 7. & 18. 16. Zach. 3. 2. So elsewhere he faith, *at the rebuke of thy face they perish*, Psalm 8. 17. *wiped out*] or, *wiped away*, as with the hand. And this wiping out the name, noth an utter abolishing with great wrath, Deut. 9. 14. & 29. 20. Psal. 109. 13. *for ever and aie*] or, *for ever and yet*; or, *to eternitie and perpetuity*. The Hebrew *Gimed*, yet, is added to eternitie or ever, to increase the duration of it, and to notall eternities, Psal. 10. 16. and 21. 5. and 104. 5. & 145. 1. 2. taken from Moses, Exod. 15. 18.

Ver. 7. *The desolations*] which the enemy made in spoiling our land; or the desolate places which the enemy builded for himselfe, as in Job 3. 14. great men are said to build themselves desolate places of the enemy] So the Greeke turned it. We may also read it, *O enemy*, the desolations are quite ended (which thou madest) or, *are they ended*] to perpetuity] or, to victory, that is, so as it continueth for ever. Ever or Eternitie hath the name *Ghomam* in Hebrew, of being bid, and so unknowne: *perpetuity*, *Nafsch*, is named of prevailing and getting victory by perpetual duration. Hereupon that speech of the Prophet, *hee hath swallowed up death to perpetuity, or victorious eye*, Esay 25. 8. is translated by the Apostle, *Death is swallowed up to victory*, that is, *for ever*, as the same word in Amos 8. 7. and Lam. 5. 20. is also turned in Greeke by the LXX. i. Interpreters.

Pulled up] a similitude taken from trees, applyed here to the pulling downe of cities: *to pluming and pulling up* of a people, are set one against another, Jer. 24. 6. and 42. 10. & 45. 4. of them] twice repeated, for more vehemencie; meaning, *all and every of them*: or, *with themselves*, *their memory* in

gone: the Greeke translatheth, *their memoriall is perished with a found*.

Ver. 9. *will judge*] or *give dome unto*. Two severall words for *judging* are here used, as before, Psal. 7. 9. *with righteousness*] that is, *all manner righteounesse and equitie*, or *most righteously most equally*. See the like speech after, Psal. 98. 9. and 96. 13. and often elsewhere.

Ver. 10. *an high refuge*] in Hebrew *Misgal*, which is, *an exaltation*, that is, *an high place, tower, or fort to resist the enemy*, Jer. 48. 1. wherein men are protected, and escape their foes invasion, Deut. 2. 36. for the oppressed] or to the beaten downes, the poore is so called, as being *overpowered or stamped by the adversary*. So Psal. 10. 18. and 74. 21. at times] or in seasons, that is, *seasonably at all times* when they be in distresse. So Psal. 10. 1.

Ver. 11. *that know*] or *that acknowledge thy name*: such are Gods people, Esay 52. 6. and shall by him be delivered and advanced, Psal. 91. 14.

Ver. 12. *dwelleth in Zion*] or *sitteth in Zion*. The Chaldee faith, *he hath placed his divine habitation (or Majestic) in Zion*. Sitteth is often used for *dwelling*, as is noted Psal. 1. 1. The word in is many times omitted in Hebrew, but necessarily to be understood, as the Text it self sheweth, as *Beh, house, for dwelleth, in the house*, 2 King. 14. 14. compared with 2 Chron. 25. 24. and 2 Chron. 26. 21. with 2 King. 15. 5. and 2 Chron. 34. 30. with 2 King. 23. 2. his doings] his practices, or *worsted worker*. The originall word signifieth actions done naturally, or purposely and indolently, *designed, gest, or exercise*; enterprised adviſedly, and discovered studiously, of naturall disposition and inclination, as Prov. 20. 11. 1. Sam. 25. 3.

Ver. 13. *seeketh out*] or *requirith blouds*, that is, God, who followeth, findeth out, punisheth and avengeth bloudshed or murder, according to the Law, Gen. 9. 5. 6. See the Annotations there. The Chaldee expoundeth it, *he that requirith the bloud of the innocent, remembreth his just ear*. mecke afflicted] The originall here hath a double reading, *Ghomajim*, that is, *afflicted, poore*; and *Ghomajim*, mecke, modest, lowly: for affliction often causeth meeknesse. Therefore also *Ghomajim*, that is, *afflicted*, is translated *Pray*, *Meeke*, Matt. 21. 5. from Zacharie 9. 9.

Ver. 14. *from my haters*] that is, which cometh upon me from them. *lifting up*] or, *O lifter up (exalter) of me*. gates of death] This noteth present perill and feare of death, as being now nere at the very doore or gate thereof, Gen. 4. 7. Judg. 5. 8. It noteth also power, strength, and jurisdiction which death hath; (even reigning, as the Apostle faith, Rom. 5. 14.) because Magistrates fate, and judgements were executed at the gates of Cities, Deut. 21. 15. Job 31. 21. Amos 5. 10. 15. So in other Scriptures the gates of death and of hell denote their perill, strength and horror, Psal. 107. 18. Isay 38. 10. Mat. 16. 18. Job 38. 17.

Ver. 15. *gates of the daughters of Zion*] these are opposed to the former gates of death and meane the publike places where Gods people come together at Zion gates, where God faie, verie 12. and which

ken of the Lim, Job 39.2. *that fall may into his strong pawes a trope*] or, *and befalleth with his strong pawes on the trope of poore.* Strong pawes] or, Strong members] Here wanteth a word to be supplied, as often in this and other tongues; as, a full for a full cup, Psa. 73. 10 a new, for a new sword, 2 Sam. 21. 16. old, for cold water, Matth. 10. 42.

This want sometime the Scripture it selfe supplieth in repeating histories; as, *he set in Aram*, 1 Chr. 18. 6. for *he set garriſons in Aram*, 2 Sam. 8. 6. the first of the feast, Matth. 26. 17. for the first day of the feast, Mark. 14. 12. So after, Psa. 22. 13. and 27. 4. *trope of poore*] or, *the weak, the poore*; called here by a name that noteth their power, wealth, and strength, to be dimmed or decayed, or, a company of obscure persons. This word is no where found, but thrice in this Psalm, in the eight verse before, in this, and againe in the fourteenth.

11 Ver. 11. *he will not see*] or, *not at all respect*. The like prophane speeches of the wicked are set downe, Psa. 94. 7. Ezek. 8. 12. and 9. 9. Ifay 29. 15.

12 Ver. 12. *lift up thy hand*] that is, *show openly thy power for helpe of thy people, and confusion of thy foes.* Lifting up the hand is applied to the publishing and manifesting of the Gospel, Ifay 49. 22. sometime for signe of helpe, Ezek. 20. 5. sometime for hurt, 2 Sam. 18. 28. and sometime for signe of an oath, Psa. 106. 26. Deut. 32. 40. In this latter sense the Chaldee Paraphrast taketh it here, *Confirm the oath of thy hand.*

14 Ver. 14. *to give it into thine hand*] that is, *to take the matter into thy hand, to manage it, or, to give with thy hand, that is, liberally to recompence the evil that is done.* The Chaldee paraphrast thus, *It is manifest before thee, that thou wilt send upon the wicked sorrow and woe, thou lookest to pay a good reward to the just with thy hand.* *unto thee*] or, *upon thee the poore loveth*, to wit, *his cause, or himselfe.* To love, is to commit unto ones fidelity, Gen. 39. 6. Eja 10. 3. Job 39. 14. And so the Chaldee faith, *thy poore, trust in thee.* See also 2 Tim. 1. 12.

15 Ver. 15. *Breake the arme*] the arme noteth strength, means, power, and helpe, Ezek. 30. 21. 25. Ifa. 33. 2. Dan. 11. 6. 22. also violence, Job 35. 9. In respect of all thee, the armes of the wicked men shall be broken, Psa. 37. 17. *til thou findeſt none.* In Jer. 50. 20. the finnes of Gods people being fought for, are not found, because of his judgement in punishing them: but here of the wicked they are not found, because of his judgement in confusing them, as he faith in Ezek. 23. 48. *thus will I cause wickednesse to cease out of the land.*

16 Ver. 16. *beatens out of his land*] the land of Canaan, whose peoples the Lord drove out, Psa. 44. 3. and of which he said, *the land is mine*, Levit. 25. 23. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and borne of them, Ezek. 16. 3. such were also called *beaten*, Psa. 118. 22. as appeareth by A. 4. 27.

17 Ver. 17. *thou prepareſt firme*] to wit, *by thy Spirit*, which helpeth the infirmities of men that know not what to pray as they ought, Rom. 8. 26. Or we may reade it prayer-wiſe, *prepare thou their*

heart, apply &c. for prayers are often made in faith, as if they were already done; as, where one faith, *it hath pleased thee to bleſſe*, 1 Chron. 17. 27. another faith, *let it please thee to bleſſe*, 2 Sam. 7. 29. *thine care*] the Chaldee addeth, *in their prayers.* The Greeke thus, *to the preparation of their heart thine care attendeth.*

Ver. 18. *that be addens*] be, that is, the wicked man spoken of before, ver. 15. unless we refer it to that which followeth, *the man of the earth, to daunt with terror*] or, *to breake with feare, to dismay or terrifie.* The word is indifferent, applied sometime to God, Psa. 89. 8. sometime to wicked men, Psa. 37. 35. The Apoſtle following the Greeke version, faith, *be not troubled*, 1 Pet. 3. 14. *for, be not daunted with feare*, Eja 8. 12. but more fully the word is opened by Paul, saying, *in nothing be terrified or daunted of your adversaries*, Psa. 128. *prudent, fory man, out of the earth*] or *fory man*, (Amp.) as Psa. 9. 21. This may be referred to the fatherlesse and oppressed, whom the wicked would daunt and skare out of the earth, or land, Or, changing the order of the words, thus, *that man of the earth* (that is, earthly man), *doe no more terrifie the meeke.* The Chaldee explaineth it thus, *Let the fins of men use any more be broken (or daunted) from before the wicked of the earth.*



PSAL. XI.

David being counſelled to flee, encourageth himſelfe in God againſt his enemies. 4 He ſheweth the providence and juſtice of God.

To the Maſter of the Muſicke, a Pſalme of David.

IN Jehovah doe I hope for ſafety; how ſay ye to my ſoule, flee to your mountain as a bird? For loe the wicked bend the bow, they prepare their arrow upon the ſtring to ſhoot in the darkeneſſe at them that are upright in heart. For the foundations are caſt down, the juſt what hath he done? Jehovah in the palace of his holineſſe, Jehovah in the heavens his throne; his eyes will view, his eye-lids will prove the fonnes of Adam. Jehovah will prove the juſt one, and the wicked one; and him that loveth violent wrong his ſoule doth hate. He will raine upon the wicked, ſnares, fire and brimſtone, and wind of burning ſtormes ſhall bee the portion of their cup. For juſt Jehovah hee loveth juſtices, his face will view the righteous.

Annotations.

A Pſalme of David:] this word Pſalme wanting in the Hebrew, is ſupplied in the Greeke. So

So in Pſal. 14. and 25. and 26. and 27. and many other. See the note on Pſal. 10. 10. *fit*] or *ſit*.

In the Hebrew there is a double reading, *flee thou, and flee ye*, meaning David in ſpeciall, and his retinue with him. *to your mount*] or, *from your mount*; but the Greeke and Chaldee ſupplieth the word *to*. In mounts, rocks and caves, David hid himſelfe from Sams ſerfection, Sam. 23. 14. and 24. 3. 4. as a bird] This noteth his danger, who was hunted as a partridge on the mountains, 1 Sam. 26. 20. and his ſhare, as in Iſa. 16. 2. Hereupon is that proverb, *As a bird fleeing from her neſt, ſo is a man fleeing from his place*, Prov. 27. 8.

3 Ver. 3. *For the foundations*] or *the things ſet up*. The originall word *Shaitub* ſignifieth things wondrously ſet and diſpoſed, and may be applied to many things; as in buildings, to the foundation; in hunting, unto nets or ſnares; in the Common-wealth, unto conſtitutions or poſitive lawes; in warres, unto engines or legers, as Pſal. 3. 7. in the minde of man, unto purpoſes, plots, deliberations; in Religion, unto Faith, which is the foundation and beginning of the hypotheſis, or the hypotheſis (that is, the ſubſtience and expectation) of things hoped for, Hebr. 3. 14. and 11. 1. According to all, or moſt of theſe, may this ſentence be applied, either to the plots, purpoſes, ſnares, ſet for Davids ruin, but pulled downe by the Lord; or to Sams eſtate and kingdom which ſeemed ſetled, but by the Lord was overthrowne; or, to Davids eſtate and faith, which the enemies boated to be come to nought. The Greeke version of the Lxx. tranſlateth thus, *for the things that thou haſt perſeuted, they have deſtroyed.* *are caſt down*] or *ſhall be broken downe, deſtroyed*. The Chaldee giveth this interpretation. *For if the foundations be deſtroyed, why ſhould the juſt doe innocencie?*

4 Ver. 4. *Palace of his holineſſe*] or *his holy palace* or *Temple*, which here may be taken for very heaven, as alſo in Hab. 2. 20. for the holy places made with hands, were antitypes (or anſwerable ſimilitudes) of the true Sanctuary, Hebr. 9. 24.

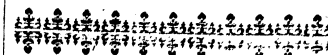
5 Ver. 5. *prove the juſt*] or *trye them*; by the perſecution of the wicked, as well as by other afflictions, Pſal. 66. 10, 11, 12. *his ſoule*] that is, *Gods ſoule doth hate*. This is attributed to God after the manner of men; as he is alſo ſaid to have eyes, hands, erect, &c. So Leviticus 26. 11. *my ſoule ſhall not loath you*.

6 Ver. 6. *ſnares*] hereby is often meant in Scripture, *ſtrange, ſudden, and inevitable judgements*, Job 22. 10. and 18. 9, 10. Iſa. 8. 14. and 24. 17, 18. The Chaldee expounds it, *He will ſend downe the raine of vengeance on the wicked that breathe fire, &c.* *fire and brimſtone*] ſuch was the wrath that fell on Sodom and the Cities by it, Gen. 19. 24. and was threatned unto Gog, Ezek. 38. 22. and figureth the vengeance of eternal fire, Jude 7. Revelat. 20. 10.

wind of burning ſtormes] or, *of blaſting tempeſts*, that is, a horrible blaſting whirlwind. David teſtifieth from his perſecutors, Pſalm. 119. 53. and here they feele ſuch from God, for perſecuting him. Ieremie applieth this word to the burning ſtorme of hunger, Lam 5. 10. but it is properly a *bitious burning tempeſt*, ruihing out of the dark-

come cloud; ſuch as the Evangelist calleth *ánemos typhonicos*, a ſtormily burning wind, named in Greeke *Euraedon*, Act. 27. 14. *the portion of their cup*] that is, *the due meaſure of their puniſhment*. See Pſal. 75. 9. and 16. 5.

7 Ver. 7. *loveth juſtice*] that is, *all manner juſtice*, both to puniſh the evil, and preſerve the good, both juſt cauſes and perſons. *his face*] or *their face*, in myſterie of the holy Trinity, as often in the Scripture. See Pſal. 149. 2. The Hebrew here may be Engliſhed, *the face* (the aſpect) of them, or of him: See the note on Pſalm. 2. 3. *will view the righteous*] uſually vieweth the right. And this noteth the manifiſting of Gods care and favour towards the righteous, both cauſe and perſon. The Greeke tranſlateth, *His face ſeeth righteousneſſe*: the Chaldee thus, *The juſt ſhall ſee the ſight of his face.*



PSAL. XII.

David deſtute of humane comfort, craveth helpe of God. 4 He comforteth himſelfe with Gods judgements on the wicked, and confidence in Gods true promiſe.

To the maſter of the muſicke upon the eight, 1 a Pſalme of David.

SAVE O Jehovah, for the gracious Saint is ended, for the faithfull are diminiſhed from the ſons of Adam. They ſpeake falſe vanitie, each man with his next friend, with lip of flatteries; with a heart and a heart they ſpeake. Jehovah cut off all lips of flatteries, the tongue that ſpeaketh great things. Which have ſaid, with our tongue we will prevail, our lips are with us, who is Lord over us? For the waſtfull ſpoile of the poore afflicted, for the groaning of the needy ones: now will I riſe up, faith Jehovah; I will ſet in ſalvation, he ſhall have breathing. The ſayings of Jehovah are pure ſayings: as ſilver tried in a ſubliming furnace of earth, ſined ſeven times. Thou Jehovah wilt keep them, wilt preſerve him from this generation for ever. The wicked walke on every ſide, when vileneſſe is exalted of the ſonnes of Adam.

Annotations.

Verſe 1. *upon the eight*] which the Chaldee expoundeth, *upon the eight ſtringed harp*: See Pſalme 6. 1.

SAVE or helpe. This word is largely uſed, for all manner ſaving, helping, delivering, preſerving, &c.

Ec. as to helpe or defend from injury, Exod. 2. 17. a King. 6. 26. 27. to deliver from all adversities, Psal. 34. 7. as from sickness, Mat. 9. 21. Marke 5. 56. from drowning, Mat. 8. 25. from shipwrack, Act. 27. 31. from hands of enemies, Psal. 18. 4. Jude 5. from sinne, Mat. 1. 21. from death, Matt. 27. 40. from wrath, Rom. 5. 9. & infinite the like. And is not only a helping in trouble, but a resistance not of it, as one Evangelist saith, Lec us see if Elias will come and save him, Mat. 27. 49. another faith, if Elias will come and take him downe, Marke 15. 36. *the faithfull are diminished* or, *faithfuls are ceased*. The original word is used both for true and faithfull persons, 2 Sam. 20. 19. & for traitors or fidelities, Ely 26. 2. The Greeke translatheth, *the truth*.

3 Verse 3. *false vanity* or *vaine falsehood*, in Greeke, *vaine things*. The word (*heav*) noeth *vainity* both of words and deeds, Exod. 20. 7. Ier. 2. 30. and often that which is also *false*, Exod. 23. 1. as that which Moses in Exod. 20. 16. calleth witness of *falsehood*, (*Shker*) relating it he calleth *false vanity*, (*Shav*) Deut. 5. 20. *with his next friend* or *his neighbour*, *his friend with whom he is associate*. Sometime this word is used for a speciall friend, 2 Sam. 13. 3. Psal. 55. 14. Prov. 17. 17. but often generally for a neighbour, or next, as the new Testament translatheth it in Greeke, Mat. 19. 19. from Leviticus 19. 18. And who is our neighbour, our Lord teacheth us, Luke 10. 29. *with lip of flatteries* that is, *smooth deceitfull speeches*, as the Greeke translatheth, *deceitfull lips*, a lip being sometime put for a speech or language, Gen. 11. 1. Of such deceivers, that had taught their tongues to speake lies, Ieremy also complaineth, chap. 9. verse 4. 5. *a heart and a heart* that is, *a double heart*, and *deceitfull*. So *stone and stone*, Ephab and Ephab, Deut. 23. 13. 14. meaning *double and deceitfull neights and measures*. The men of Zabulon are commended for that they were not thus of a heart and a heart, 1 Chron. 12. 33. The Greeke translatheth, *with a heart and a heart he speaketh evil things*.

5 Verse 5. *our lips are with us* or, *are ours*, that is, *we have skill, power, and liberty to speake*; *who shall control us*?

6 Verse 6. *I will rise up* [the Chaldee addeth, *will rise up to judgement*.] *set in salvation* that is, *deliver out of all misery*, and *safely settle in health and prosperous estate*. *he shall have breacking* or, *be* (meaning God) *will give breacking, or respiration to him*, that is, *to every pore man*, (as after in verse 8.) or, *he will breack out*, that is, *speake plainly to him*. The Greeke, changing the person, translatheth, *parabolsimati*, that is, *I will speake plainly wile him*. So it noteth the bold assured comfort which God by promise giveth to the afflicted, whose faithfull word is therefore commended in the verse following. This word sometime is used for *praise and confident breacking out*, or *uttering of truth*, Habak. 3. 3. Prov. 21. 17. Or we may understand it of the wicked, that, *I will set in salvation him whom he puffeth at*, that is, *whom the wicked boldly defies*, (as this word was used before, Psal. 105. 5.) or, *whom he hath injured*. The Chaldee expoundeth it, *I will appoint salvation for my people, ha against the wicked I will assiste*.

pooundeth it, *I will appoint salvation for my people, ha against the wicked I will assiste*.

Verse 7. *The sayings* [or, *the words, promises*.] *tried* [examined, *tried*, as in fire. The like praise of Gods pure word is in Psalme 18. 31 and 119. 140. Prov. 30. 5. *a subliming furnace of earth*] This furnace, called *Gomath*, a *sublimatory*, of *subliming* or *causing to ascend upward*, is the best and choicest vessel for trying and subliming of metall, called therefore in Greeke *Dekimion*, a *Triall*, And the Apostle hath the like word for a *Triall* of faith, better than gold, 1 Pet. 1. 7. *scien times* [or *sevenfold*, that is, *many times, fully and justifiably*. Seven is a perfect number used for many, 1 Sam. 2. 5. Prov. 24. 16. and 26. 25.]

Verse 8. *preferre him* [that is, *every one of them*: so before in the end of the sixt verse, and often in the Scripture, like sudden change of number may be observed. It may also be read *prayer-wile keep them*, *preferre him*. The Greeke changeth person also, saying, *will keepe us, and preferre us*. *from this generation* [that is, *from the men of this generation*; as when Christ said, *VVhereto shall I liken this generation*? Matt. 11. 16. he meant, *VVhereto shall I liken the men of this generation*? Luke 7. 31. The like may be seene in Matt. 11. 12. 42. compared with Luk 11. 31. The original word *Dur*, that is, *generation*, *race* or *age*, hath the signification of *durance*, or *durable dwelling and abiding*, Psal. 84. 11. and so noteth the whole age or time *that a man dwelleth in this world*, Eccle. 1. 4. and so consequently for a multitude of men that live together in any ages here, and Deut. 1. 35. and in many other places.

Verse 9. *wileneffe* [or, *wile luxuriousnesse*, *vice*.] The word *Zulluh* here used, is derived from *Zul*, that is, *a rioter, glutton, or luxurious person*, Deut. 21. 20. Prov. 23. 21. and consequently one *wile*, *contemtable and naught worth*, opposed unto the precious, Ier. 15. 19. And here *wileneffe* or *vice* may either be meant the vice it selfe, or of vicious doctrine, opposed to Gods precious word, before spoken of, ver. 7. or *a vile and vicious person*, may be called, for more vehemencie sake, as *Prise* for the Proud man, Psal. 36. 12. The Greeke translatheth thus; *according to thine highnesse, thou hast much increased* (or made abundant) *the sins of men*. The Chaldee thus; *the wicked walke round about, as an horseth that sucketh the blood of the fountes of men*.

PSAL. XIII.

David complaineth of delay in helpe; 4 prayeth for mercy 6 and glorieth therein.

To the Master of the Musicke, a Psalme of David.

How long Jehovah wilt thou forget me for ever: how long wilt thou hide thy face from me? How long shall I set counsels in my soule, sorrow in my heart

by day: how long shall my enemy be exalted above me? Behold, answer thou me, Jehovah my God: lighten thou mine eyes, lest I sleep the death. Lest my enemy say, I have prevailed against him; my distressers be glad when I am moved, But I, in thy mercie doe I trust, my heart shall be glad in thy salvation: I will sing to Jehovah, for he hath bounteously rewarded unto me.

Annotations.

2 **H**ide thy face [that is, *withdraw thy favourable countenance and comfort*; which the Chaldee expoundeth, *the brightnesse of thy face*. This is contrary to the lifting up of the light of Gods face, Psal. 4. 7. and importeth *trouble and griefe*, and is caused by sinne, and is the cause of many adversities and discomforts, Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23. 24. 29. therefore this Prophet doth often complain here, and pray against it, Psal. 30. 8. and 104. 29. and 88. 15. and 69. 18. and 102. 3. and 143. 7. and 27. 9.]

3 Verse 3. *set counsels* that is, *consult and devise with my selfe how to escape*. *by day* that is, *daily*, in Greeke, *day and night*.

4 Verse 4. *lighten my eyes* [that is, *make them see cleere*, and consequently, *make me joyfull*; for, *the light of the eyes rejoiceth the heart*, Prov. 15. 30. Or, *keepe me alive*: which sense the words following seeme to imply, and the like speeches in Prov. 29. 13. Eccle. 1. 7. 8. The eyes are said to be *enlightened*, when penurie, sorrow, sickness, or other affliction whereby they were dulled, is done away, and the senses by some meanes refreshed, 1 Sam. 14. 27. 29. Eisa 9. 8. also when ignorance is by Gods Word and Spirit done out of the minde, Psal. 119. 9. Eph. 1. 18. See also Psal. 38. 11. *lest I sleep* or, *that I sleepe not the death*, meaning, *the sleepe of death*, that is, *lest I dye*. For death is often called *sleepe* in the Scripture, Psal. 76. 6. Job 3. 13. and 14. 12. Ait. 7. 66. and 13. 36. *the sleepe of eternitie*, Jer. 51. 39. The Chaldee paraphraseth thus, *Enlighten mine eyes in thy Law, lest I sinne, and sleepe with them which are guilty of death*.

6 Verse 6. But I, or, And I, as for me. *bounteously rewarded* [The original word *Gamal* signifieth *to give one thing for another*; as prosperitie, after one hath bene in adversitie, &c. And though it be sometime used for rewarding evill for good, Psal. 75. 9. or evill for evill, Psal. 137. 8. yet from God to his people, it commonly signifieth a *bountifull rewarding of good things*, in stead of evill, which we rather doe deserve. So Psal. 116. 7. and 119. 17. and 142. 8. and 103. 2. 10. The Greeke translatheth *deit bounteously*, the Chaldee, *rewarded me good*.

PSALME XIV.

David describeth the corruption of all naturall men; 4. and convinceth them by the light of their consciences.

sciences, 6 He sheweth their enmitie against Gods people, who wishe for, and glory in his salvation.

To the Master of the Musicke, a Psalme of David.

The foole saith in his heart, there is no God: they have corrupted, they have made abominable their practise; there is none that doth good: Jehovah from the heavens looked downe upon the sons of Adam, to see if there were any that understood, any that seeketh God. All is departed, together they are become unprofitable: there is none that doth good, none not one. Doe they not know, all that worke painfull iniquity, that eat my people as they eat bread, they call not on Jehovah. There dread they a dread, because God is in the just generation.

The counsell of the poore afflicted yee would make abashed, because Jehovah is his hope. Who will give out of Sion the salvation of Israel: when Jehovah reddeneth the captivie of his people, Jakob shall be glad, Israel shall rejoyce.

Annotations.

The foole [Nabal] (which hath the signification of *stupid, dying, or falling away*, as doth a leafe or flower, Isa. 40. 8. 1 Pet. 1. 24.) is a title given to the foolish man, as having lost the joyce and sap of wildome, reason, honesty, or plainnesse; being fallen from grace ungratefull, without the life of God; as a dead carcase, of this word is called *Nebalah*, Lev. 11. 40. and therefore *ignoble*, and of vile esteeme; opposed to the noble man, Isa. 32. 5. The Apostle in Greeke turneth it imprudent or without understanding, Rom. 10. 19. from Deut. 32. 21. *saith in his heart* that is, *inwardly*, and *perswades himselfe in secret*. So Psal. 10. 4. and 53. 8. *no God* [the Chaldee expoundeth, *no power* (or dominion) of God in the earth. *they have corrupted* [marred, to wit, themselves; therefore the Greeke faith, they are corrupted; the Chaldee faith, corrupted their workers. This word is used for corruption both of religion and manners, by idolatry and other vices, Exod. 32. 7. Deut. 31. 29. Gen. 6. 12. And that which he spake before as of one man, he now applyeth to all mankind, *make abominable*] or made *loathsome* to wit, their action or themselves; as the Greeke faith, they are abominable, or become loathsome. So in 1 King. 21. 26. The Chaldee interpreteth, *they abhorre good*. *practise*] meaning their evil actions: here is *qualis actum*. Ver. 3. *All in* or, *the all*, that is, *the whole universall multitude is departed*; that is in general, and every one in particular, as is expressed, Psal. 53. 4. *become unprofitable* or *fit for no use*, so the Apostle expretheth it in Greeke: the word here

used, being rare, and taken from Job 15. 16. and
betokeneth a thing *loathsome, stinking, and so unfit*
for use.

4 Verſe 4. *Die they not know?* meaning, doubtleſs they know, and cannot plead ignorance. A queſtion hath often the force of an earneſt aſſertion. *as my people* that is, *the poor*, as is added for explanation in Exod. 22. 25. for Gods people commonly are the poorer fort, Jam. 2. 5. 6 Luke 6. 20. and ſuch are eaten or devoured of the wicked; Pfalm. 79. 7. *who eat their ſelf*, and *ſlay off their ſkin*, and *chop them in pieces* as *ſheep for the ſlaughter*, Mic. 3. 3. as they eat bread the word as ſeemeth here to be underſtood, or without it, we may read, *they eat bread*, that is, *are ſecure*, and without remorse, doe give themſelves to eating and drinking. So *eating of bread* is uſed for *banqueting*, Exod. 18. 12.

Verse 5. *There dreads they a dread* that is, they are *fire afraid, or feared a great feare*, as Luke 2. 9. So, *hath fired a fime*, Lam. 1. 8. that is, *hath grievously fumed*. And by *there*, he meaneth the suddenesse of it, as also in Psal. 36. 13. *where*, that is, in their heart and conscience. The Greeke translation, *they dreads with feare, where no feare was*: the Chaldee, *they feared with a fells feare, with which it was not meet to feare.* *because God is* this may be taken as a cause of their forelaid feare, as *Saul* was afraid of *David*, 1 Sam. 18. 14. 15. or it is an opposition to their dread, *but God is in the just generation*, and therefore they dread not, but are defended from the siege of their enemies, as *Plac* 5. 3. 6. The Chaldee faith, *because the word of the Lord is in the generation of the just*.

Verbe 6. *ye would make abashed* that is, ye reproach it, and would confound, frustrate, and bring it to nothing. *abasing and shame* is often used for frustrating ones purpose and hope, *Psal.6.11. because I beheld* for, *but I beheld is broken* and hope, therefore he shall not be abashed, *Psal.35.3. Contrariwise, the wicked shall be abashed, because God refuseth them, Psal.53.6.*

7 Verse 7. *Who will give [us], O, that time would give!* it is a form of wishing often used in the Scripture, as Psal. 55. 7. Deut. 5. 59. Job 6. 8. *out of Sion* [this is meant of Christ the salvation of] *out of Sion*, who was expelled out of Sion; as it is written, *the Redeemer shall come out of Sion, and shall turn away impieties from Jacob*, Rom. 11. 26. *returneth the captivity* [that is, bringeth again those that were led captive]: according to the promise, Deut. 30. 3. and this was performed by Christ, Luke 4. 18. Ephes. 4. 8. *Captivity or leading away*, is here used for the people led away, as another word of like signification is so used, Ezek. 11. 24. 25. So Psal. 126. *Jakob, Israel* [that is, *Gods people*], *posterity of Jakob*, who also was called *Israel*. (See *Israel* was put for his posteritie, the *Assonites* 1 Chron. 12. 27. and 27. 17. and *David*, for his children, 1 Chron. 4. 31.) *Jakob* is a name that setteth infirmities for he strove for the first birthright but obtained it not, when he *took* his brother by the *heel* in the womb; and thereupon was called *Jakob* Gen. 25. 22, 26. But *Israel* is a name of power and

principality, for after he had wrestled with the Angel, behaved himself princely, wept, prayed and prevailed, his name was changed from *Isaiah* to *Isaac*, as a Prince or prevailor with God, Gen. 32. 24, 26, 28. Hof. 12. 3, 4. Therefore is the name *Isaiah* given to all Gods people, even the Gentiles also, that have *Isaiah* faith, Galat. 6. 16. as long before *Isaiah*, who was by nature an *Ismaelite*, 1 Chron. 7. 17. was for his faith and religion called an *Ismaelite*, 2 Sam. 17. 25. It may also be observed, how in this word *ISRAEL* are contained the first letters of the names of *Abraham* and *Sarah* his wife, of *Isaac* and *Rebekah* his wife, of *Isaiah* and of both his wives, *Leah* and *Rachel*: all which persons (except *Rachel*) were also buried together in one cave, Gen. 49. 29, 31.

PSAL. XV.

David describeth a Citizen of Sion, by his godly and
righteous conversation.

A Psalm of David ; Jehovah, who shalt
sojourn in thy Tent, who shalt dwell
in the mountaine of thy holinesse :
He that walketh perfect, and worketh ju-
stice, and speaketh truth in his heart. Slan-
dereth not with his tongue, doth not evil to
his next friend, and taketh not up a reproach
against his neighbour. In whose eyes an ab-
ject is contemned, but he honoureth them
that feare Jehovah : I sweareth to *his hurt*, and
changeth not. Giveth not his money to bit-
ting usury, and taketh not a bribe against the
innocent : he that doth these *things* shall not
be moved for ever.

Annotations.

In *thy Tem* or *Pavilion*, called in Hebrew *Ohel*, of *spreading over*. God caused an habitation to be made in the wilderness, wherein he dwelt among men, Exod. 26. Pal. 73.6. that Manfion, made of ten curtains, he called *Mishcan*, an *Habitacle*, or *Tabeacle*, Exod. 26.1. Psalm 28.6. over which, other curtains were made and call for a *covering*, called *Ohel*, a *Tem* or *covering*, Exod. 26.7. Hereupon the whole place is called sometime *Ohel*, a *Tem*, sometime *Mishcan*, a *Tabeacle*. To this Tent all Gods people were to come for his publicke worship, Levit. 17.4.5. Deut. 12.5.6. It was a moveable place, and fo differed from an *house* or settled habitation, a Sam.7.1.6. 1 Chron. 17.5. yet for the use, it is sometime called a *house*, as is noted on Pal. 5.8. *mountaine* is the *mount* of *Sin*, whereof see Pal. 2. 6. The Chaldee calleth it, the *mount* of the *house* of thy boliness.

Verse 2. *walketh perfect*] that is, leadeth his life
perfect, entire, simple, sincere, and unblemished. It
noteth

PSAL. XVI.

David prophesieth of Christs confidence in God, and love to the Saints on earth. 4 The sorrowes of Idolaters, which whom he hath no communion. 5 He is content with his lot and heritage, 7 blessing God in his afflictions, 9 professeth his hope of resurrection from the dead, and eternal lives at the right hand of God.

Michtam of David: Preserve mee O
God, for I hope for safetie in thee.
Thou hast said to Jehovah, thou art
my Lord; my good not unto thee. To the
Saints which are in the earth, and the excel-
lent, all my delight in them. Their sorrowes
shall be multiplied *that* enowed another: I
will not powre out *the* powred out oblati-
ons of blood, neither will I *ake* up their
names upon my lips. Jehovah the portion
of my part and of my cup, thou sustaine
my lor. The lines are fallen to me in the
pleasant *places*, yea the heritage is faire for
me. I will blesse Jehovah, which hath coun-
selled me, yea *in* the nights my reines doe
chastise me. I have proposed Jehovah be-
fore me continually, *for he is* at my right
hand, I shall not be moved. Therefore my
heart rejoyleth, and my glory is glad; also
my flesh shall dwell in confidence. For thou
wilt not leave my soule to hell, thou wilt not
give thy gracious Saint to see corruption.
Thou wilt make me know the way of life:
satiety of joyes before thy face; pleasures
at thy right hand to perpetuicie.

Annotations.

Michtam of David:] *David's jewell*, or notable *Song*. *Cethem* is fine glistening gold, *Psalm*, 45. 10. of that this *Michtam* may be derived, for a golden jewell : and fo note the excellencie of this *Psalm*. The like title is before the 56, 57, 58, 59 & 60. *Psalmes*. *Preferre me O God*] *Christ* speaketh this *Psalm* by : *David* his figure, as wee are taught in the New Testament, *Act. 2. 25, 31. & 13. 35.* and here is handled his mediocrity, death, resurrection and ascension. in the] *Chal. in thy word.*

Verse 2. *Thou hast said* he speaketh this to himselfe; *I know* O my soule *saist*: to the Chaldees Paraphrase explaineth it; and the Greeke to make it plainer, translateth, *I have said*. Or, it may be spoken to the *Spirits* or *Church* of Christ. *my good* *not unto thee* [understand, extendeth not, or pertaineth not to thee, or is not for thee; which the Greeke expoundeth thus, *my goods thou hast not needed*. For, *because* thou hast not needed them; and *wherefore*

CCCCC 2 receiveth

receiveth he at his hand? Job 35.7. The Chaldee faith, *my good is not given out of thee.*

3 Verse 3. *To the Saint;* to wit, *my good extendeth*, as elsewhere Christ faith, *for their sakes sanctifie I myself*, that they also may be sanctified through the truth, Joh. 17. 19. *are in the earth* [such is the meaning of the Hebrew phrase, in earth they; the relative being put for the verb, which sometime the Hebrew it self explaineth: as, he not the King of Israel, 1 Kin. 22. 33. for it was not the King, 2 Chr. 18. 32. for he overtop, 2 King. 25. 19. for, was overtop, Jer. 52. 25. and sundry the like. excellent] or noble, glorious, wonderful: an honorable title given to Christians. See Pl. 8. 2. The Chaldee addeth, *excellent in good works.* *All my delights in them* or, *in whom all my pleasure is;* Heb. *Chephibom*, that is, *my pleasure in them*; for in Eloy 62.4. the Church is called *Chephibom*, that is, *my pleasure in her.*

4 Verse 4. *Their former shall be multiplied.* This is meant of Idolaters, who hastily endow, that is, offer sacrifice to another God, and to increase their grivings, which may be understood of afflictions, or of grievous Idols: for the Hebrew *ghamatibim*, *former*, is often used for Idols, as in Plal. 115.4. and to the Chaldee Paraphrast taketh it here, saying, *the wicked they multiply their Idols, and after they hasten to offer their gifts.* Accordingly the sense may be this, *They whose grievous Idols are multiplied, they endow another God; I will not partake with them, but I will not partake with them, or be a mediator for them.* *endow another* or, *hasten to another.* A similitude from *donaries* given in marriages, meaning gifts and oblations hastily brought for divine worship. *powred out oblations* or *shed-offerings*, *effusions* properly, put by figure of speech for *effused* or *powred out liquor*, commonly called *Drinke-offerings*, which were wont to be powred out upon the sacrifices, and by Gods law were to be of *wine* or *Shecar*, Numb. 15. 5, 7, 10. and 28.7. but among idolaters were of *blond*. The Chaldee giveth this sense, *I will not receive with f. four their drinke-offerings; nor the blond of their sacrifices.* *take up their names* that is, *not mention or speak of them*, according to the Law, Exodus 23. 13. Joh. 23.7.

5 Verse 5. *of my part* or, *of my partage*, that is, *of the inheritance parted, shared, and dealt unto me.* So the Greeke turneth it, *of mine inheritance.* The word is generally used for lands, cities, goods, spoiles, &c. that are *shared out*. And this here hath reference to the Law of the Priests, which had no part among the people, for that the Lord was his part and inheritance, Numb. 18. 20. The Lord is his people's part, Jer. 10. 16. and 51. 19. and againe, his people are called his part, Deut. 32. 9. *my cup* that is, *measure and portion of joyes or afflictions*, Plal. 23. 5. and 11. 6. *my lot* this also is used for an inheritance obtained by lot, Joh. 18. 11. Judg. 1. 3. The Apostle calleth Christs Church by this name, 1 Pet. 5.3. The Greeke translatheth, *thou art he that restorest mine inheritance to me.*

6 Verse 6. *The lines* or *Cords*, such were used in measuring of lands or heritages, Plal. 105. 11. and 78. 55. 2 Sam. 8. 2. and figuratively a line is put for

the portion measured, Joh. 17. 5. 14. *is faire for me* or, which is faire unto me, that is, which pleaseth me well.

7 Verse 7. *compelled me* given me *compell* by his word and Spirit, touching my sufferings, and the glory that shall follow, 1 Pet. 1. 11. Luke 24. 25, 26. God is *wonderfull in compell*, and *excellent in works*, Eloy 28. 29.

8 Verse 8. *I have proposed* or *equally set*: the Greeke (which the Apollie followeth) faith, *I held before*, Act. 1. 25. *he is at my right hand* The word is supplied, Act. 2. 25. *For God to be at the right hand*, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy, Plal. 109. 6. Zach. 3. 1. *I shall not be moved* or, that I be not moved, Act. 2. 25.

9 Verse 9. *my glory* this by the Apollie is applied to the tongue, Act. 2. 26. which is the instrument wherewith we glorifie God. See Plal. 30. 13. and 57. 9. Gen. 49. 6. *dwell in confidence* or *abide with hope*, that is, *boldly, safely, and securely*, meaning that his *body* (his body) should abide (or rest) in the grave, with sure hope of rising againe from death the third day.

10 Verse 10. *my soule* The Hebrew *Nephech*, and Greeke *Pneuma*, which we call *soule*, hath the name of *breathing* or *respiring*, and is therefore sometime used for the *breath*, Job 41. 12. it is the vital spirit that all quick things move by; therefore beasts, birds, fish and creeping things, are called in Scripture *living soules*, Gen. 1. 20, 24. And this *soule* is sometime called the *blond*, Gen. 9. 4. because it is in the blond of all quick things, Lev. 17. 11. it is often put for the life of creatures; as, *keep his soule*, Job 2. 6. that is, *save his life*: a righteous man regarding the soule of his beast, Prov. 12. 10. that is, *the life*: so to *seek the soule*, is to *seek one's life*, to take it away, Plal. 54. 5. Mat. 2. 20. It is also many times used for *ones self*, as, *Job justified his soule*, that is, *himself*, Job 32. 2. *Take heed to your soules*, that is, *to your self*, Deut. 4. 15. Gen. 19. 20. Luke 12. 19. And thus it is put for the *person*, or *whole man*; as, *give me the soules*, that is, *the persons*, Gen. 14. 21. *lo me hungry soule*, Plalm. 107. 9. *a full soule*, Prov. 27. 4. *measre soule*, Prov. 25. 25. *eight soules*, 1 Pet. 3. 20. *sevenie five soules*, Act. 7. 14. and many the like. It is used also for the *lust*, *will* or *desire*, as Plal. 41. 3. Exod. 15. 9. for the *afflictions of the heart*, Plal. 35. 1. for the *body* of man that hath life and sense, Plal. 105. 18. and 35. 13. and finally, it is sometime a *dead body* or *corps*, Num. 5. 2 and 9. 10. and 19. 11. though this be figurative and very unproper, for at ones death the *soule* goeth out, Gen. 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalme, compare it with the like in other places, Plalm 30. 4. and 116. 8. and 89. 49. and 88. 4. and 94. 17. Christ gave his *soule* for the ranfome of the world, and powred it out unto death, Iia. 53. 12. Matthew 20. 28. Joh. 10. 11, 15, 17. and 15. 13. *to bell* or *in bell*, in *deaths estate*, or *deadly-bell*. This word *Hell* properly signifieneth *deepe*, whether it be high or low; and though by coluome it is usually taken for

for the place of devils and damned wights; yet the word is more large: and as *heaven* is not only the dwelling place of God and his Saints, but generally all places above us, where the stars, the clouds, the winds, the birds, &c. are, as is shewed, Plal. 8. 9. *so hell* is all places beneath. Whertore it may in this large sense serve to expresse the Hebrew word *Sheol* here used, which *Sheol* is a *deep* place, Job 11. 8. Prov. 9. 18. and said in Scripture to be beneath, Plal. 86. 13. Deut. 32. 22. Iia. 14. 9. as *heaven* is *above*, and it, with the Greeke word *hades*, is opposed to *heaven*, Plal. 139. 8. Amos. 9. 2. Mat. 11. 23. it cometh of *Sheol*, to *erase*, *ake*, or *require*, because it requirith all men to come into it, and is never satisfied, Plal. 89. 49. Prov. 30. 15, 16. & 27. 20. It is a place or estate which all men, even the best, come unto; for *Iakob* made account to goe thither, Gen. 37. 35. and *Iob* desired to be there, Job 14. 13. (for he knew it should be his house, Job 17. 13.) and our Lord Christ was there, as this Psalme, with Act. 2. 31. sheweth; and *Solomon* telleth, that all goe thither, Eccle. 9. 10. It is usually joyned with *grave*, *pit*, *corruption*, *destruction*, and the like words pertaining to death, with which *Sheol* or *hades* is joyned as a companion thereof, Rev. 1. 18. & 6. 8. *Dathan* and *Abiram*, when the earth swallowed them up, are laid to go down quick into *Sheol*, Num. 16. 30, 32, 33. *Ionar* in the Whales belly, was in the belly of *Sheol*, Jon. 2. 3. and other holy men that were delivered from great miseries and perils of death, are said to be delivered from *Sheol* or *hell*, Plal. 86. 13. & 30. 4. & 18. 6. & 106. 3. and those that are dead, are gone to *Sheol*, Ezek. 32. 21, 27. And as *death* is said figuratively to have gates, Plal. 9. 14. so *Sheol*, *hades*, *hell*, hath gates, Iia. 38. 10. Mat. 16. 18. and a *soule*, Iia. 35. 14. & a *band*, Plal. 49. 16. & 89. 49. and a *man*, Plal. 141. 7. and a *thing*, which by Christ is done away, 1 Cor. 15. 55. so that as he was not left to *Sheol*, but rose from death (from the heart of the earth, Matth. 12. 40.) the third day: so all the Saints (hall likewise be delivered from *Sheol*, or *hades*, Plal. 49. 16. Hof. 13. 14. and it with death shall be abolished, Rev. 20. 14. So by the Hebrew word *Sheol*, the Greeke *hades*, and our English *hell*, we are to understand the place, estate, or depth of death, *deceitfull*. See the Annotations on Gen. 37. 35. And these words, *thou wilt not leave my soule to hell*, teach us Christs resurrection; as if he should say, *thou wilt not leave me to the power of death or grave, to be confirmed, but wilt raise me from the dead*, as the words following, & the Apollies explanation doe manifest, Act. 2. 24, 31. & 13. 34, 35. *thou wilt not give* I not grant or suffer. An Hebrew phrase often used, as, *I gave thee not to touch her*, Gen. 20. 6. God gave thee not to hurt me, Gen. 31. 7. he will not give you to be grieved, Exod. 3. 19. So Plal. 55. 23. and 66. 9. and 118. 18. and many the like.

to see corruption that is, *to see corruption*, or *to corrupt*, to rot. As to see death, is to die, Plalm. 89. 49. Luke 2. 26. Joh. 8. 51, 52. so, to see earth, Plal. 90. 15. and to see God, Plal. 34. 13. is to see and enjoy it, and to see the grace, Plal. 49. 10. corruption] the Hebrew *Sheol* properly signifi-

eth corruption or rottenness; and is so to be taken here, as the Apollie urgeth the force of the word, Act. 13. 36, 37. *David saw corruption, but he whom God raised up, saw not corruption.* Yet often the word is used for a *pit* or *ditch*, wherein carcases doe corrupt. See the note on Plal. 7. 16.

11 Verse 11. *Thou wilt make me known* or, *hast made me known*, (as Act. 2. 28.) that is, *give me experience of the way of life* or *journey of lives*: the way or course to life from death, and to continue in life eternally, the Apollie faith, *maies of life*, Act. 2. 28. And hereby, life in heaven with God is implied; as, *to enter into life*, Mat. 18. 9. is to enter into the kingdom of God, Marke 9. 47. *before thy face* or *in thy face*, that is, *in thy presence* I shall have fullness of joyes. The Greeke, which the Apollie followeth, Acts 2. 28. faith, *Thou wilt fill me with joy*, with thy face. The Hebrew *all power* and *liberty*, *with or before the face*, are both one, and sometime put one for another; as 1 Kings 12. 6. with 2 Chronicles 10. 6. *Gods face* or *presence*, as it is our greatest joy in this life, Exodus 33. 14, 15, 16. so shall it be in the next, Plalm. 17. 15. Wherefore the wicked shall then be punished, from his presence, 2 Thell. 1. 9. *pleasures* or *pleasurings*, (that is, *pleasant joyes*) at thy right hand, the place of honour, delights and joyes eternall, Mat. 25. 33, 34, 46.

PSAL XVII.

David in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft and craftiness. 13 He prayeth to be delivered from them who have their portion in this life, but his hope is for the life to come.

A Prayer of David.

Hear thou Jchovah, justice; attend to my thrill cry: hearken to my prayer, without lips of deceit. From before thy face, let my judgement come forth; let thine eyes view righteousness. Thou hast proved my heart, hast visited by night; thou hast tried me, but hast not found: I have purposed, my mouth shall not transgress. For the workes of men by the word of thy lips, I have observed the paths of the breaker thorow. Sustaine thou my steps in thy beaten paths, that my footsteps be not removed. I call upon thee, for thou wilt answer me, O God: bow thine eare to me, heare my saying. Marvelously separate thy mercies, O Saviour of them that hope for safety, from them that raise up themselves with thy right hand. Keepe thou me as the blacke of the apple of the eye; in the shadow of thy wings hide thou me. From faces of the wicked

- ked that waste me, my enemies in soule, *that* inviron round against me. *With* their fat they have closed up, *with* their mouth they speake in pride. *In our steps* now they compass us; their eyes they set bending downe to the earth. His likenesse *is* as a renting Lion *that* is greedy to teare, and as a lurking Lion sitting in secret places. Rise up Jehovah, prevent thou his face, make him bow down, deliver my soule from the wicked one *with* thy sword: From mortal men *with* thine hand, Jehovah, from mortal men of the transitory world, *who* have their part in this life, and their belly thou fillest with thine hid treasures; satisfied are the sons, and they lay up their overplus for their babes.
- I, in justice shall view thy face, shall be satisfied when I awake with thine image.

Annotations.

- 1 *Justice* that is, my justice, as the Greek explaineth it, *my just cause and complaint*. The Chaldee faith, *accept Lord my prayer in justice*. *strill cry* or *flowing*, that is, loud complaint: See Psal. 5. 12. *without lips* or, *not with lips of deceit*, that is, *which prayer is unfeigned, not uttered with guile*.
- 2 Verbe 2. *come forth* or proceed, that is, let my judgement be *eternally pronounced and executed*. Therefore in Hof. 6. 5. he addeth the similitude of the light or *Sunne*. *righteousness* or equities: this is *all righteous causes and persons, or my most righteous cause*.
- 3 Verbe 3. *hast tried* or examined me, to wit, as metal in the fire: So Psal. 66. 10. *hast not found* or, *saist not at all finde*, to wit, *any drift, or deceit*, or, as the Chaldee addeth, *corruption*. The Greeke translatheth, *iniquitie was not found in me*. *shall not transgress* or, *transgress not*, that is, *I purposed not to transgress with my mouth, by murmuring against thy fierce trial of me; or that which I purposed, my mouth transgress not, but my thoughts and words agree*. The Chaldee thus, *I have thought evil, it hath not passed my mouth*.
- 4 Verbe 4. *For the workers* or concerning the workers of men: *Adam* is here used for all earthly men. *have observed* or *taken heed of*, to wit, *lest thy should hurt me*, or, *that I should not walke in them*, as the next verbe sheweth: otherwise, sometime to observe *water*, is to walke in them, Psal. 18. 22. *the breaker thorough* that is, *the ruler or thief*, as this word is expounded in Greeke, Mat. 21. 13. from Jer. 7. 11. *one that breaketh bounds or limits, houses, hedges, lawes*, &c. So Ezek. 18. 10.
- 5 Verbe 5. *Sustaine* Hold up, or containe; this is spoken prayerfully to God, as the next verbe manifesteth: the Greeke turneth it, *Make perfect*. It may also be read, *to sustain*, or *to sustain*; and so have reference to the former verbe, *I observed the rulers paths*, not to walke in them, but to *sustaine*

(or *sustaining, holding fast*) *my steps in thy paths*. The Hebrew *Tamech* may be Englished *Sustaine thou*; as *Zachor* is remember thou, Exodus 20. 8. *Shamor*, observe thou, Deuter. 5. 12. *Halec*, is *Go thou*, 2 Sam. 24. 12. for which in 1 Chron. 21. 10. is written *Lee, Go thou*. *my steps* or, *my stepping forward, my right-forth steps*. So Psal. 37. 31. and 40. 3. *beaten paths* or *round paths*, properly the word signifieth *paths beaten with wagon wheels*; here used generally for *strait, direct and beaten ways*. So Psal. 43. 3. and 65. 12. and 140. 6.

Verbe 7. *marvellously separate* or make *marvelous*, that is, in wondrous and excellent sort *show me thy mercies*, which are common unto all, *let them now peculiarly be bestowed on me*. See Psal. 4. 4. The Greeke faith, *Make marvellous*. When Christ commeth, he will be made marvellous in them that believe, 2 Thelalonians 1. 10. *hope for safety* or, *trust*, to wit, in thee, as the Greeke explaineth it, or *in thy right hand*, as is after expreffed. God is *Saviour of all men*, specially of them that believe, 1 Timothy. 4. 10. *with thy right hand* that seemeth to have reference to the first, *O Saviour* (or *thou which saist*) *with thy right hand*; as Psal. 138. 7. and 60. 7. It may also be referred to the second, *them that hope in thy right hand*; or to the last, *them that raise up themselves against thy right hand*: And thus the Greeke turneth it. But the Chaldee otherwise, *Atenge them on their which rise up against them*, *with thy right hand*.

Verbe 8. *the blacke* that is, *the fight in the midst of the eye*, wherein appeareth the resemblance of a little man; and thereupon seemeth to be called in Hebrew, *Ison*, of *Ish*, which is *aman*. And as that part is blackish, so this word is also used for other blacke things, as the blacknesse of the night, Prov. 7. 9. and blacknesse of darknesse, Prov. 20. 20. *of the apple* so we call that which the Hebrew here calleth *bath*; and in Zach. 2. 8. *babath*, that is, *the little image appearing in the eye*, as before is noted. The word *bath* also signifieth a *daughter*, whereto the Gr. eodh agree. By this is meant the tender care of God for his people: and David here useth both words for more vehemencie; whereas else where one of them only is used, *Ison*, *the blacke*, in Deut. 32. 10. Pro. 7. 2. *babath* and *bath the apple*, in Zac. 2. 8. Lam. 2. 18. *hide thou me* Hebr. *thou shalt hide*, or *keepe me secret*. It is the property of the Hebrew tongue, often to set down a prayer in this forme, especially in the end of a sentence, as noting some assurance to have the request fulfilled. So in Psal. 5. 4. 3. and 59. 2. & 64. 2. Job 6. 23. & 21. 3. and 40. 5. See also the note on Psal. 10. 17.

Verbe 9. *from faces* or because of the wicked. See 9 Psal. 3. 1. *enemies in soule* or, for the soules; meaning deadly enemies, *that seek the soule or life*. See Psal. 35. 4. The Chaldee expoundeth it, *in the will* (or desire) of their soule.

Verbe 10. *They have closed up* to wit, *their face* or *bodies*; much like that speech in Job 15. 27. *he hath covered his face with his faimlee*, or *their face they close up*, meaning that they pamper and burden themselves in pride; that is, proudly or haughtily.

Verbe 11. *In our steps* or in our going, that is, in

wherever we goe, thy trace our footing, they compass me and us: the Hebrew hath both these readings, meaning *David*, with his companie. *they lay* to wit, upon us. *bending downe* to wit, themselves, that they bent eies: as Psal. 10. 10. or to bend downe, to wit, us, to overthrow us, or to set downe their nets and snares.

Verbe 12. *His likenesse* that is, the likenesse (or *biere*) of every one of them; or he may seeme some principall one, as Saul.

Verbe 13. *prece on his face* that is, first come to helpe me, and suddenly and unlookt for come upon him, and appoint him. *with thy sword* that is, thy judgement and vengeance, for all means of destruction are the Lords sword, Isa. 66. 16. and 27. 1. Jer. 47. 6. Zeph. 2. 12. The Chaldee expoundeth it, *the wicked which deserve to be killed with thy sword*; or understand, *which wicked man is thy sword*, as *Asphur* is called the rod of his wrath, Elay 10. 5. and so in the verbe following, from mortal men, which are thy hand; or with thy hand, that is, thy judgement or plague, for so Gods hand often signifieth, Exo. 7. 4. Act. 13. 11.

Verbe 14. of the transitory world that is, worldlings, as they of the Citie are Citizens, Psal. 72. 16. The word *Cheled* is used also for the short time of mans age and duration, Psal. 39. 6. and 89. 48. Here and in Psal. 49. 2. it is the world, named of the transitorynesse, for the fashion of this world passeth away, 1 Cor. 7. 31. *in this life* according to Abrahams speech, *Some remember that thou in thy life time receivest thy good things*, Luke 16. 25. Of the wicked prosperitie here, see Job 21. 7, 8, &c. *the summer* to wit, of those worldlings, meaning that *both they and their children have their fill*. Or, *satisfied are they with summer*, as in Job 21. 11. *they find forth their children like a stocke*. *their overplus* For this residue of their store, or their excellencie. For this word *Ishur* is used sometime for overplus in quantity, Exod. 23. 11. 1 Kings 11. 41. sometime it noteth also the excellencie or viginitie, Genesis. 49. 3.

Verbe 15. *in justice* meaning in the justice (or righteousness) which is of God by faith in Christ, as Phil. 3. 9. *view thy face* that is, enjoy thy comfortable favour, as Psal. 4. 7. and 19. 11. or *shall see and know thee plainly and perfectly*, as 1 Corinth. 13. 12. 2 Corinth. 3. 18. 1 Joh. 3. 2. *when I awake* to wit, out of the dust of the earth, from the sleep of death, as Elay 26. 19. *with thy image* to wit, *I shall be satisfied with it*; so meaning by image, *Gods glorie*, or, with thy image, that is, *having it upon me* for, as we have borne the image of the earthly man, so shall we beare the image of the heavenly, 1 Cor. 15. 49. Compare herewith Psal. 73. 20. The Hebrew Doctors expound this in justice, to be meant of the Garden of Eden (the heavenly Paradise) called justice, and *that in the world to come*, which is after the raising of the dead to life: it is in the light stored up, called the Images, and this is *that* (in Psalme 17.) *I shall be satisfied when I awake, with thine Image*, faith R. Menachem on Deuteronomie 4. But the same Rabbine on Leviticus 10. giveth a better explication of this word justice, saying, *For there is no coming before*

the most high and blessed King, without the Shechinah (that is, the divine Majestie of God in Christ) to signifye which thing (it is said) *I in justice shall view thy face*.

PSAL. XVIII.

David having been delivered from all his enemies, professeth his love unto God therefore. 5 He remembereth the great dangers wherein he had been, 7 his cries unto God, 8 the Lords wonderful judgments upon his enemies, 17 and deliverance of David. 21 He sheweth his integrity if life, 27 Gods justice towards all men, 33 the victories which he gave unto David, 44 and dominion over peoples. 50 The glorie of Gods name among the Gentiles, for his salvation of Christ (whom David figured) and of all nations by him.

To the Master of the Musick, a Psalm of the servant of Jehovah, of David, which spake to Jehovah the words of this song, in the day that Jehovah had delivered him from the hand of all his enemies, and from the hand of Saul.

And hee said;

I Will dearly love thee, Jehovah my firme strength. Jehovah, my Rocke and my forresse, and my deliverer, my God, my shelter, in whom I hope for shelter, my shield and horne of my salvation, mine high defence. I called upon the praised Jehovah, and from mine enemies I was saved. The pangs of death compassed mee, and the streames of Belial frightened me. The pangs of hell went round about me, the snares of death prevented me. In the distress upon me, I called upon Jehovah, and unto my God I cried out: he heard my voice out of his Palace, and my out-cry before him entred into his eares. And the earth shaked and quaked, and the foundations of the mountaines were stirred, and they shooke themselves, because he was wroth. Smoke ascended in his anger, and fire out of his mouth did eat; coales burned from it. And he bowed the heavens and came downe, and gloomy darknesse was under his feet. And he rode upon the Cherub, and did fly; and he flew swiftly upon the wings of the wind. He set darknesse his secret place, round about him his pavilion: darknes of waters, thick clouds of the skies. From the brightnesse that was before him his thick clouds passed away, haile, and coales of fire. And Jehovah thundred in the heavens, and the Most high gave his voice, haile and coales of fire. And he sent his arrows, and

and scattered them asunder: and lightnings he hurled forth, and terribly struck them down. And the channels of waters were seen, and the foundations of the world were revealed: at thy rebuke, Jehovah, at the breath of the wind of thine anger. He sent from the high place, he took me, he drew me out of many waters. Hee rid mee from my strong enemy, and from my haters, for they were mightier than I. They prevented me in the day of my cloudy calamitie: and Jehovah was for a staffe unto me. And he brought me forth to a large roomth: he released me because hee delighted in mee. Jehovah rewarded me according to my justice: according to the purenesse of my hands rendered he unto me. Because I observed the waies of Jehovah, and did not wickedly from my God. For all his judgements were before me, and his decrees I did not turne away from me. And I was perfect with him, and kept my selfe from mine iniquitie. And Jehovah rendered to me according to my justice, according to the purenesse of my hands before his eyes. With the gracious Saint thou wilt shew thy selfe gracious: with the perfect man thou wilt shew thy selfe perfect. With the pure thou wilt shew thy selfe pure: and with the froward thou wilt shew thy selfe wry. For thou wilt save the poore afflicted people, and wilt bring low the lofty eyes. For thou hast lighted my candle, Jehovah my God hath brightned my darknesse. For by thee I have broken thorow an host, and by my God I have leaped over a wall. God his way is perfect, the saying of Jehovah is tried, he is a shield to all that hope for safety in him. For who is God besides Jehovah? and who is a Rocke except our God: God that girdeth me with valour, and giveth my way perfect. He matcheth my feet as Hindes feet: and upon my high places hee maketh me stand. He leaurneth my hands to the warre, and a bow of brasse is broken with mine armes. And thou hast given to me the shield of thy salvation: and thy right hand hath upheld me, and thy meeknesse hath made me to increase. Thou hast widened my passage under me: and my legs have not staggered. I followed mine enemies, and overtook them, and turned not till I had consumed them. I wounded them, and they could not rise up: they fell under my feet. And thou hast girded me with valour to the warre: them that rose against me

thou hast made to stoope downe under me. And thou hast given to mee the necke of mine enemies: and them that hated me I have suppressed. They cried out, but there was none to save; unto Jehovah, but he answered them not. And I did beat them small as dust before the wind: as the clay of the streets, I did powre them out. Thou hast delivered me from the contentions of the people: thou hast put me for the head of the heathens: a people whom I have not knowne doe serve me. At the hearing of the care they obey me: the sons of the stranger fallie deny unto me. The sons of the stranger fade away and shrinke for feare, out of their clofets. Jehovah live, and blessed be my rock, and exalted be the God of my salvation. The God that giveth vengeance to me, and subdueth peoples under me. My deliverer from mine enemies, also from them that rose up against me, thou hast exalted me, from the man of violent wrong thou hast rid me. Therefore I will confesse thee among the heathens, Jehovah, and to thy name I will sing Psalme. Hee maketh great the salvations of his King, and doth mercie to his anointed; to David and to his seed for ever.

Annotations.

The servant of Jehovah. So he intituleth himselfe here, and in Plal. 36. 1. for his service in administering the kingdom. This song is also written in 2 Sam. 22. with some little change of a few words which shall be observed. *hand of Saul* which noteth the power of the King, above that which is noted by the hand or palm of other enemies: yet for this word *hand*, in 2 Sam. 22. 1. is used *palm*: the Chaldee expoundeth it, the sword of Saul.

Verle 2. *I will dearly love* or, *I have heartily with my inmost bowels*. The original word is in this place for *inire love*; but otherwise is often used for *tender mercie*, or *bowels of compassion*. Plal. 25. 6. and 102. 14. and 103. 13. This verle is added here, more than in 1 Sam. 22.

Verle 3. *for refuge* or, *munition*, a place or hold to flee unto, when one is hunted and chased. See Plal. 31. 3. *rock* Two names of a Rocke are in this verle; the first *Sela*, a firme flinty Rocke or cliff; the latter *Tsur*, a strong or sharpe rocke, and is often the title of God himselfe, and turned in Greeke, *Tess*, that is, God, as in the 32 and 47 verses of this Psalme, Deut. 32. 4, 18, 30, 31. Plal. 71. 3. and in many other places. *borne of my salvation* that is, the borne that saveth me. A borne signifieth power and glory, Plal. 92. 11. Amos 6. 13. Hab. 3. 4. therefore

therefore borne are used to signifie Kings, Dan. 8. 21. Rev. 17. 12. And Christ is called the borne of salvation, Luke 1. 69. *high defence* or tower, refuge. See Plal. 9. 10. In 2 Sam. 22. 3. there is added more, and my refuge, my Saviour from violent wrong that seekt my life.

Verle 4. *Prisid* that is, glorious, excellent, praiseworthy; and accordingly for his mercies usually praised of his people. So Plal. 48. 2. The Chaldee expoundeth it, *with a praise* (or Hymne) *I prayed before the Lord*. And the Greeke, *praising I will call upon the Lord*.

Verle 5. *the pang* paines, throves, sorrowes, as of a woman in childbirth; so the original word signifieth, Hof. 13. 13. Elay 13. 8. and 66 7. and so the Chaldee explaineth it, *Anguish compassed me as of a woman which sitteth in the birth, and hath no strength to bring forth, and she is in danger of death*. Or, *I be bound, the cords*: (as the word also signifieth, Job 36. 8. Proverbs 5. 12.) For this in 2 Sam. 22. 5. another word is used, that signifieth *breache*; which also is applied to the breaking forth of children at the birth, Hof. 13. 13. Elay 37. 3. and to the billows of the sea, Plal. 42. 8. *streames* or brookes, burnes. The original word *Agbal* is used as our English burne, both for a brooke or stream running in a valley, and for the valley it selfe, 1 King. 17. 34. Waters doe often figure out afflictions, Plal. 69. 2, 3. burnes or streames of waters, meane calamities and violent afflictions, Plal. 124. 4. Jer. 47. 2.

Belial or *ungodlinesse*. The Hebrew *Belial* (which the Apollie in Greeke calleth *Belial*, 2 Cor. 6. 15.) is used to denote extreme mischief and wickednesse, or most impure and mischievous persons, called *sons of Belial*, Deutero. 13. 13. *daughters of Belial*, 1 Sam. 1. 16. *men of Belial*, 1 Sam. 25. 25. and sometime *Belial* it selfe; as in Nah. 1. 25. *Belial* shall no more passe thorow thee; and 2 Sam. 23. 6. *Belial* shall be to every one as thornes thrust away: and Job 34. 18. *Wilt thou say to a King, Belial?* It is also applied to speciall sinners and sinners, as a witness of *Belial*, Prov. 19. 28. a *compassion of Belial*, Nah. 1. 15. All to mischievous thoughts, words or things, Deut. 15. 9. Plal. 41. 9. and 101. 3. The Apollie opposeth *Belial* to Christ, 2 Cor. 6. 15. and it seemeth to be put for the Devil or Satan, (as the Syriack and Arabick translations there explain Pauls terme: or for Antichrist; for so *Belial* is opposed to Christ and his kingdom, 2 Sam. 23. 6. By interpretation, *Belial* signifieth an Unbrist, or Without yoke, lawlesse; as Antichrist is called the lawlesse man, 2 Thess. 2. 8. and in this Psalme the Greeke translates *streames of lawlesse*, or iniquitie: which the Chaldee Paraphrast calleth *the company of the unrighteous*. *frighted me* shaked, or vexed with terror. This word is used of Sauls vexation by an evil spirit, 1 Sam. 16. 14, 15.

Verle 6. *of bell* which the Chaldee expoundeth, *a company of wicked persons*. *fares of death* deadly furies, engines set for by death a similitude taken from fowles fares, Eccles. 9. 12. So Prov. 13. 14. & 14. 27. The Chaldee explaineth it, *men armed with weapons of slaughter*. *Prevented me* that is, were ready to take hold on me suddenly and unawares.

Verle 7. *distresse upon me* or to me, that is, in that my distresse, or while in me upon me. So Plal. 96. 13. *be heard* The Hebrew properly is, *will hear*; but the time to come is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, and be heard: so after in the 12. verle, *he will see*, which in Samuel is written, and he saw againe in the 14. verle, *thundered*; for which in Samuel is written, *will thunder*: the like may be observed of the Hebrew phrase, in the 16, 39, 41. and 44. verses of this Psalme, compared with the same in 2 Sam. 22. So often in other Scriptures, which the Hebrew text it selfe sometime sheweth, as *bikkib*, they smote him, 2 Chron. 22. 6. for which in 2 King. 8. 29. is written, *jakkubu*. See also the note on Plal. 2. 1. *his palace* or his Temple: which the Chaldee explaineth thus; *He received my prayer from the Palace of his Sanctuary which is in heaven*. *entered or came into*; this word is omitted in 2 Sam. 22. 7. supplied here, as oftentimes there want words, which are to be understood. So verle 29. and Plal. 69. 11.

Verle 8. *foundations of the mountains* that is, the roots and bottomes of the mountaines. By those and the words following, under the similitude of a fore tempestuous weather, Gods judgements against the wicked are excellently set forth. Compare herewith Plal 82. 5. and Deut. 32. 21. where the foundations of the mountains are set on fire. For mountaines, in 2 Sam. 22. 8. is written *heavens*, either for that the mountains reaching high, seeme to be the foundation, and as they are called in Job 26. 11. *the pillars of heavens*; or in a mystical sense, as the shaking of heavens and earth, signifieth the changing of civil power and of religions, Heb. 12. 26, 27. *he was wroth* or *indignation to him* was his anger; or *burne with his wroth*: for in the Hebrew another word is sometimes added, which signifieth *anger* or *rage*, Deut. 6. 15. Exod. 32. 11. See the notes on Plal. 2. 5. and the note following. The Greeke translates, *for God was angry with them*.

Verle 9. *in his anger* or, *in his rage*: the like speech is in Ela. 65. 5. *there are a smoke in my anger*, or, for those, a smoke is in my rage: and it noteth fire indignation, for smoke is a signe of burnment anger, Plal. 74. 1. and 80. 5. Deut. 29. 20. This narration here may be compared with the giving of the Law, Exod. 19. 18. &c. where was *smoke, fire, earthquake, thunder, lightning*, and the like. For these with the speeches following of clouds, winds, tempests, thunderbolts, hail, &c. doe lively describe Gods Majestie, appearing in his workes, and for punishment of his enemies, as Exod. 9. 23, 24. Joah. 10. 11. Judg. 5. 20. 1 Sam. 2. 10. and 7. 10. and 12. 17. Rev. 16. 18, 21. *did eat* that is, *consumed*. See Plal. 50. 3. The Chaldee expoundeth it, *he sent his wrath like burning fire, scales of fire were kindled at his word*.

Verle 10. *he bowed the heavens* This was for the helpe of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like againe, Plal. 144. 5. 6. Ela. 64. 1. 2. and come downe [that is, as the Chaldee openeth it, his glorie appeared. *glorie darknesse*] my rock and shield.

104.12. Jer. 2. 15. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, *the most High lifted up his Word, he cast baile and coales of fire.* *coales of fire* [that is, *fiery vapours, lightning, &c.* This sentence is omitted, in 2 Sam. 22. 14. and is wanting also in the Greeke version here.

Verſe 15. his arrows] the instruments of his
wrath and judgments; for God hath arrows of
peſſilence, Plai. 91. 5. of famine, Ezek. 5. 6. and other
arrows to wound the hearts of his enemies, Plai.
45. 6. and 64. 8. or to afflict his children, Plai.
38. 3. Job 6. 4. Here and in Plai. 144. 6. by ar-
rows may be meant thunderbolts, or the bailelions
forementioned; as the bailelions that fell, Joſi. 10.
1. are called arrows, Hab. 3. 11. The Chaldee
faith, he ſent his Word as arrows. he barbed or
beſto, as the word ſignifieth, Gen. 49. 23. it may
alſo be turned, he multiplied. This is omitted in
2 Sam. 22. 15. terribly ſtrucke them down] diſ-
comfited, troubled, and ſelled them down with dread, rage,
and tumult. This word is uſed in the examples of
his wrath, Exod. 14. 24. Joſi. 10. 10. Judg. 4. 15.
1 Sam. 7. 10. Deut. 7. 22.

Verse 2. *Verfe 2.6. channels of water*] that is, of the [sea].
 2 Sam. 2.16. *channels signify violent currents, or forcible streamers, running rivers.* So Plal. 42. 2. and 126.
 4. The Greeke here tranſlate them, *ſountain ſprings of waters: foundations of the world*] that is, the deep foundations of the earth, whereon the world is founded.
 Plal. 24. 2. *wind of thine anger*] or of thy rage, as before, verſe 9. meaning a blaſt, storm, or whirlwind, which God in anger ſent forth. This manner of ſpeech is taken from Job 4. 9.
 Verſe 17. *drow me out, &c.*] this hath reference to Moſes caſe, who was *drowne out of the water*, and thereupon called *Moſeph*, Exod. 2. 10. that word *Moſeph*, is ſued here by David, and no where elſe in Scripture. *Waters lignifie troubles*, as is noted in verſe 5. and ſometime *multitudes of peoples*, Rev. 17. 15. to the Chaldee turneth it here, *be delivered me from many peoples*.

Verse 19. *cloudy calamitie*] The Hebrew *Aid* is a fog, vapour or mistie cloud, Gen. 2. 6. Job 36. 27. by figure it is put for calamitie, or miserie of man, Deuter. 32. 35. As elsewhere, *the cloudy and darke day*, Ezek. 34. 12.

Verſe 22. *from my God*] meaning by ſwearing
or turning away from him; which the Chaldee ex-
preſſeth thus, *I walked not in wickedneſſe before my*
GOD.

Verse 23. *not turne away from me*] in 2 Sam. 22.
23. it is, *turned not away from it*, that is, *from any of*
his statutes. The Greeke translateth, *they departed*
not from me.

Verse 24. from mine iniquitie] that is, from the iniquitie that I am prone to fall into. The Hebrew word significth that which is *unright*, *unusually*, *crooked* or *perverse*; opposed to that which is *right*; and is fitly applied to *sin*, and so translated by the Apostle, Rom. 4.8. from Psal. 32.2. In this verse we all are borne, Psal. 51. 7. to it noteth the *crookedness* or *crookedness* of nature and *original sin*, which the Apostle called the *filme* dwelling in him, Rom. 7. 17. and he that was first borne in him, Rom.

Verle 25. pureness of my hands] in 2 Sam. 22. 25.
my pureness.

power, force, proweſſe. And this word is uſed both
for valour, ſtrenuſitie and courage of body and minde;
alſo for a power, or armie of men, *Plal.* 33. 16. and
136. 15. and alſo for wealth gotten by induſtrie, wher-
by men are able to doe much, *Plal.* 49. 7. 1. and *Psal.*
11. and giveth] that is, *my ſhekel or diſpoſeth my way*
to be perfect, that is, without impediment; or, as the
Greeke tranſlateth, *without blemiſh*. For *giveth*, in
2 Samuel 22. is, *loofeneth*, which alſo freeth
from let.

8 Verse 28. *the lofty eyes*] In 2 Sam. 22. 28. it is thus set downe: *and thine eyes are upon the lofty, that thou mayst bring them low.*

29 Verse 29. *hath lighted my candle* | or, *hath lighted*
my lamp, that is, *gives me comfort, joy, prosperity* &
no trouble; as on the contrary, the wicked candle
shall be put out, Job 18. 6. and 21. 7. Proverbs 1.
9. and 24. 20. and 20. 20. In 2 Sam. 22. 29. the
word *lighted*, is left out to be understood, as before
in the 7. verse. Sometimes the eye is called the
candle of the body, Matthew 6. 22. and *Salmos*
saith, that a man's mind (or *soul*) *is the candle of*
LORD, Prov. 20. 27. sometime ones *shide* fol-
lowing him in Government, is his candle, Psa.
132. 17. 1 King. 11. 36. and 15. 4. Num. 21. 7.
All these in *David* were *lighted*; and Christ
son according to the flesh, is the candle of the
Jerusalem, Rev. 21. 23. the true *Light*, which
lighteth every man that cometh into the world, Joh. 1. 9.
brighthen my darkness (that is, turned my grief
affliction into joy and comfort), Job 29. 3. Either 8.
Luke 1. 79.

30 Verbe 30. *broken thorow an host* | Hebr. *shall break*
or run thorow an host, or troope. This, and the leap
over a wall which followeth, may be understood
 both of *escaping danger himselfe*, and of *quelling*
foes, and winning their walled cities, and both the
 speedily. The Chaldee explaineth it thus, *For*
thy word I shall multiply armies, and by the word of
God shall be fenced towers.

31 Verse 31. *in him*] the Chaldee faith, *in his* *ro*
32 Verse 32. *who is a rocke*] that is, *a mighty Sa*
our and *defender*. The Greeke here for *Rocke* h
a God; and in 2 Sam. 22. 32. *a Creator*. And t
hath reference to the words of *Amos*, *there is*
Rocke like our God. 1 Sam. 2. 2.

33 Verſe 33. *that girdeth me*] that is, prepares
strength *that*: therefore in 2 Sam. 22. 33. i
written, *my strength*: elſewhere he ſpeaketh of
ing girded with ^{TOV} *valour* ^{TOV} *valour*

Verse 34. *He matcheth my feet as birds;* that is, *maketh me swift to runne like the Hinde,* and so to *escape danger, and stand safe upon my high places* which usually denoteth *security, honour, and prosperity*; Deuter. 32. 13. and 33. 29. Isa. 58. 14. I haue like speech *Habakuk* hath in the end of his Song Hab. 3. 10.

Verſe 35. *bow of braſſe*] or of ſteele; and this is obſerved to be ſtronger than iron. [ob 20. 24.

Verſe 36. *thy right hand hath upheld me* or, *firmly ſtayed* (and ſtrengthened) me. This ſentence is ad- ded here, more than in 2 Sam. 22. 36. *thy meek- neſſe* or *modſtie, lenitie, humilitie, whereby thou abſe- thy ſelfe to regard me, and deale meekly with me; ev- genly chaſtiſing and murthering me. Wherefore the Greeke turneth it thus, thy chaſtiſement hath reſtified me. The Chaldee ſaith, and by thy word thou haſt made me to increaſe.*

Verse 37. *hast widened my passage*] or enlarged my passage, that is, given me room to walk steadily and safely. Contrary to that which is said of the wicked that his strong (or violent) passages are straitened, (made narrow) Job 18. 7.

Verse 38. *overtooke them*] and consequent
quelled, or cut them off, as is expressed 2 Samu
22. 38.

Verſe 39. *I wounded them*] or ſtrucke ſhorow, e
brewed with blond. This verſe in 2 Sam. 22. 39.
read thus; *And I conſumed them, and wounded the*
and they roſe not, but fell under my feet.

Verle 41. *the sack of mine enemies*] that is, put them
to flight, and subdued them, 2 Chronicles 29. 6. Co
nests 49. 8. And this respecteth Gods promise
Exodus 23. 27.

Verse 42. *They cried out*] for an helper, as Chaldee addeth. For this, in 2 Sam. 22. 42. *They looked.* answered] in Chaldee, *they prayed to the Lord, and he received not their prayer.*

Verse 43. *cast them out*] or *emptie them, t*
is, *sumble them downe*, to be trodden, as dirt; *I sp*
them abroad; as in 2 Samuel 22. this verse is w
ten, *And I did beat them small as the dust of the ear*
as the clay of the streets I pounded them, I sp
them abroad.

Verse 44. *of the people*] in 2 Sam. 22. it is, *the intentions of my people, have kept me for the head, &c.* & hereby Christ's headship over the Church of Gentiles is signified, and the contradiction of *owne people the Jewes*, Rom. 10. 20, 21. See also in verse 50.

Verse 45. *At the hearing of the ear*] that is, *fully*, so some *as they hear*, without further ado. *By the hearing of the ear*, that is, with diligence, *hearkening and attendance*. *sinners of the*

50 of the aliant, or of alienation: that is, *aliens, outlanders, strangers from the commonwealth of Israel*, they and their progenitors. So Psal. 144.7. *Ita. 62.8. falsly denie*] or *dissemble*. In the Greeke, they lie: meaning, they *falsely submit themselves*, for feare or other limittor respect, against their wills. And this agreeth with the last promise of Moses, Deut. 32.29 *thy enemies shall falsly denie thee*. The originall word is used both for *denying*, Gen. 18. 15. and for *lying or falsifying*, 1 King. 13. 18. See after, Psal. 59. 13. and 66.3.

46 Verle 46. *fade away*] or *fall*, to wit, at *leaves of trees* that wither.

47 Verle 47. *my Rocke*] in Greeke, *my God*.

48 Verle 48. *that giveth vengeance to me*] that is, *giveth me power to be avenged of my foes*; or, *giveth vengeance for me*, that is, *avengeth and punisheth for my sake*. Whereupon he is called the *God of vengeance*, Psa. 94.1. So to give vengeance, is to *extort* it; Num. 31.3. *subdueth*] *bringeth into good order and subjection*, therefore in 2 Sam. 22. it is said, *subdueth* or *bringeth downe*. And sometime this word significeth a *subduing by overthrow and destruction*; as 1 Chronicles 22. 10. *see subdued*: for which in 2 King. 11.1. is written, *see brought to perdition*, or *destroyed*.

50 Verle 50. *I will confesse thee*] that is, *give thee publike and solemne praise and thanks*. This verle is applied in Romans 5. 9. to the calling of the Gentiles unto the faith of Christ, and praise unto God therefore. By which we are taught, that of Christ and his kingdome this Psalme is chiefly intended.

51 Verle 51. *He maketh great*] or *magnifieth*, He is the *magnifier of the salvations*, that is, of the *full salvation and deliverance*. In stead of *Maggi*, that is, *magnifier*, in 2 Samuel 22. 51. there is *Migdol*, which is so written, as by the vowels signifieth a *tower of salvations*, and by the consonants a *magnifier*. Hereupon the Hebrew Doctors (in *Midrash* tillin upon this place) say, *One Scripture saith, MAGNIFIER, and another saith, TOWER: and what tower is made for them? The King, Christ is as a tower*, as it is said, the *tower of salvations*: it is also written, *The name of the LORD is a strong tower*, &c. Prov. 18. 10. *his anointed*] or *David* [his Christ, as before in Psal. 2. 2. *David and his seed*] this may be referred both to the first *David* and his posteritie, on whom God shewed great mercie; and also to our Lord Christ, who is called by the Prophets, *David*, Ezek. 34. 23. 24. Hof. 3. 5. and his seed are his *disciples*, the children which God hath given him, Hebr. 2. 13. or himselfe is the seed here mentioned, Act. 13. 23. Rom. 1. 3. as hee also is called *Abrahams seed*, Gal. 3. 16.

PSAL. XIX.

2 The creatures shew Gods glorie. 8 The Law more cleerly revealeth his will. 13 His grace cleanseth and sanctifieth through Christ the Redeemer.

To the master of the musike, a Psalme of David.

THE heavens doe tell the glory of God, and the out-spread firmament sheweth the worke of his hands. Day unto day uttereth speech, and night unto night manifesteth knowledge. There is no speech and no words, nor heard is their voice. Thorow all the earth gone out is their line, and to the utmost end of the world their speakings; he hath put a tent in them for the Sunne. And he is as a bridegroom, going forth out of his privie chamber; joyeth as a mighty man to run a race. From the utmost end of the heavens is his egress, and his compassing regresse is unto the utmost ends of them, and none is hid from his heat. The Law of Jehovah is perfect, returning the soule: the testimony of Jehovah is faithful making wise the simple. The precepts of Jehovah are right, giving joy to the heart: the commandment of Jehovah is pure, giving light to the eyes. The feare of Jehovah is cleane, standing to perpetual ay; the judgements of Jehovah are truth, just they are together. To be desired more than gold, and than much fine gold, and sweeter than honey and liquor of the honey combs. Also thy servant is cleerly admonished by them; in keeping of them there is much reward. Unadvised errors who dorch understand from secret faults cleane thou mee. Also from presumptuous sinnes withhold thou thy servant, let them not have dominion in me, then shall I be perfect and made cleane from much trespasse. Let the words of my mouth, and the meditation of my heart be for thee, be to favourable acceptance, Jehovah my Rocke and my Redeemer.

Annotations.

DO tell] to wit, unto men, and so give occasion unto them to tell; as the Chaldee translatheth, *They that looke upon the heavens doe tell, &c. the glory*] that is, the *glorious worke*, lo in Exod. 16.7. Num. 14. 21. 22. Job. 1. 40. the out-spread firmament] the whole cope of heaven, with the aire, as the Chaldee saith, *they that behold the aire*: which though it be soft & liquid, and spread over the earth, yet is it fast and firme, and therefore called of us according to the common Greeke version, a *firmament*: the holy Ghost expelleth it by another terme, *Mid-heaven*, Rev. 8. 13. and 14. 6. and 19. 17. This out-spread firmament, or expansion,

God

God made amidst the waters for a separation, and named it *Heavens*, Gen. 1.7. 8. which of David is said to be stretched out as a curtain or tent, Psal. 104. 2. and elsewhere is said to be firme, *a misten glass*, Job 37. 18. So under this name *Firmament*, bee comprised the orbs of the heavens, and the aire, and the whole spacious roomth above the earth.

Verle 3. *Day unto day*] one day unto and after another: so *unto* is used for *after*, in Exod. 16. 1. and 19. 1. *Uttereth*] or *speeth out*, as a fountain continually and plenteously. *manifesteth*] or *sheweth largely*.

Verle 4. *not heard is their voice*] that is, *whose voice is not beard or understood*: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to al, as the next verle sheweth, and Paul plainly confirmeth, Rom. 1. 19. 20. and the Greeke version here leadeth us fo to understand this sentence, together with the Apostles allegation, Rom. 10. 19. and the like Hebraistimes are usuall, as Job 3. 3. *Let the day perishe*, *I was borne in it*, that is, *wherein I was borne*: and hearing is often put for *understanding*, Gen. 11. 7. 2 King. 18. 26. 1 Cor. 14. 2. Compare also here with the Hebrew phrase in Ier. 38. 5. Or we may read it thus: There is no speech nor words: not heard is their voice: that is, the heavens make no speech, or Sermon, nor utter any reasonable words, nor any voice (or sound) at all of theirs in heard: but their line is gone forth, &c. Or, (taking words for people that speak them,) there is no speech nor words, where the voyce of the heavens is not heard.

Verle 5. *their line*] or *their rule*, their *delimitation*: which is a meane to teach the rude and simple as Ely 28. 10. or by line is meant *a building, frame or edifice*, which is bound by line and rule, Zach. 1. 16. Job 38. 5. The Greeke translatheth it, *their found*: which word the Apostle also useth, Rom. 10. 18. where he speaketh of the preaching of the Gospel, by which the Church is taught and edified, *their speakings*] or *their words*: but this is used sometime generally for signification any manner of way: as Prov. 6. 13. *be speaketh* (that is, *signifieth*) *with his feet*. And taking him before to have shewed how the heavens have no speech, words nor voyce, this here may be meant of their significations, by the wonderful frame, course, order, &c. that all men may see in them. *he hath put a tent*] God hath put (or set) in the heavens a *tabernacle*, that is, a *fitting habitation*: for that the sunne never stayeth in one place. The *sunne* is in Hebrew called *Shemsh*, that is, a *minister or servant*; which very name should have kept the nations from worshipping and serving it, which God hath distributed to all people under the whole heaven; as Deut. 4. 19.

Verle 6. *as a bridegroom*] the Chaldee addeth, *in the morning as a bridegroom*. The sunne when he riseth is gloriously adorned with beautiful rayes, and seemeth most cheerful, which two things are set for by similitude of a *bridegroom*, Ely 61. 10. & 62. 5. *to run a race*] a long way, journey, or course. The swift course of the Sun is joyfully performe when a Champion runneth for a game.

Verle 8. *The Law*] or *Declarim*: an orderly manner of instruction, an *infirmation*, or *disposition*, called in Hebrew *Torah*, which impleth both doctrine, & an orderly disposition of the same, therefore, where one Prophet relating Davids words, saith, the law of man, 2 Sam. 7. 19. another saith, the orderly estate (or course) of man, 1 Cor. 17. 17. The Holy Ghost in Greeke calleth it *Nomos*, a Law, Heb. 8. 10. from Ier. 31. 33. This name is most commonly ascribed to the precepts given by Moses at Mount Sinai Deut. 33. 4. Mal. 4. 4. Job. 1. 17. and 7. 19. It is also largely used for all the writings. For the history of Genesis is called Law, Gal. 4. 21. from Gen. 16. And though sometime the Law bee distinguished from the Psalmes and Prophets. Luk. 16. 16. and 24. 44. yet the other Prophets books are called Law, 1 Cor. 14. 21. from Ely 28. 11. the Psalmes are also thus named. Ioh. 10. 24. & 15. 25. from Psal. 83. 6. & 35. 19. Yea one Psalme is called a Law, Psa. 78. 1. and the many branches of Moses doctrine, as the Law of the sin-offering, &c. Levit. 6. 25. and generally it is used for any *dutym*; as, the Law of works, the Law of faith, &c. Rom. 3. 27. *is perfect*] ior, is a *perfect Law*. The word before is againe understood here and in the speeches following: as sometime it is fully exprest, Psal. 12. 7. *returning the soule*] or, *referring the life*. To *returne the soule* is sometime to deliver it from evils, Psal. 35. 17. Job 33. 30. sometime to refresh it with food that keep in life, Lam. 1. 11. 19. to refresh it with reliefe comfort, and the like Ruth. 4. 15. Psal. 23. 3. Prov. 25. 13. Al which may be found in the Law of God, the testimony.] God called the two tables of his law, the testimony, Exod. 25. 16. 21. and 31. 18. and the Ark wherein they were kept, had thereupon the like name, Num. 17. 4. Exod. 25. 22. and to the tabernacle wherein the Ark was, Exod. 38. 21. Rev. 15. 5. Gods Law hath this title because of the testification, contestation, and earnest charge which he & his Prophets gave concerning it, as Psal. 81. 9. 2 King. 17. 15. Neh. 9. 29. 30. Deut. 31. 28. and 32. 4. and as a record it testifieth what is Gods will & covenant, Ioh. 5. 39. And as the Law, so the Gospel (yea Christ himselfe) is called a testimony, 1 Cor. 2. 1. 2 Thess. 1. 10. 1 Tim. 2. 6. *faithfull*] or, a *faithfull testimony*: this word meaneth also, *true, constant, firme and constant*, as *faithfull plagues*, Dent. 28. 59. are *sure and durable*: a *faithfull house*, 2 Sam. 7. 16. is *stedfast, firme and stable*, &c. Gods word hath like commendations, Psal. 93. 5. & 111. 7. *the simple*] or *stilly*. The original *pehi*, meaneth one that is easily persuaded, or easily, easily won, and light of beleefe, according to the proverb, *Pehi*, *The simple beleeveth every thing*, Prov. 14. 15. Consequently it is used for *unkindly*, and applied sometime to evil foolish persons, Prov. 9. 6. and 22. 3. sometime to the good and simple, as Psal. 116. 6. The Greeke often translatheth it, *abste*, and so Christ calleth such, Mat. 11. 25. This verle and the two next following, which treat of Gods Law, are in Hebrew written every of them with ten words, according to the number of the ten commandments, which are called *ten words*, Exod. 24. 28.

D d d d d Verle

V. 9. *The Precepts*] or *Commissions, Charges*. This word is by David only applied to Gods commandments, called of him *Fikudim*, of *Paked*, to *Visit*; as if we should say *Visitations*, or precepts, the transgressions whereof God hath threatened to visit or punish; as Exod. 30.5. and 32.34. Or of *hikkid*, to *commend* or *commit* unto one's charge and custody, because these are committed unto men, carefully to be observed, as it is written, *Thou hast commanded thy precepts to be kept vehemently*, Psalme 119.4. the commandments] that is, the commandments: one put for all; as judgements, 2 King. 25.6. for judgements, Jer. 52. 9. and many the like.

Verfe 10. *To the feare*] or *reverence*, that is, the religion and worship prescribed of God; as in Mat. 15.9. that is called *Worship*, which in Isa. 29. 13. is named *Feare*; and this is said to be *cleanse* from all filthiness, because he requireth to be worshipped in spirit and truth, and with pure hands, Ioh. 4.24. 1 Tim. 2.8. Or, as God himselfe is called *Feare*, Psal. 76.12. so his law may also here be called *Feare*, for that it was given with fearful majesty, and worketh in men the feare and reverence of God, Exod. 20.18.19.20. Deut. 5.24.-29. *standing*] or *abiding*, continuing firme, yet and perpetually. *judgements*] Such lawes as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as Exod. 21.11. *These are the judgements which thou shalt see before them, &c.* And as decrees or statutes are often put for the ordinances of Gods worship; (as is noted on Psal. 2.7.) in stead whereof David here seemeth to use the former word *feare*; for judgements are lawes and rites for humane duties. These two Moses often joyneth together, saying; Harken O Israel to the statutes and to the judgements, &c. Deut. 4.1.5.8.14. 45. and 5.1.31. and 6.1.20. and 7.1.11. and 8. 11. &c. *just together*] that is, all of them together, and each of them apart, 1. just, or justified.

Verfe 11. *fine gold*] or *solid gold*, called *Paz*, which hath the name of *strength*, *firmness*, or *solidity*; such gold was rare and precious, Elay 13.12. Lam. 4.2. The Arabians now call gold *Phaz*. It was very fine: therefore when one Prophet calleth it gold *Alphabaz*, 2 King. 10. 18. another calleth it *tabur*; that is, *fine* or *cleanse gold*, 2 Chron. 9. 97. *lippen of the honey combe*] or *liquid honey of the combe*. Each of these words is used by Solomon for the dropping honey combe, Prov. 5.3. and 16. 24. and both are joyned for more vehemencie.

Verfe 12. *clearly admonished*] The word significth illustrating, making bright or shining, Dan. 12.3. and so by warning or information, to make the soule cleare and circumfpect, Exod. 18.20. 2 King. 6. 10. Eccles. 4.13. Ezek. 3.17.18.19.20. *much reward*] or *much end*; that is, great profit or reward, as the Greeke translatheth it. The Chaldee applieth this peculiarly to David, saying, and because he kept them, he was made the Prince of Israel. The Hebrew *Chombez*, signifying the becke or fortife, is used figuratively for the end of a thing, as for the head, for the beginning, Psal. 119. 160. and so for

the successe, event and recompence that followeth thereupon. As another word, *acharith*, which significth end, is used also for reward, Prov. 23.18. and 1 Pet. 1.9.

Verfe 13. *Unadvised errors*] or, *Ignorant faults*, *Erring and inconsiderate finnes*. The law for which is given, Levit. 4.2. &c. *who can understand*] or, *who can discern*? meaning, no man can. So Psalme 77.5. *I spake not*, for, *I could not speake*. See the Annotations there. *cleane thou me*] or, *make me innocent*, free, guiltlesse, empty. The word is also used for exempting or absolving, free from punishment due to sinne, Exod. 20.6. & 34.7.

Verfe 15. *be to favourable acceptation*] that is, be acceptable or well-pleasing; or, as before, they shall be acceptable. For the Hebrew will beare either interpretation. Therefore also in the Greeke, these two phrases are used as one, *He shall be*, Marke 10. 44. and *Let him be*, Mat. 20.27. Of the word *acceptation*, see the notes on Psal. 5.13. *my redeemer*] or *deliverer*; the Hebrew *God* is interpreted in the Greeke by both thee, Rom. 11. 26. from Elay 59.20. Act. 7.35. The word is of large use, for redeeming of things sold or mortgaged, Levit. 25. but applied to redemption or deliverance from danger, Psal. 69.19. from violence, Psalme 72. 14. from corruption, Psal. 103. 4. from the enemies hand, Psalme 106.10. from death, Hof. 13. 14. and from all evil, Gen. 48. 16. And in speciall, one that challengeth or redeemeth any person, or thing that was before alienated, and restoreth it to the first estate, by right of kindred, is called by this name, 1 King. 16.11. Ruth. 39.12.13. and 4.13. &c. Therefore is this title given to God and Christ, who is our redeemer, and allied unto us, as concerning the flesh, Elay 43. 14. and 44.6. and 47.4. 1 Thess. 1.10. Heb. 2.14.15.



PSALME XX.

The Church blesteth the Kings in his exploits: 6 Promiseth thankfulnessse, 7 sheweth confidence in Gods favour; 8 and triumpheth by faith in Christ.

To the master of the musick, a Psalm of David.

I Jehovah answer thee in day of distresse, the name of the God of Jakob set thee on high. Send thy helpe from the Sanctuary, and uphold thee out of Sion. He remember all thy oblations, and thy burnt-offering he turne to ashes, Selah. He give to thee, according to thy heart, and fulfill all thy counsell. We will stout in thy salvation, and in the name of our God set up the banner; Jehovah fulfill all thy petitions. Now I know that Jehovah saveth his anointed, answereth him out of the Heavens of his holiness.

holiness, with powers the salvation of his right hand. These (make mention) of chariots, and thiefe of horses: but we make mention of the name of Jehovah our God. They stooped downe and fall, but we rise up and stand upright. Jehovah save thou the King, he answer us in the day we call.

Annotations.

1 Answer thee] hee O King, whom after he calleth Messiah, or Anointed, verfe 7. And this sentence is set downe in Iakobs words, Gen. 35.3. as after he mentioneth the God of Iakob. And the whole Psalm is a prophetic of Christs sufferings, and his deliverances out of them, for which the Church with him triumpheth. For answer, the Church faith, accept thy prayer. set thee on high] in a high refuge, and so defend and keepe thee safe: see Psalme 9.10. As Gods name, even his only is advanced high, Psalme 148.13. so is it also a strong tower which the righteous runneth unto, and is set on high, Prov. 18.10.

Verfe 3. from the Sanctuary] or sanctity; Thus the tabernacle was called, Levit. 16.2. and the temple, 1 King. 8. 10. as being the place of holiness, for the presence of God there.

Verfe 4. remember all thy oblations] This hath respect to the Law, which appointeth part of the oblation (or meat-offering) to be burnt on the altar unto God, with oile and incense for a memoriall, Levit. 2.2. The Hebrew *Minchab*, is generally a gift or present carried to any, Psal. 45.13. and 72. 10. Gen. 32.13. and in speciall, a gift or oblation presented to God, Gen. 4. 3. 4.5. Psal. 96.8. moit specially the oblation of corne or floure, called the meat-offering, Levit. 2. Numb. 29. The Apottle in Greeke turneth it *Propitiora*, an oblation, Heb. 10.5. 8.10. from Psalme 40.6. burnt-offering] which according to the originall word *Gimolabz*, significth an ascension, because this kind of sacrifice was wholly given up to God in fire, Levit. 1.3.-9.13. Therefore in Greeke it is translated *hulocaustum*, that is, a whole burnt-offering. turne to ashes] that is, consume to ashes with heavenly fire: for so God approved and accepted the sacrifices of his people, Levit. 9.24. 1 King. 18.28.

Verfe 5. fulfill all thy counsel] or accomplish it: Counsell is as empty if it be not effected and accomplished; and the performance is as the fulfilling thereof. So to fill or accomplish petitions in the verfe following: to fulfill joy, Ioh. 3.29. and 15. 11. to fulfill words, is to confirme them, 1 King. 1. 14. and to performe or effect them, 1 King. 2.27.

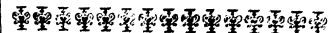
Verfe 6. Wee will stout] or, that we may boast, or flourish. For these two phrases are used indifferently: See the note on Psal. 43.4. thy salvation] which thou (O King) hast received; or which thou (O God) hast given. set up the banner] or, display the flag or ensigne, which was for triumph and victory, to honour God, and to terrifie the enemies, Song. 6.3.9.

Verfe 7. his anointed] or Messiah, that is, his King, verfe 10. Psal. 2.6. with powers the salvation] that is, with full power (or puissance), even with the salvation of his right hand. For Gods right hand is of wondrous excellent force, and doth valiantly, Exod. 15.6. Psal. 118. 16. and 89.14.

V. 8. These] that is, Some mention chariots and some horses. Chariot is used for chariots, as also in Psal. 68.18. to bird for birds, Psal. 8.9. Angel for Angels, Psal. 34.8. make mention of the name] that is, make it to be knowne and to be remembered with honour, Psalme 45.18. Elay 49.1. 2 Sam. 18.18.

Verfe 9. stand upright] or, set our selves sure to continue yet. So after in Psalme 146. 9. and 147.6.

Verfe 10. the King, he answer us] By the King here seemeth to be meant Christ, of whom this whole Psalm is composed: as also the Chaldee Paraphrast understood it, and therefore explained this verfe thus; O word of the Lord, redeem us; O mighty King, receive our prayer in the day of our invocation. But the Seventy (not keeping the distinctions) turne it in Greeke thus; Lord save the King, and beare us in the day that we call upon thee.



PSALME XXI.

The King giveth thanks for many blessings received. He professeth his confidence of further grace, and professeth the destruction of the wicked.

To the master of the musick, a Psalm of David.

I Jehovah, in thy strength the King shall rejoyce, & in thy salvation how vehement glad shall hee be! Thou hast given to him his hearts desire, & the earnest request of his lips thou hast not kept backe, Selah. For thou preventest him with blessings of goodnesse, thou settest on his head a crowne of fine gold. Life he asked of thee, thou gavest it him; length of dayes, ever and aye. Great is his honour in thy salvation; glorious Majestie and comely honour hast thou put upon him. For thou hast set him to see blessings to perpetuall aye; thou hast made him chearefull with joy, with thy face. For the King trusteth in Jehovah, and through the mercy of the most high hee shall not be moved. Thy hand shall find out thine enemies; thy right hand shall find out them that hate thee. Thou wilt fetter them as an oven of fire at the time of thy face; Jehovah in his anger will swallow them up, & fire shall eat them. Their fruit from the earth thou wilt

D d d d d d d destroy,

destroy, and their seed from the sons of Adam. For they have intended evil against thee: they have thought a crafty purpose, but they shall not be able. For thou wilt set them as a Butt, with thy strings thou wilt make ready against their faces. Be thou exalted Jehovah in thy strength, we will sing and praise with Psalme thy power.

Annotations.

In thy strength] or, for thy strength, thy kingdom, strong helps and deliverance. This Psalme, as the former, gratulath the victory and salvation of Christ, and is by the Chaldee Paraphrast applied to the reign of King Messiah. Also the Hebrew *Ishmael*, (shall rejoice,) hath the letters (being transposed) of the name *Messiah*, Christ. *shall rejoice* or, *rejoice* continually.

Verse 4. a crown] a signe of glorious victory, and of the Kingdom.

Verse 5. length of days] that is, a long continued life time. *Isa. 53. 10. Job 12. 12. So Psal. 23. 6. & 93. 5. and 91. 16.* On the contrary, *short of days*, is *short lived*. *Job 14. 1. ever and age* to eternal and perpetual life. Christ being raised from death, dieth no more; death hath no more dominion over him. *Rom. 6. 9.* But behold he is alive for evermore, Amen, *Rev. 1. 18.* and ever liveth to make intercession for them that come to God by him, *Heb. 7. 25.*

Verse 7. hast set him blessings] that is, made him to abound with all manner blessings himselfe, and to be an example of, or to impart blessings unto others. So to Abraham it was said, *be thou a blessing*, *Gen. 12. 2.* the like promise is to his children, *Ezek. 24. 36. Efav. 19. 20.* with thy face] or, before thy face, in thy presence, as *Psal. 16. 11.*

Verse 9. shall find out all thy enemies] to wit, to punish them, as the like phrase importeth, *Efav. 10. 10.* or, shall find for all, that is, shall be enough for all thy foes, that is, sufficiently able to overcome them: so finding is used for sufficiency. *Num. 11. 22. Iudg. 21. 14.* For band, the Chaldee saith, the stroke of thine hand.

Verse 10. wilt set them] or, put them all and every one, as is noted on *Psal. 4. 3.* So also after in verse 11. and 13. an oven of fire] a fiery furnace; meaning in great affliction, *Lam. 5. 10.* the time of thy face] that is, of thine anger, as the Chaldee Paraphrast explaineth it, for the face sheweth forth pleasure or displeasure, favour or wrath: so face is used for anger, *Psal. 34. 17. Levit. 20. 6. Gen. 32. 20. Lam. 4. 16. Ier. 3. 12.* *scallow them* that is, destroy or abolish them: so *Psal. 35. 25. and 52. 6. and 55. 10.* fire] the Chaldee expoundeth it, the fire of Gehenna, (or of Hell.)

Verse 11. Their fruit] that is, their children, called the fruit of the body and wombe, *Psalme 127. 3. and 132. 11. Deut. 28. 4. or their labour*, and that which comes thereof, as *Prov. 31. 16. 31. their seed* that is, children, or posterity, *Psal. 22. 24. 31. and 37. 25. Gen. 17. 7. 10.*

Verse 12. shall not be able] to wit, to establish, (as the Greeke explaineth) or, to effect it. After this word *can*, or *able*, there often wanteth a word to be understood: see *Psalme 101. 5.*

Verse 13. a Butt] to shoot at, *Hebr. a shoulder*; because the earth is heaped up like shoulders. The Chaldee paraphrast, *thou hast set them to thy people as one shoulder.* make ready] or sit, namely thine arrows against their faces. The Chaldee otuwife, in the cords of thy Tent thou wilt order thy law before them.



PSAL. XXII.

David as a figure of Christ complaineth of his many afflictions; 10 Prayeth with faith for deliverance; 13 Foretelleth the sundry evils which the wicked world doe unto Christ at his death. 23 After deliverance, Christ declareth Gods name and praises to his brethren; 27 Communieth the fruits of his death and resurrection to the ends of the earth. 31 Whereupon they shew forth their obedience, and preach his justice.

To the master of the musique, concerning the Hind of the morning; a Psalme of David.

MY God, my God, wherefore hast thou forsaken me, art farre off from my salvation, From the words of my roaring: My God, I call by day, & thou answerest not; and by night, and there is no silence to me. And thou art holy, fitting, the praises of Israel. In thee our fathers trusted, they trusted, & thou deliveredst them. Vnto thee they cried out, and were safe delivered; in thee they trusted, and were not ashamed. But I am a worme, and not a man; the reproach of men, and despised of the people. All they that see mee doe scoffe at mee, they make a mow with the lip; they wag the head. He confidently turned unto Jehovah, let him deliver him, let him rid him, because he delighteth in him. But thou art the drawer of me forth out of the belly, the maker of me to trust, even as my mothers breasts. Vpon thee I have beene cast from the wombe; by my mothers belly, thou art my God. Be northou gone farre off from mee, for distresse is neere; for there is no helper. Many bullocks have compassed mee about; mighty bulls of Bashan have environed mee. They have wide opened upon mee their mouth, as a renting and roaring Lyon. I am powred out as waters, and all my bones dispart themselves; my heart is as waxe, it is molten in the midst of my bowels. My able strength is dried up like a pot-sheerd, and my tongue cleaveth

cleaveth to my Jawes, & thou hast brought me down to the dust of death. For dogs have compassed me; the assembly of evill doers have inclosed me, they Lyon-like pierced my hands and my feet. I may tell all my bones: they did behold, they did view mee. They parted my garments among them, and for my coat they cast a lot. And thou Jehovah be not farre off: my fortitude, haile to my helpe. Rid my soule from the sword, my alonely soule from the hand of the dog. Save me from the mouth of the Lion, and from the hornes of Vnicornes, thou hast answered mee. I will tell thy name to my brethren; in the midst of the Church I will praise thee. Yee that feare Jehovah, praise him; all ye feed of Jakob honour him; & be afraid of him all ye feed of Israel. For hee hath not despised nor abhorred the affliction of the poore afflicted, nor hid his face from him. And when he cried out unto him he heard. Of thee shall be my praise in the great Church, my vowes I will pay before them that feare him. The meeke shall eat and be satisfied, they shall praise Jehovah that seeke him, your heart shall live to perpetual aye. All the ends of the earth shal remember and turne unto Jehovah, and all families of the heathens shal bow down themselves before thee. For to Jehovah pertained the Kingdom: and he is ruler among the nations. All the fat ones of the earth shal eat and bow down themselves, all that go down to the dust, shall bend downe before him: & he that quickeneth not his soule. A feed shal serve him, it shal be accounted to the Lord for a generation. They shall come and shall declare his justice to a people that shall be borne, that he hath done this.

Annotations.

The Hind of the morning] meaning Christ, who as a Hind was by Jewes and Gentiles, the dogs, verse 7. hunted and worried in the morning, *Iohn 18. 28.* and also rose from death the third day early in the morning, *Ioh. 20. 1.* when God had made his feet like Hinds feet, and set him on his high places, *Palm. 118. 34.* Compare with this, *Song. 2. 9. 17. & 8. 14.* where Christ is also likened to a young Hart. And in *Psal. 49. 15.* the resurrection is called, the morning; for then the true light of comfort and salvation shall appear. A Hind called in Hebrew *Ajeleth*, hath the name of promptness or fortitude, (as in the 20 verse of this Psalme, *Ajeleth is fortitude*), and so it may be understood for the strength (or fortitude) of the morning, that is, the helpe and power of God to raise

up Christ from the dead, which may be the meaning of the Greeke translation, for the morning helpe. Some of the Jewes have interpreted it, the morning starre; which (although the word be not where else found in Scripture, for a star) agreeth also to our Lord Christ, who is intitled, the bright morning star, *Revel. 20. 16.* Others applying this title to the Musick, retaine the Hebrew words still; *Ajeleth bafachar*. The Chaldee expoundeth it, To praise (God) for the mighty continuall sacrifice.

Verse 2. My God, my God, &c.] Christ speaketh this Psalme to God his Father. The Hebrew is, *El, El, lammah gbnazabani*; which words our Lord uttered on the crosse, *Mat. 27. 46.* (save for the later, hee used the Syriack, *shabani*, of the same signification.) At which the prophane Jewes mocked, saying that hee called for *Eliak*, *Mat. 27. 47. 49.* Wherefore hee thou for *shabani* me] or, why leavest thou me? They are the words of faith, striving in tentation and do imply both a hope of, and a prayer for deliverance, as it is noted on *Psalme 10. 1.* See the like also in *Psal. 42. 10. & 43. 2.* my roaring] this argueth great griefe of heart, uttered with loud complaint: So *Psal. 38. 9. and 32. 3.* Job 3. 24. And Christ, in the dayes of his flesh, offered up prayers, with strong crying and teares, to him that was able to save him from death, *Heb. 5. 7.*

Ver. 3. no silence to me] or, but I have no silence; and consequently, no rest or ease. So *Iob 30. 20. 27.* Verse 4. sitting] or sisset, that is, abiding still one and the same; as *Psal. 9. 8. and 55. 20. and 102. 13.* or sisset, to wit, still, as *Ruth. 3. 18.* that is, risest not up to helpe me: or sisset, that is, imobility, as *Psal. 9. 12. and 132. 15.* The Chaldee translates, which stablisheth the world for the praise of Israel. the praise] in Greeke, the praise of Israel; that is, art he to whom Israel singeth all praises for deliverance, and of whom Israel glorifieth in all times of need. So Moses said to Israel, be is thy praise; *Deut. 10. 21. and Ier. 17. 14.*

Verse 7. a worme] that is, make (as the Chaldee explaineth it) wretched, and trodden under foot. So *Iob 25. 6. Efav. 41. 14.* Verse 8. make a mow] make an opening with the lip; which may be taken both for mowing or thrusting out of the lip, and for licentious opening thereof to speake reproach. mag the head] a signe also of scorn, *Efav. 37. 22. Mat. 27. 39. Iob 16. 4. Psal. 44. 15. Lam. 2. 15.*

Verse 9. He confidently turned] or rolled; that is, trusted, as in the New Testament this phrase is explained, *Mat. 27. 43.* where they mocke at Christ. The Hebrew applyeth this word roll to turne, figuratively to a confident committing of ones selfe, wayes, or actions unto another; as here, so in *Psalme 37. 5.* Proverbs 16. 3. and Col. properly is Roll thou, but put for be rolled, or trusted, as the like phrase, make the heart of this people fast, *Efav. 6. 10.* is thus resolved, this peoples heart is waxed fast, &c. *Matt. 13. 15.* or it is the indelinite, to turne for he turned; as in *Eith. 9. 16.* I stand, is need for thy stood.

- 11 Verse 11. *hence cast from the womb* that is, from my infirmity committed to thy care and custody. So elsewhere hee hath said, *The Lord hath called me from the womb*, &c. *Eclay 49. 1.* Contrariwise, the wicked are *ostranged from the womb*, *Psal. 58. 4.*
- 13 Verse 13. *bullocks* that is, strong and lusty persons, such as were the high Priests, Scribes, &c. that set against Christ. So the Chaldee expounder, *poorly like pushing bulls*, mighty Bulls of Basan, which was a fertile country good to feed cattle, *Numb. 32. 4.* and such as there fed, were fat and strong, *Deut. 32. 14.* *Ezek. 39. 18.* The Jewes were the Bulls of Basan, as the Prophets foretold, *Deut. 32. 15.* *Amos 4. 1.* *Hof. 4. 16.* and the history sheweth, *Mat. 27.* Here the word *bull* is to be supplied unto the word *mighty*, as also in *Psal. 50. 13.* and *68. 31.* See the notes on *Psal. 10. 10.*
- 14 Verse 14. *wide opened* or, *gaped*; and this also is a signe of reproach and contempt, *Iob 16. 10.* *Lam. 3. 46.* and *2. 16.*
- 15 Verse 15. *dispart themselves* or, are sundred, that is, out of joint, as waxe, that is, tender, and melting through faintnesse, and feare, *Psal. 68. 3.* and *57. 5.* Like this is Iobs complaint, *God hath sifted my heart*, *Iob 23. 16.* So the word following *moeth*, noteth feare and discouragement, *Iob. 7. 5.* and *14. 8.* *Deut. 20. 8.* The Greeke translath, *as men waxe*.
- 16 Verse 16. *cleaveth* or, it made cleave to my jawes, which phrase meaneth inability to speake, *Psal. 137. 6.* *Iob 29. 10.* *Ezek. 3. 25.* and sometime extremity of thirill, *Lam. 4. 4.* and so may have reference here to that thirill, which our Saviour felt, *Ioh. 19. 28.* *hast brought me downe* or for and wounded me in the dust of death, meaning death it selfe, or the grave which turneth men to dust, *Gen. 3. 19.* the Chaldee turneth it, *the house of the grave*. See *Psal. 7. 6.*
- 17 Verse 17. *dogges* the Greeke addeth, *many dogs* that is, *base and vile persons of various disposition*, *Iob 30. 1.* *Prov. 26. 11.* *Rev. 22. 15.* *Mat. 7. 6.* *Phil. 3. 2.* *Psal. 59. 7. 15.* So the Chaldee paraphraseth, *a company of wicked sinners which are like to many dogs*. There were the high Priests and rulers of Israel, of whom it is said, that *Pilate knew well that forwisse they had delivered Iesus*, *Mat. 27. 18.* they *Lyon-like*, *piereed*. The original hath a double reading, *Carni*, like a Lyon, and *Carni*, they digged or pierced. This later the Greeke followeth: but the Chaldee in the Majorities Bible keepeth both readings, *they did bite like a Lyon*. This was fulfilled in the nailing of our Lord to the crosse, by his feet and hands, *Mat. 27. 35.* *Ioh. 20. 25.*
- 18 Verse 18. *did view me* or see in me; namely, their desire or insy, or the affliction upon me, *they saw with delight*. See the like phrase, *Psal. 54. 9.* and *59. 11.* and *118. 7.*
- 19 Verse 19. *for my coat* or, my vesture: The Soldiers, when they had crucified Iesus,ooke his garments (and made four parts, to every Soldier a part) and his coat; and the coat was without seam, woven from the top throughout. Therefore they said one to another, Let us not divide it, but cast lots for it, whole it shall be, that the

Scripture might be fulfilled, &c. *Ioh. 19. 23. 24.*

Verse 21. *from the sword* the Chaldee faith, from them that kill with the sword. *My slayeth faith*, which is one alone, solitary, and desolate. So after in *Psal. 35. 17.* and *25. 16.* and *68. 7.* the Chaldee expounds it, *the spirit of my body*, hand of the dog, the power of the devil, the prince of this world, who then came to Christ, but had nought in him, *Ioh. 14. 30.* Or *dog* is put for *dogs* meaning the malicious Jewes spoken of before, verse 17. and *hand* is often put for *power*: see *Psal. 63. 11.*

Verse 22. *mouth of the Lyon* so to the Devil is named, 1 Pet. 5. 8. and wicked rulers, *Prov. 28. 15.* *Ier. 50. 17.* The Chaldee here faith, from the mouth of him that is strong as a Lyon, and from Kings mighty and proud like Unicorns. *horns of Unicorns* the Devils Angels, principalities, powers, worldly governors, princes of the darknesse of this world, &c. *Ephes. 6. 12.* The Unicorn is so fierce, and wild, that he will not be tamed, *Iob 39. 12.* 13. &c. and his strength and pride is in his horn. See *Psal. 92. 11.* *Numb. 23. 22.* *Deut. 33. 17.* *Eclay 34. 7.* *thou hast answered* for answer thou me; a speech of faith, infered in his prayer; therefore need followeth thanksgiving. Answering is here used for *give delivering upon prayer*: as the Chaldee translath, *hast accepted my prayer*.

Verse 23. *to my brethren* the disciples and believers of Christ: for be that sanctified, and we which are sanctified, are all of one; for which cause he is not ashamed to call us brethren, *Heb. 2. 11. 12.* *Iohn 20. 17.* the Church or, Convocation, Assembly, Congregation.

Verse 26. *Of thee, my praise* or From forth thee, shall be my praise: it shall begin and continue of thee, thou art the cause and ground thereof. the great Church; either that assembly where Christ after his resurrection personally appeared to more than five hundred brethren at once, *1 Cor. 15. 6.* or the great Church of the Gentiles, with whom Christ is spiritually present, *Mat. 28. 19.* 20. So after in *Psal. 40. 10. 11.*

Verse 27. and be satisfied. It was a curse of the Law, that men should eat and not be satisfied, *Levit. 26. 26.* *Mic. 6. 14.* but it is a blessing of the Gospel, that the meeke and meely shall eat and have enough, *Psal. 132. 15.* *God filleth the hungry with good things, and sends away the rich empty*, *Luke 1. 53.* The meeke meaneth the regenerate, who are mortified with Christ, and their fierce nature made meeke and humble. your hearts shall live; he turneth his speech to the meeke and seekers of God, who should eat of Christs flesh that was given for the life of the world, and thereby live for ever, *Iohn 6. 51.* The living of the heart, importeth also the clearing, comfort and peace of the same, *Gen. 45. 27.* the contrary whereof is in the dying of the heart, *1 Sam. 25. 37.* See also the like promise, *Psalme 69. 33.* The Chaldee yeeldeth this sense, *The spirit of prophesie shall rest in the thoughts of their heart for ever*.

Verse 28. *All the ends*, &c. that is, the dwellers in the utmost parts and ends of the world. A prophesie of the calling of the Gentiles, by the preaching

- ching of the Gospell, *Rom. 16. 26.* *Ephes. 2. 1. 2.* &c. remember the Chaldee addeth, remember his miracles. *families of the heathen* or kindreds of the nations; whereof see *Genesis 10. 5. 18.* 20. 31. 32.
- 29 Verse 29. *rules among the heathen* to reigne over them by his Word and Spirit, and to be God, not of the Jewes only, but also of the Gentiles, *Rom. 3. 29. 30.*
- 30 Verse 30. *All the fat ones* that is, the rich and mighty personages, *fat with plenty*, *Deuteronomie 31. 20.* For Kings and Queens, and men of authority and wealth, are also called to the participation of Christs grace in his Church, *Eclay 60. 3. 5. 10.* *Revel. 21. 24.* 1 Tim. 2. 1. 2. Sometime *fatness* is used to note out Gods spiritual blessings, *Psal. 36. 9.* and *63. 6.* and *65. 12.* & *92. 15.* *Prov. 28. 25.* *all that goe downe to the dust* that is, the poore base and wretched people, which for their misery and affliction, are said to goe downe and sit in the dust, as *Psal. 113. 7.* *Eclay 47.* and *29. 4.* *Iob 30. 19.* *Lament. 3. 29.* but the Chaldee expounds it, the house of the grave. that quickeneth me; or comfort quicken; that is, the poore wretched man, that doth not, (or cannot, as *Psa. 77. 5.*) keepe alive his soules; that cannot nourish himselfe, he shall eat. So to keepe alive, is to nourish, *Eclay 7. 21.* Or, be thou revived, that is, cheered up, nor repressed by sin, with comfort, as before verse 27. or be that cannot keepe alive his soule, that is, not see it from wrath and eternal death, by his own works, he shall live by faith in Christ. So this phrase to keepe the soule alive, is used, *Eclay. 18. 27.* The Chaldee giveth this sense, and be will not keepe alive the soule of the wicked.
- 31 Verse 31. *A seed* the posterity of those godly forementioned, for God chuseth the seed with the parents, *Deut. 10. 15.* and *30. 6. 19.* *Psal. 69. 37.* and *102. 29.* *Eclay 43. 5.* and *44. 3.* Or the seed of Christ, the children which God giveth him, as *Eclay 53. 10.* *Hebr. 2. 13.* Or a seed, that is, a small remnant, as *Rom. 9. 29.* the Chaldee faith, the seed of Abraham, for a generation; a race of Gods children, as *Psalme 73. 15.* and *24. 6.* or, to generation, that is, for ever, through all ages.
- 32 Verse 32. *Thy shall come* the Chaldee explaineth it, *Thy finnes shall come*. his justice the justice of God, which is by faith in Christ, *Psal. 71. 15. 16. 24.* *Rom. 10. 3. 4.* people that shall be borne; hereafter to come; or, a people borne, that is, regenerate, *Psalme 87. 4. 5.* *Iohn 1. 13.* 1 Pet. 1. 33. So a people created, *Psalme 102. 19.* that he hath done; hath performed, or accomplished that justice, and all things appertaining to it. The Greeke refereth it to the people, whom the Lord hath made: the Chaldee, to the marvellous works which he hath done.

PSALME XXIII.

David under the similitude of a Shepherd, beweech Gods love and mercies to his people, whereby their faith is enformed.

A Psalme of David.

I Ehovah feedeth mee, I shall not lacke. In folds of budding grasse he maketh me lie downe; he easily leadeth me by the waters of rests. He returneth my soule, hee leadeth me in the beaten paths of justice, for his Name sake. Yea, though I should walke in the valley of the shade of death, I will not feare evil, for thou wilt be with me; thy rod and thy staffe, they shall comfort me. Thou furnishest before me a table, in presence of my distressers: thou makest fast my head with oyle, my cup is abundant. Doubtlesse, good and mercy shall follow me all the daies of my life, and I shall converse in the house of Jehovah to length of daies.

Annotations.

Feedeth me; or, is my Feeder, my Pastor. The word comprehendeth all duties of a good Herd, as together feeding, guiding, governing, and defending his flocke. Therefore Kings also have this title, and are said to feed their people, *Psal. 78. 71. 72.* 2 Sam. 5. 4. Hereupon it is attributed to God, and to Christ, feeding his Church, as the Shepherd of their soules, *Psal. 80. 2.* *Ezek. 34. 12. 14. 15.* *Eclay 40. 11.* *Ioh. 10. 11.* 1 Pet. 2. 25. The Chaldee refereth this to a former worke, saying, *The Lord fed his people in the wilderness, they lacked nothing*.

Verse 2. of budding grasse; pleasant pastures and leas, where Greene and tender herbs doe spring. be maketh me; or, will make me to lie downe, to wit, for rest from heat. This also is another dutie of a good Herd, as, *I will feed my flocke, and I will make them lie downe*, *saith the Lord*, *Ezek. 34. 15.* and *Shew me*, O thou, whom my soule loveth, where thou feedest, where thou makest lie downe as a none, *Song, 1. 6.* easily leadeth; or comfortably guideth me; it noteth a soft and gentle leading, *with soft shining of infirmity*, as *Genesis 3. 14.* *Eclay 40. 11.* Therefore the Greeke turneth it, *be nourished me*. So *Psalme 31. 4.* by waters; or unto waters of rest, that is, most quiet (or calme) waters, and such as give rest and refreshing. All these things Christ performeth to his flocke, as it is written, *Thy shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to the fountaines of waters*, *Revel. 7. 16. 17.*

Verse 3. returneth my soule; or, will returne or restore it, and consequently give it rest. See *Psalme 19. 8.*

Verse 4. *shade of death* that is, darke and dreadful shadow; and in a manner, the very state of death. This speech denoteth imminent danger, *Ier. 2. 6.* *for affliction*, *Psal. 44. 20.* & *107. 10. 14.* *feare and terror*, *Iob 24. 17.* and *dreadful darknesse*, *Iob 10. 21. 22.* whereto spiritually is opposed the light and comfort

comfort of the *Castell* and *grace* of *Christ*, Matt. 4. 16. Luke 1. 79. wilt bee with me, or, art with me: and this implieth his good, safety, and protection. As when God said, I will be with thee, Gen. 31. 3. Isak understood it thus, I will doe thee good, Gen. 32. 9. for Gods presence is a singular favour, and our preeminence, Exod. 33. 15. 16. The Chaldee expoundeth it, thy Word shall be for my help. thy rod with such shepherds use to guide and rule their flocks, Levit. 27. 32. and with such the Lord is said to rule his people, Ezek. 20. 37. Wherefore the Prophet prayeth, feed thy people with thy rod, Mic. 7. 14. The rod is also for chastening and punishment, Psalm. 89. 33. And for the rebellious God hath a rod of iron and indignation, Psalm. 2. 9. Lam. 3. 1. Of Christs rod or slaves where he feeds his flocks, see Zach. 11. 7. &c. The Chaldee tranlateth thy rod and thy law.

Verſe 5. I thou furniſheſt] or with furniſh, and make ready a table. This and the things following, note the abundant ſupply of all good things, for neceſſity and for delight, as at a ſumptuous banquet, Prov. 9. 2. &c. So by Chriſt the good ſhepherd, his ſheepe find paſture, have life, and have in abundance, Joh. 10. 9, 10. in preſence, or before them, which cauſeth the enemies that ſee, to grieve, as Psalm. 112. 10. makeſt fat] that is, plentifully ſouriſheſt and ſuppleſt with oyle or baſm. In thoſe countries they uſed to welcome and cheare their gueſts with pouring out precious ſweet oyles or baſam upon their heads, Luke 7. 46. Joh. 12. 3. It ſignifieth joy, Eccleſ. 9. 8. Elay 61. 3. The Chaldee applieth it to the Priests of Iſrael, who haſt made the Priests heads fat with the anointing oyle. is abundant] to wit, with liquor, (as the word importeth) for to drinke my fill.

Verſe 6. conuerſe] or, quietly reſt my ſelfe, and dwell, as the Greeke tranlateth it. Likewise the Chaldee, ſaying, I ſhall dwell in the houſe of the Lords Sanctuary. to length of dayes] that is, a long life-time, or for ever. See Psalm. 21. 5. and 93. 5.



PSAL. XXIV.

Gods Lordſhip in the world. 3 The Citizens of his ſpiritual kingdome. 7 An exhortation to receive him.

A Psalm of David.

The earth is Jehovahs, and the plenty thereof; the world, and they that sit therein. For he hath founded it upon the seas, and established it upon the rivers. Who shall ascend into the mountaine of Jehovah, and who shall stand in the place of his holiness? The cleane in hands, and pure in heart, which liſteth not up his ſoule to falſe vanity, neither ſweareth to deceit. He ſhall receive a bleſſing from Jehovah, & juſtice from the God of his ſalvation.

This is the generation of them that enquire for him, of them that ſeeketh thy face, of Iſakob Selah. Lift up ye gates your heads, and be lifted up, ſee doores of eternitie, that the King of glory may come in. Who is this King of glory? Jehovah, ſtrong and valiant; Jehovah valiant in battell. Lift up ye gates your heads, and lift up ye doores of eternitie, that the King of glory may come in. Who is he this King of glory? Jehovah of hoſts, he is the King of glory Selah.

Annotations.

A Psalm of David] unto this title the Greeke addeth, of the firſt day of the weeke: meaning that this Psalm was wont to be ſung in the Temple every firſt day of the weeke, which now with us is the Lords day, the Chriſtians Sabbath: and of Chriſt his Church and kingdome, and the entertaining of his Goſpel, doth this Psalm treat. In Solomon Temple God ordaind Levites with Cymbals, Pſalteries and Harpes, and Priests with Trumpets, and other Levites that were ſingers, & in the time that the burnt-offering began, the ſong of the Lord began with trumpets and inſtruments, and they ſang praifes with the words of David, and of Aſaph, 2 Chron. 29. 25. -- 30. The Hebrew Doctours recording their daily ſervice in the Sanctuary, write thus; They ſaid not the Song but over the burnt-offerings of the Congregation, and the ſacrifices of their peace-offerings that are ſpoken of in the Law, &c. The Song which the Levites ſaid in the firſt day year (Psalm 24.) The earth is the LORD S, and the plonie thereof. In the ſecond (day) they ſaid (the 48 Psalm.) Great is the LORD S, and praized vehemently in the cite of our God, &c. In the third they ſaid (the 82 Psalm.) God ſtandeth in the aſſembly of God, he judgeth in the midſt of the gods. In the fourth they ſaid (the 94 Psalm.) O God of vengeance, &c. In the fifth they ſaid (the 81 Psalm.) Show juſtly unto God our ſtrength, &c. In the ſixth they ſaid (the 93 Psalm.) The Lord reigneth, is clothed with high Majeſty, &c. In the Sabbath they ſaid (the 92 Psalm.) A Psalm, a Song for the Sabbath day. Maimony in Miſneh, tom. 3. In Taminid, (or Treat. of the Daily ſacrifices,) chap. 6. ſect. 7, 8, 9. The earth is Iſrahels] or, To Iſrahels the earth be-longeth. Of him, and by him, and for him are all things; yet in ſpecial he hath choſen Iſakob poſterity to be to his people, ver. 6. Thus David maketh uſe of Moſes doctrine, who ſaid, Let us Iſrahels thy God pertaine the heavens, and the heavens of heavens, the earth and all that therein is: nonwith-ſtanding, Iſrahels ſits his delights in thy fathers to love them, and did choſe their ſeed after them, even you a- lone all peoples, as appeareth this day, Deut. 10. 14. 15. See also another uſe of this doctrine, in 1 Cor. 10. 26. 28. where the Apoſtle proveth, that every creature in the earth may be uſed of Chriſtians for food.

food, or otherwise, becauſe all is the Lords, and in Chriſt ours. plenty] or, fulneſſe, that is, all contained therein, as the Chaldee expoundeth it, the creature thereof. So, the plenty of the Sea, Elay 42. 10. the plenty of the cite, Amos 6. 3. and ſundry the like. that ſit] that is, dwell or inherite, as it is noted on Psalm. 1. 1. The like manner of ſpeaking the holy Ghoſt uſeth alſo in Greeke, Levit. 21. 35. on all them that ſit on the face of the whole earth. So Psalm 69. 36. and often otherwhere.

Verſe 2. upon the ſea] or above them. The earth is ſaid to be founded (or fiſt ſetled) upon the ſea: (the heapes of waters were called ſea; Gen. 1. 10.) becauſe the waters which naturally would ſit and above the high mountaines, Psalm. 104. 6. are by the word of God gathered together, and thruſt under the earth, that the dry land might appear and be inhabited, Exod. 20. 4. Gen. 1. 9. And theſe which may ſeeme a moſt weak and ſitting foundation, yet are firme baſes, and mighty foundations, Psalm. 104. 5. Mic. 6. 3. to magnifie Gods power, who as hee brought light out of darkeneſſe, fo ſetleth he the ſolid earth on the liquid waters; yea, hangeth the earth upon nothing, Job 26. 7.

Verſe 3. Who ſhall aſcend] The Chaldee para-phraſeth, Who ſhall be worthy to aſcend into the mountaine of the worſhe of the Sanctuary of the Lord?

Verſe 4. The cleane in hands] He whoſe hands or palms are cleane, or free of evil. So Job 17. 9. This noteth good worke, as pureneſſe of heart meaneth holy ſaith and affections, Act. 15. 9. no liſt up his ſaith] or, my ſoule. The Hebrew hath two readings; by the letters in the line, his ſaith, and in the margin, my ſoule; as if this were ſpoken in the perſon of God, and of him; which then may be underſtood of ſweariſg. For this forme of words is uſed in the third Commandement, Exod. 2. Thou ſhalt not liſt up (or take up) the name of Iſrahels thy God to falſe vanity. But forname, here is put Soule. And God is ſaid to ſwear by his ſoule, that is, by himſelfe, or by his life, Jer. 1. 14. Amos 6. 8. It was alſo the wont in Iſrael to take an oath thus, As the Lord liveth, and as thy ſoule liveth, 1 Sam. 30. 3. 2 King. 2. 24. 6. Alſo concerning a mans owne ſoule, in ſweariſg this forme was uſed, Tell God for a record againſt my ſoule, 2 Cor. 1. 23. And thus the Chaldee expounds it, which hee ſaid not ſwear in vain to the condemnation of his ſoule. Otherwiſe, if this bee not underſtood of vain ſweariſg, the meaning is, he that ſetleth not, or, regardeth not vanity; for ſo the liſting up of the ſoule alſo ſignifieth; ſee Psalm. 25. 1. to deceit] or, deceitfully.

Verſe 5. He ſhall receive] or ſhall take up, or beare away a bleſſing. juſtice] or, righteouſneſſe, whereof ſee Phil. 3. 9. Psalm 69. 28. Hereby alſo may be meant a benefit, the fruit or reward of righteouſneſſe. The Greeke turneth it mercy, or almes: and by juſtice, mercies and benefits are ſometimes meant, Iudg. 5. 11. Psalm. 112. 9. Dan. 4. 24.

Verſe 6. of Iſakob] underſtand, this is the generation of Iſakob] or, this is Iſakob; theſe are true Iſrahelites, whom God will acknowledge for his, Joh. 1. 47. Rom. 9. 6. Iakob when hee wraithed with an Angel, ſaw God face to face, and called

the place Penid, that is, Gods face or preſence; there hee wept and prayed, and bare away a bleſſing, Gen. 32. 24. 26. 29, 30. Hol. 12. 4. That hiſtory hath uſe here.

Verſe 7. Lift up ye gates &c.] This may ſirſt have reference to the gates and doores of the Temple, into which the Arke (the glory of Iſrahel, 1 Sam. 4. 21.) ſhould enter; on which Arke, betweene the Cherubims, God was ſaid to dwell, 1 Sam. 4. 4. 1 King. 8. 1. &c. So the Chaldee expoundeth it, gates of the houſe of the Sanctuary; though in the verſe otherwiſe ſaying, Liſt up, O ye gates of the garden of Eden, your heads. Secondly, it may be referred to Chriſtian men, which are the true temple of God, 1 Cor. 3. 17. at the doore of whoſe hearts hee knocketh to have entrance, Rev. 3. 20. doores of eternitie] that is, ſtrong, durable, everlaſting doores: which being retrieved, the doores of Solomon Temple, note the perſonall abiding of Gods Arke therein, as 1 King. 9. 3. Psalm. 132. 13. 14. whereas before the Arke was removed from place to place, 1 Chron. 17. 5. Or being applied to Chriſtians, it noteth the eternall duceſſe of the Church, that enter may] or, and our ſelves the King of glory, that is, the glorious King; So Chriſt is called the Lord of glory, 1 Cor. 2. 8. Lam. 2. 1. and the opening of the doore before him, ſignifieth his entrance into, and adminiſtration of the Kingdome, as Elay 45. 1.

Verſe 10. Iſrahels of hoſts] or, as the Hebrew is, Iſrahels Iſrahels, for ſo the word is uſed by the Apoſtles, untranſlated in the Greeke, Sabbath, Rom. 9. 39. Jam. 5. 4. It ſignifieth hoſts or armies ſtanding ready in martiall order, and in battell ray, and comprehendeth all creatures in heaven and in earth, which are preit to doe the will of God, Gen. 3. 1. 1 King. 22. 19. Exod. 12. 41.



PSALME XXV.

David desire and confidence in God. 4 Hee prayeth for inſtruction; 7 and for remiſſion of finnes. 8 Hee celebrateth Gods goodneſſe and mercy to ſuch as leave him. 15 He prayeth for deliverance out of his afflictions, and for the redemption of Iſrahel.

1. A Psalm of David. Noto thee Jehovah, lift I up my ſoule, 2. My God, in thee doe I truſt, let me not be abaſhed; let not my enemies ſhew gladneſſe over me.

3. Yea all that earneſtly expect thee, ſhall not be abaſhed; they ſhall be aſhamed, that unfaithfully tranſgreſſe in vaine.

4. Thy wayes, Jehovah, make thou mee to know; learne me thy pathes.

5. Make me to tread in thy truth, & learn me, for thou art the God of my ſalvation; thee doe I earneſtly expect all the day.

6. Remember thy tender mercies, Jehovah, and thy kind mercies, for they are from eternitie.

7 The finnes of my youth, and my trespasses, remember thou not: according to thy mercy doe thou remember me, for thy goodnesse sake Jehovah.

8 Good and righteous Jehovah is, therefore will he teach sinners in the way.

9 He will make thee meeke to tread in judgement, and will learne the meeke his way.

10 All the paths of Jehovah are mercy and truth, to them that keepe his covenant, and testimonies.

11 For thy Namesake, Jehovah, even mercifully pardon wilt thou my iniquity, for it is much.

12 Who is the man that feareth Jehovah? he will teach him in the way that he shall chuse.

13 His soule shall lodge in good, and his seed shall inherit the land.

14 The secret of Jehovah is to them that feare him, and his covenant to make them for to know.

15 Mine eyes are continually unto Jehovah, for hee will bring forth my feet out of the net.

16 Turne the face unto me, and be gracious to mee, for I am solitary and poore afflicted.

17 The distresses of my heart are enlarged; bring thou me forth out of my vexations.

18 See mine affliction, and my molestation, and forgive all my finnes.

19 See mine enemies, for they are multiplied, and with hatred of violent wrong have they hated me.

20 Keepe thou my soule, and deliver me; let me not be ashamed, for I hope for safety in thee.

21 Let perfection and righteousness pre-serve me, for I earnestly expect thee.

22 Redeeme Israel, O God, from all his distresses.

Annotations.

OF David.] This Psalm is composed after the order of the Hebrew letters or Alphabet which can denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalmes as the 34 and 37. & 111. and 112. and 119. and 145. Lift up my soule.] The Chaldee addeth, in prayer. This signifieth an earnest desire, with delight and expectation or hope to have what he would. For to lift up the soule, is to

desire, Ier. 22. 27. and 44. 14. and a like phrase in Ezek. 24. 25. implieth both desire and delight; and in Deut. 24. 15. the poore man is said to lift up his soule unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use, and so in Psal. 86. 4.

Verf. 2. In thee.] The Chaldee expoundeth it, In thy Word: so in verf. 3. that is, not disappointed of my hope, nor vanquished by my feet. See Psal. 6. 11. I saw gladnesse in my triumph for jg, as having got the victory, 2 Chro. 20. 27.

Verf. 3. yea all.] or, Yea any: for, whosoever believeth in God, shall not be ashamed, Rom. 10. 10. earnestly expect.] or, patiently hope. they shall be or prayer wile, let them be. Vnfaithfully transgress.] that deals dishonestly, contrary to duty, promise, and trust repoted in them. So elsewhere he prayeth, that no grace be stewed to such, Psal. 59. 6. in vaine.] or without cause, and without fruit, Psal. 7. 5.

Verf. 4. Thy wayes.] that is, thy true faith and religion, as Act. 18. 25. 26. and thy guidance of me therein. So Moses prayed, Exod. 33. 13. I learn me thy pathes.] I learn me with thy pathes, or journeyes. Learning implieth use and exercise, and informing by customeable practise.

Verf. 5. Make me to tread.] or to goe; guide my way in thy truth; that is, in thy word, for that is, the truth, Ioh. 17. 17. 3 Ioh. 3. So after, verf. 9.

Verf. 6. tender mercies.] or bowels of compassion: See Psal. 18. 2. This word noteth the inward affections, as the next, kind mercies, imply the actions or effects of love. from eternity.] or, from ever. This in humane affaires sometime meaneth but of old, or a long while, Gen. 6. 4. Elay 42. 14. But here and elsewhere it noteth the eternity of Gods love, which was firme unto his before the world was, 2 Tim. 1. 9. Ephes. 1. 4. so shewed throughout all generations, and is in like sort for ever, or to eternity, Psal. 100. 5. because our firme happinesse shall have no end, Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 102. 17.

Verf. 7. Summer of my youth.] This imagination of mans heart is evill from his youth, Gen. 8. 21. and of all mans life, youth commonly is most vaine, Eccles. 11. 9. 10. for which God often punisheth men in their age, fo making them (as Iob faith) to inherit the iniquities of their youth, Iob 13. 26. Ier. 2. 25.

Verf. 8. will be teach.] or informe with the Law; for of this word the Law is derived, Psal. 19. 8. sinners in the way.] that is, such as sinne and misse the right way, God will teach and reduce them: thus the Greeke interpreteth it. Or, those that are sinners he will teach and informe in the way that is right, or in his way, as verf. 9.

Verf. 9. to tread in judgement.] to walke judiciously, and as is right and fit.

Verf. 10. his covenant.] his testamental bond or league, called in Hebrew Brithe, which hath the signification of brotherly or friendly parting, and of explaining the conditions of agreement. For at the making of Iohelme covenants, beasts were killed and parted asunder.

Verf. 11. See mine affliction, and my molestation, and forgive all my finnes.]

Verf. 12. Who is the man that feareth Jehovah? he will teach him in the way that he shall chuse.]

Verf. 13. His soule shall lodge in good, and his seed shall inherit the land.]

Verf. 14. The secret of Jehovah is to them that feare him, and his covenant to make them for to know.]

Verf. 15. Mine eyes are continually unto Jehovah, for hee will bring forth my feet out of the net.]

Verf. 16. Turne the face unto me, and be gracious to mee, for I am solitary and poore afflicted.]

Verf. 17. The distresses of my heart are enlarged; bring thou me forth out of my vexations.]

Verf. 18. See mine affliction, and my molestation, and forgive all my finnes.]

asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Hereupon is the phrase of cutting (or striking) a covenant, Psalme 50. 5. and 83. 6. and 89. 4. The Apollies in Greek call it *diathake*, a testament, a testamental covenant, or disposing of things, Heb. 8. 8. from Ier. 31. 31. And there be two principal covenants or testaments; the first, in which God made with our Fathers, when he brought them out of Egypt; the summe whereof was contained in the ten Commandments written by the finger of God, Deuteronomie 4. 13. Exod. 24. 28. 1 King. 8. 21. and the other lawes written by Moyses in a booke, called the booke of the covenant, 2 Kings 23. 2. Exod. 24. 4. 7. The second covenant is that new testamental bond, which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luke 22. 20. Hebr. 8. 6. 8. and 9. 16. 17. 18. &c.

Verf. 11. even mercifully pardon.] or, therefore thou wilt mercifully forgive. This David taketh from Moses, who first used this word in a case of great offence, Exod. 34. 9. and it betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the Apollie in Greeke, to be merciful, propitious or appeased, Heb. 8. 12. from Ierem. 31. 34. Often used in the Law, for forgiveness upon oblation or intercession made by the Priest, Leviticus 4. 20. 26. 31. 35. and 5. 10. 13. 16. 18. &c.

Verf. 12. Who is the man.] or, What manner of man shall he be? The Hebrew phrase is, *Vvho bin ha man*: which also may be relolved, *Whoever is the man*. he shall chuse.] that is, which hee shall love and like; or, which he loveth. So chosen, Elay 42. 1. is translated in Greeke, beloved, Matt. 12. 18. Or, which hee shall require and command; for so chosen sometime signifieth, 2 Sam. 19. 38. and 15. 15.

Verf. 13. lodge in good.] that is, continue in good estate, ease and prosperity. So lodging is for continuance, Iob 17. 2. Prov. 19. 33. and for good, the Chaldee faith, the blessedness of the world to come: the Greeke translateth, in good things. the land.] meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 9. and 12. 7. called therefore the land of promise, Heb. 11. 9. and elsewhere, the holy land, Psalme 10. 16. the land of Immanuel, that is, of Christ, Elay 8. 8. a land flowing with milke and honey, and the plea of all lands, Ezek. 20. 6. the feat of Gods ancient Church, and figure of his Kingdom.

Verf. 14. The secret.] or The mystrie of the Lord; meaning that his secret favour is towards them, and his secret counsel and mystrie of the faith is revealed unto them: for so this word noteth, as when Iob faith, Gods secret was upon his tabernacle, meaning his favour and providence. Iob 29. 4. and Gods secret is his counsel, Iob 15. 8. Ier. 23. 18. 22. and the bid thing of Christ are often called a mystrie, Romanes 16. 25. 1 Cor. 2. 7. and 4. 1. 1 Tim. 3. 9. 16. Ephes. 3. 3. 4. 9. Col. 1. 26. 27. So Prov. 3. 32.

Verf. 16. turne the face.] or Have respect unto me. This was a blessing promised in the law, Levit. 26. 9. I will turne the face unto you, and make you increase. Contrary to this is the bidding of Gods face, Psalme

69. 17. 18. solitary.] alone or desolate; see Psalme 22. 21.

Verf. 17. be enlarged.] or doe enlarge themselves, doe make wide room. Hee sheweth his heart to be pained in with straights and distressing sorrowes, which largely spread themselves over all. vexations.] or anguishes, tribulations, which presse and wring.

Verf. 18. See my affliction.] This phrase is taken from Deuter. 26. 7. be saw our affliction. And it here meaneth, a seeing and regarding with compassion, and so a redresse and helpe, Gen. 29. 22. Exodus 3. 7. 8. Psalme 31. 8. and 119. 153. and 106. 44. Sometime it meaneth otherwise, as in the next verse, See my enemies. forgive.] or lift up, take away.

This word which properly signifieth to take up or bear, is applied to forgiveness of sinne, Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bare and took away the sinnes of the world, Ioh. 1. 29. For when it is applied to a man himselfe, bearing his owne sinne, it meaneth guilt and punishment, Numb. 5. 3. 1.

Verf. 19. of violent wrong.] that is, most violent, or wrongfully barred.

Verf. 22. his distresses.] or their distresses, for Israel being put for the whole people, may have with it a word singular or plural, which the Hebrew text also often useth; as, all Edom were, 2 Sam. 8. 14. or, all Edom were, 1 Chron. 18. 13. The like is in 2 King. 23. 30. with 2 Chron. 36. 1. He took, or they took, speaking of the people.

PSAL. XXVI.

David committeth the trial of himselfe unto God, in confidence of his integrity and good conversation. 9 He prayeth for mercy, 11 and promisseth upright walking and thankfulness.

A Psalm of David.

I Vdge me, Jehovah, for I walk in my perfection, and doe trust in Jehovah I shall not stagger. Prove me, Jehovah, and tempt me: try my reines and my heart. For thy mercy is before mine eyes, and I walke in thy truth. I doe not sit with mortall men of false vanity, and with the hidden I enter not. I hate the Church of evill doers, and with the wicked I sit not. I will wash my hands with cleanness, and compass the altar, Jehovah. To cause to heare with voice of confession, and to tell all thy marvellous workes. Jehovah, I love the mansion of thy house, and the place of the habitation of thy glory. Gather not my soule with sinners, and my life with men of bloods. In whose hands is a mischievous purpose, & their right hand is full of bribes. And I doe walke in my

my perfection, redeemeth thou me, & be gracious to me. My foot standeth in righteousness, in the Churches I will bless Jehovah.

Annotations.

1 **I**N my perfection, or, integrity, simplicity: and that is, when a man meaneth not, nor witteth of any evil, 1 Sam. 15. 11. Such a walker walketh confidently, and blessed shall be his children after him, Prov. 10. 9. and 20. 7. in Jehovah Chaldee, in the word of the Lord.

2 Verbe 2. try my reins] examine as in the fire my inmost affections. Thus Job also offered himself to trial, Job 23. 6.

3 Verbe 2. I walk] to wit, continually, (as the forme of this word importeth,) or converse. The Greeke faith, I have pleased to fo walk with God, is to please God, Heb. 11. 5.

4 Verbe 4. man of false vanity] that is, vaine mortall men, or false persons, Job 11. 11. So Ieremie faith, be sate not in the secret assembly of mockers, Ier. 15. 17. the hidden that is, hypocrites, dissemblers, secret evil doers: as the Chaldee faith, with them that bide themselves to doe evil. Enter not] or come not, that is, have no company, or conversation. So the word is also used, Ios. 23. 7.

5 Verbe 5. church of evil doers] the malignant church, or congregation.

6 Verbe 6. my hands with eloquence] or palms in innocency. He hath respect to the walling which God appointed for such as came to his altar, Exod. 40. 32. Hereupon wee are willed to lift up pure hands when we pray unto God, 1 Tim. 2. 8. See also Isa. 1. 15. 16.

7 Verbe 7. To cause to hear] that is, to sound forth, or proclaim so as may be heard. So Psal. 66. 8. and 106. 2. And in 1 Chron. 15. 16. David appointed Levites with instruments, to cause to hear, or to sound, lifting up the voice with joy.

8 Verbe 8. mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in, 1 Sam. 2. 29. 32. and afterward to Solomon's temple, 2 Chron. 3. 6. 15. And heaven it selfe is also thus called, Deut. 26. 15, where there are many mansions, Ioh. 14. 2. of the habitation] or the tabernacle, the tabernacle. The tent which Moses made, was thus called, Exod. 26. 1. 6. and Solomon's house, 2 Chron. 29. 6. In Exod. 40. 34. 35, it is shewed, how Gods glory filled that tabernacle, when he first took possession of it; whereupon it is here called the habitation of his glory (or honour) and elsewhere, the habitation of the Lord, Levit. 17. 4. and of his name, Psalme 74. 7.

9 Verbe 9. Gather not my iunke] Gathering is used for taking away, as Ier. 16. 5. Elay 4. 1. and so for death, Elay 57. 1. 1 Sam. 15. 6. Ezek. 34. 29. and sometime is expressed, to whom they are gathered, as to their fathers, to their people, to the grave, 2 King. 22. 20. Numb. 20. 24. 26. and what is gathered, the souls, as here; or the ghosts, the spirits, as Psalme 104. 29. So David here desireth that God would not take

away his life among sinners, that is, with such as for their crimes deserve to die: as 1 King. 1. 21. Contrariwise, gathering is sometime used for gracious receiving, or succouring, as Psalme 27. 10. men of blood] blood-guilty persons. See Psalme 5. 7. The Chaldee expoundeth it, with men that feed innocent blood.

Verbe 10. a mischievous purpose] craftily devised evil. The Chaldee translatheth it, counsel of sinne; the Greeke, iniquities. See Psalme 10. 2. Sometime this word is generally used for any abominable evil. Levit. 18. 17. and 19. 29. and 20. 14. full of briers] and consequently, of injustice; for bribes cause justice to be perverted, Deut. 16. 19. Contrariwise, Gods right hand is full of justice, Psalme 48. 11.

Verbe 12. in righteousness] or, in a right, even and plaine place, as the word signifieth, Deut. 3. 10. Ier. 21. 13. the Apostle expresseth the word by righteousness, Heb. 1. 8. from Psal. 45. 7. it is opposed to crookednesse, Elay 40. 4. See also Psal. 27. 11. in the churches] or congregations, assemblies, church-meetings, called in Greeke colesia; and so in the new testament, 1 Cor. 14. 24. and 8. 12. The Chaldee translatheth, the congregation of just men.



PSALME XXVII.

David sustaineth his faith by the power of God: 4 by his love to the service of God: 9 by prayer for Gods assistance and instruction. 13 The fruits of faith and patience.

A Psalm of David; Jehovah is my light and my salvation, for whom should I feare? Jehovah is the strength of my life, for whom should I dread? When evil doers made battel against me to eat my flesh, my distressers and my enemies to me; themselves stumbled and fell. If a pitched host shall hatch against me, my heart shall not feare: if war shall rise up against me, in this, I trust.

One thing I have asked of Jehovah, the same I will request, that I may sit in the house of Jehovah all the daies of my life, to view the pleasantnesse of Jehovah, and to inquire in his Palace. For he will keep me privily in his pavilion, in the day of evil: he will keep me secret, in the secret place of his tent; on a rocke he will exalt me. And now shall mine head be lifted up above my enemies round about me; and I will sacrifice in his tent, sacrifices of shouting: I will sing, & sing Psalm to Jehovah, Heare, Jehovah, my voyce when I call, and be gracious to me, and answer me. To thee, said my heart, seeke yee my face; thy face, Jehovah, I doe seeke. Hide thou not thy face from me, turn not aside in anger thy servant: thou hast bin my succour, leave me

me not, neither forsake me, O God of my salvation. Though my father and my mother should forsake mee, yet Jehovah would gather me. Teach me, Jehovah, thy way, and lead me in the path of righteousness, because of my eniviers. Give me not to the ioule of my distressers, for witnesses of falsehood doe stand up against me, and he that breatheth violent wrong. Except I had beleved to see the goodnesse of Jehovah in the land of the living. Earnestly expect thou for Jehovah, be confirmed, and let thine heart wax strong; and earnestly expect thou for Jehovah.

Annotations.

1 **O**F David] the Greeke addeth, before he was anointed. my light] that is, my comfort, joy, &c. So God and Christ are often called the light or illumination of his people, Mic. 7. 8. Elay 16. 19, 20. and 10. 17. Luke 1. 79. and 2. 32. Revel. 21. 23. Ioh. 1. 4. and 8. 12. The Chaldee expoundeth it, The Word of the Lord is my Light. the strength] or strong fort, fortification: see Psal. 28. 8.

2 Verbe 2. made battel] or came neere against me, to wit, in fight. So this word is used for battell, Psal. 55. 19, 22. my enemies to me] a vehement manner of speech (as 2 Sam. 22. 2. my deliverer to mee;) noting against whom in speciall their hatred was bent.

3 Verbe 3. if war] that is, warriors, or an armie, as the word is used, Ioh. 8. 11. See also Psal. 76. 4.

4 Verbe 4. One thing for One request, as is expressed, 1 King. 2. 20. 1 Sam. 2. 20. For such want of words to be supplied, see the notes on Psal. 10. 10. that I may sit] that is, dwell, or abide. to view the pleasantnesse] to see the pleasantnesse or amenity of Jehovah, and consequently to enjoy it. The Tabernacle had the figure and patterne of heavenly things in Christ, Heb. 8. 5. which David in spirit here desireth to contemplate. The Hebrew phrase is, view in the pleasantnesse; and after in the 13. verbe see in the goodnesse, which signifieth, to have the fruition, use, and enjoying of pleasure and goodnesse, Eccles. 2. 1. And as to seeke in Jehovah, 2 Chron. 34. 26. is to seeke Jehovah, 2 Kings 2. 18. to so to see in the god, is to see the god, and enjoy it. So in Psal. 106. 5. and 128. 5. and 50. 23. to enquire] or seeke early, that is, diligently.

5 Verbe 5. will keepe privily] or bide me, that is, keepe me safe as in the most holy of his Sanctuary, into which none might enter, Levit. 16. 2. called therefore Gods hidden place, Ezekiel 7. 22. and his Saints are in his hidden ones, Psal. 83. 4.

6 Verbe 6. sacrifices of shouting] or of triumph, of joyfull sounding and alarme. This hath respect to the Law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most loud, joyfull and triumphant sound was called Trugmah, triumph, alarme or Iubilatio, Num.

to 5. 6, 7. So to other instruments this triumphant noise is adjoynd, Psal. 33. 3. and is applied sometime to mans voice or shouting, Ios. 6. 5. 1 Sam. 4. 5. Ezra 3. 11. See also Psal. 89. 16. and 47. 6. and 81. 2. and 100. 1.

Verbe 8. seeke my face] an imperfect speech, 8 which we may supply and explain thus, (thou seest) seeke yee my face; and this thy commendement my heart minded, and spake of to thee in my variations; and I made it a ground of my allion and request following. See a much like defect of a word, in 1 Kings 20. 34. To seeke the face, is of desire to see, heare, and know, 1 Kings 10. 24. and to pray and adore count it in doubt, distrust, &c. 2 Sam. 21. 1. Hol. 5. 15. So Psalme 105. 4.

Verbe 10. Thou my father &c. shouldst] see the like in Elay 49. 15. Or, For my father &c. have for saken me, but Jehovah will gather me, that is, receive and take me to him. So the word gathering is also used, Iudg. 19. 15. Ios. 40. 4. Match. 23. 37. He meaneth God would be a father unto him.

Verbe 12. to the soule] that is, to the will, lust, or desire. So soule is for will, Psal. 41. 3. 5. and 105. 22. Ezek. 16. 27. and for lust, Psal. 78. 18. the Chaldee expoundeth it the will, thou breakest] or pushest out. See Psal. 10. 5.

Verbe 13. Except I had beleved] an imperfect speech; where we may understand, I should have fainted, or They had overborne me, if I had not beleved: but the Greeke faith, I beleve to see the good things of the Lord. Land of the living] that is, where men live in this world, and in speciall, the land of Canaan, the seat of Gods Church, Ezek. 36. 20. So Psal. 52. 7. and 116. 9. and 142. 6. Job 28. 13. For by death, men are said to be out of the land of the living, Elay 53. 8. and 38. 11. Ier. 11. 19. but the Chaldee expounds it, the land of life eternall: and that was figured by the land of Canaan.

Verbe 14. be confirmed] be comfortable, hold fast, (as the Greeke hath) be manly, or quit thee as a man, which word the Apostle useth, 1 Cor. 16. 13. These are the words of encouragement against remission, feare, faintnesse of heart, or other infirmities, as Deut. 31. 6, 7. Ios. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy heart wax strong] so also the Chaldee turneth it: or we may read it, he will strengthen thy heart. So after in Psal. 41. 25.



PSALME XXVIII.

David prayeth for deliverance from his enemies. 6 He blesteth God for hearing and helping him. 9 He prayeth for the Lords people.

A Psalm of David. Vnto thee Jehovah do I call; my Rock, cease not as deaf from me, lest thou be silent to me, & I be made like to them that go down the pit. Heare thou the voice of my supplications for grace, whē I cry out unto thee, whē I lift up my hands unto the oracle of thine holiness.

David exhorteth Princes to give glorie to God.
3 The marvellous effects of the Lords Voice. 10 His
providence at the Flood, 11 and protection of his
people.

A *Psalme of David*] The Greeke addeth to this title, *Exodion skenes*, that is, *of the solenne assem-*

8 Verse 8. *strength to them*] or, *to him*, as Psal. 2. 3. meaning, *his people*, (as the Greeke expresseth) and

A *Psalme of David*] The Greeke addeth to this title, *Exodion skenes*, that is, *of the solenne assem-*

6 Verse 6, *Sbirjān*] that is mount *Hermān*, called of the Sidonians, *Sbirjān*, and of the Amorites, *Šmir*, Deut. 3.9. and by another name *Sin*, (nor *Tfjān*, spoken of in Pīāl. 4.6.) Deut. 4.48. for this *Sbirjān* or *Hermān*, lay without the river *Ladān*, where *Og* reigned, Job 12.15. 1 Chron. 5.23. Here also grew goodly trees, and many wild beasts kept in it, Ezk. 37. 5. Song 4. 6. Of *Hermān* fees more in Pīāl, 8.9. 17. and 133.3. and 42.7. *ayōng* *Unioīne* a fierce untamed beast; fee Pīāl. 22. 4.2. The Hebrew phrase is, *fin of the Unioīne*; the like is also Pīāl. 114.4. All young creatures, and things that come of, or belong to another, are in Hebrew called *fin*: so the *fin* of the eagle, are *sparkers*, Job 5.7. the *fin* of the quiver, are *arrows*, Lam. 3.13. the *fin* of the mare, is the *morning* *bray*, Job. 14. 12.

Verse 11. *with peace*] or in peace; which word becometh *integritie, perfiction, a making whole and absolute*; opposed both to *warre and sword*, *Psal. 120*.
Matth. 10. 34. and to division, confusion, and tumultuous disorder, *Luke 12. 51. 1 Corinthians 14. 33.* It denoteth *all prosperitie, safety, and welfare of soule and body, and specially* that spoken of in *Ephes. 2. 14, 15*: where *Christ is our peace, which has made of both one, and hath broken the stop of the partition wall, &c.* to make of *twaine one new man in himselfe, &c.* making peace.

David praiseth God for his deliverance. 5 He exhorteth others to praise him by example of Gods dealing with him.

A Psalme, a song of the dedication of the house of David. I will exalt thee, Jehovah, for thou hast drawn up me, and hast not made my enemies to rejoice at mee. Jehovah my God, I cried out unto

Eccecc & the

4 thee, and thou healedst me. Jehovah, thou
hast brought up my soule from hell, thou
hast kept me alive from them that goe down
the pit. Sing Psalme to Jehovah, ye his gra-
cious Saints, and confesse ye to the remem-
brance of his holinesse. For a moment is in
his anger, life in his favourable acceptation;
in the evening lodgeth weeping, and at the
morning shouting joy. And I, I said in my
fate quietnesse, I shall not be moved for
ever. Jehovah, in thy favourable acceptati-
on thou hast setled strength to my mountain:
thou didst hide thy face, I was suddenly
troubled. Vnto thee Jehovah I called, and
unto Jehovah supplicated for grace. What
profit is in my bloud, when I goe downe un-
to corruption? shall dust confesse thee? shall
it few forth thy truth? Heare thou Jehovah,
and be gracious to me; Jehovah, be thou an
helper to me. Thou hast turned my moun-
ting to a dance to me: thou hast loosed my
sackcloth, and hast girded me with joy.
That my glory may sing Psalme to thee, and
not be silenced: Jehovah my God, I will
confesse thee for ever.

Annotations.

1 **D**Education] or initiation, which is, when a new
thing is first employed and put to that use for which
it was made. It is applied to houses, as here, and
Dan. 20. 5. to altars, as Num. 7. 84. 88. to walls, as
Nehem. 1. 27. to images, as Dan. 3. 2. and to men, and
then it meaneth instruction, or training up, as Prov.
22. 6. Gen. 14. 14. It is recorded by the Hebrews,
that when the Israelites brought their baskets of
first-fruits into the Sanctuary, according to the
Law in Deut. 26. and came thither in companies,
as their manner was, they sang by the way the
122. Psalm, and when they came to the Sanctuary,
with every man his basket on his shoulder, they
sang the 150. Psalm; and when they were come
into the court-yard, the Levites said this 30. Psalm,
I will exalt thee, &c. Maimony in Miln. tom. 3. in
Bicorum (or Treat. of First-fruits) chap. 4. sect. 17.
And the Chaldee expoundeth this title, For the
dedication of the house of the Sanctuary an Hymne of
David.

2 **Verf. 3. hast drawn up me]** at out of a pit of waters;
for this word is used for drawing of waters, Exod.
2. 16. 17. waters signifying troubles. at me] or
over me, for my ruine. Or, my enemies to me, that is,
my utter enemies, as Psal. 27. 2.

3 **Verf. 3. besetted me]** that is, helped me out of
trouble: So Psal. 41. 5. and 60. 4. Hof. 7. 1. 2. Chro-
n. 7. 14. my soule from hell] me, or my life from the
perill and estate of death. So Psal. 86. 13. Jonas
meant the same, when he said, thou hast brought out
my life from the pit, Ion. 2. 6. Or hell, See Psal. 16. 10.

them that goe downe] that is, which die, that
I should not be among them: The Hebrew also hath
another reading, that I should not goe downe therein.
The meaning is the same.

Verf. 5. to the remembrance] or for it, that is, that
his holinesse may be had in remembrance, as Isa. 26. 17.
So Psal. 67. 12.

Verf. 6. a moment] or little while. For Gods an-
ger towards his, and their affliction, is short and mo-
mentary, as Isa. 54. 7. 8. 2 Cor. 4. 17. life] or
lives, meaning a blessing and the continuance of it, as
Psal. 133. 3. and 21. 5. Life is here opposed to a mo-
ment. So years of life, mean many good years,
Prov. 3. 2. and the Chaldee here for life, faith life
eternall.

lodgeth] that is, abideth: or be (mean-
ing God) causeth meeping to lodge, as if it should be
an abiding guest. So another Prophet saith, At
eventide be there in trouble, but after the morning it
is gone, Isa. 17. 14. The Chaldee here translateth
the latter part thus, in the morning be raised up with
song.

Verf. 7. in my safe quietnesse] or tranquillitie. Gods
children have lo great infirmities, that in pro-
sperity they are too secure, (as David sheweth
here, and Job, in chap. 29. 18. 19. 20.) and in adver-
sity they are too fearefull, as David elsewhere
doth confesse, Psal. 31. 23. and 116. 11.

Verf. 8. seild] or made stand, that is, reared up,
confirmed and stablished sure. So this phrase import-
eth, Psal. 107. 25. and 31. 9. to my mountain]
that is, mount Sion, where Davids house or court was:
or, figuratively, he meaneth his kingdome, as Isa.
2. 2. Dan. 2. 35. 44. See Psal. 65. 7. thy face]
thy favourable countenance; the Chaldee calleth
it Sinecibar, the divine Majestic of God.

Verf. 10. what profit] what gain (or use) will
there be in my bloud; which here may mean his
violent death, as in Psal. 72. 14. unto corruption]
the grave, or place where the body rotteth. See Psal.
16. 10. shall dust] that is, my body when it is
turned to dust. The Chaldee saith, they that lie in the
dust. See the like in Psal. 6. 6. and 88. 11. and 115.
7. Isa. 38. 18.

Verf. 12. to a dance] which is a signe of joy, Jer.
31. 4. 13. therefore the Greeke turneth it here, joy.
The contrary is in Lam. 5. 15. where their dance
is turned into mourning. loosed my sack] or, done off
my sackcloth; which was wont to be worn in time
of sorrow, Eith. 4. 1. Jon. 3. 6. Psal. 137. 3.

Verf. 13. my glory] so the Greeke putteth to
the word my; by glory, meaning the tongue or soule.
See Psal. 16. 9. But the Chaldee translateth, That
the glorious ones of the world may praise thee. silenced]
or made silent, which is, when men are cut off by death,
as Psal. 31. 18.



PSAL. XXXI.

David shewing his confidence in God, craveth his help;
9 rejoiceth in his mercies, 10 prayeth in his calamities,
20 professeth Gods goodness to such as feare him: 22
blesseth him for the mercies that he had found, 24
and encourageth all the Saints.

To

1 To the master of the musike, a Psalm
of David.

2 **I**N thee Jehovah do I hope for safety, let
me not be ashamed for ever: in thy justice
deliver mee. Bow unto mee thine ear,
speedily rid me: be thou to me for a rock of
firm strength, for a house of fortresses, to
save me. For thou art my firme rocke and
my fortresse, and for thy Names sake wilt
guide me and lead me. Thou wilt bring me
forth out of the net that they have hid for
me, for thou art my firme strength. Into thy
hand doe I commit my spirit; thou hast re-
deemed me, Jehovah, God of truth, I have
hated them that observe vanities of vain fal-
shood; and I, unto Jehovah doe I trust.
I will be glad and rejoyce in thy mercie, which
hast seen my affliction, hast knowne my soule
in distresses. And hast not shut me up in the
hand of the enemy, hast made my feet stand
in a large roomth. Be gracious to me, Jeho-
vah, for distresse is on me; gnawne is with in-
dignation mine eye, my soule, and my belly.
For my life is quite spent with penitivenessse,
& my yceres with sighing: my able strength
is decayed with my iniquities, and my bones
are gnawne. With all my distresses I am a
reproach, and to my neighbours vehement-
ly, and a dread to my knowne acquaintance;
seeing me in the street they fled from me. I
am forgotten, as a dead man out of heart; I
am as a vessell of perdition. For I heare the
infamie of many; fearfulnessse from every
side; when they plot together against me,
they craftily purpose to take my soule. But
I, unto thee doe I trust, Jehovah, I said thou
art my God. In thy hand are my times, rid
thou me from the hand of my enemies, and
from my persecutors. Make thy face to
shine upon thy servant, save me through thy
mercie. Jehovah, let me not be ashamed, for
I doe call upon thee; let the wicked be abas-
hed, let them be silenced to hell. Let the
lips of falsehood be mute, that speake against
the just an hard word in haughtinesse and de-
spight. How much is thy goodnessse, which
thou hast laid up for them that feare thee,
hast wrought for them that hope for safety
in thee before the sons of Adam! Thou keepest
them secret, in the secret of thy face,
from the rough pride of man; dost lay them
up in a pavilion from the strife of tongues.
Blessed be Jehovah, for he hath made mar-
vellous his mercie to me in a cite of strong
defence. And I said in my hastening away, I
am cut downe from before thine eyes; yet

certainly thou heardest the voice of my sup-
plications for grace, when I cried out unto
thee. Love ye Jehovah, all his gracious saints:
Jehovah keepeth the faithfull, and repayeth
abundantly him that doth haughtinesse. Be
ye confirmed, and let your heart wax strong,
all that hopefully wait for Jehovah.

Annotations.

1 **I**N thee] the Chaldee saith, in thy word.
Verf. 3. a house of fortresse] a place of defence, a
most safe hold, David being often forced to take
such forts for his safetie, did not make them, but
God his strength: see 1 Sam. 22. 4. and 23. 14. 19.
and 24. 1. 23. 2 Sam. 5. 7. 9.

Verf. 6. commit my spirit] or commend, dispose, of
trust to be kept. Such words our Lord Christ ut-
tered on the Crosse to his Father, Luke 23. 46.

Verf. 7. I have hated] in Greeke, Thou hast hated.
Compare Psalme 139. 21. Vanities of vaine
falshood] that is, most vaine, false, and lying vanities.
The word vanitie (Heb.) here used, besides vaine
worldly things, against which Salomon writeth, Ec-
cles. 1. &c. meaneth in speciall idollatry, for I-
dols are often called vanities, as being light, vaine,
and things of nought, Deuteron. 32. 21. 1 King. 16. 26.
2 King. 17. 15. Jer. 2. 5. and 8. 19. and 10. 15. and
14. 22. &c. They that observe lying vanities, forsake
their owne mercie, Jonas 2. 8.

Verf. 8. hast knowne my soule] that is, acknowledged,
cared for, and (as the Greeke translateth) saved it.
See Psal. 1. 6.

Verf. 9. not shut me up] or closed me, that is, not
given me into their power: So Psalme. 78. 48. 50. 62.
Deut. 23. 15. and 32. 30.

Verf. 10. gnawen] that is, fretted, and consumed
as with wormes: in Greeke, troubled: see Psalme
6. 8.

Verf. 11. decayed] or weakened, as one stumbled
and falleth downe through weaknessse, Psalme 27. 2.
So Psalme 109. 24. and 105. 17. with my in-
iquities] that is, punishment due for iniquities: so the
word often is used, Genesis 19. 15. 2 Kings 7. 9.
So, wherefore, for the punishment of whoredome, Num-
bers 14. 33.

Verf. 12. knowne acquaintance] that is, such as I
know, respected and favoured, and to whom I make knowne
my minde, estate, &c. my familiars.

Verf. 13. out of heart] that is, out of minde, or me-
mory, for the remembrance of the dead is forgotten, Ec-
cles. 9. 5. therefore the grave is the land of forgetful-
nesse, Psalme 88. 13. vessell of perdition] that is, a
left or broken vessell, or instrument. So Paul mentio-
neth vessell of perdition, Rom. 9. 22. Or, a vessell peris-
hing, that is, ready to perishe and be lost; as a perishing
sleepe, Psal. 119. 176.

Verf. 14. the infamie of many] or the diffamation
(the ill report) of many men. The like complaint
Jeremie maketh in his troubles, Jeremie 20. 10.

fearefulnessse from every side] or terror round
about. In Hebrew, Major missibab, which name
Eccccc 3 Jeremie

Jeremie gave to Psalme the Priest, signifying that he should be a terror to himselfe, and to all his friends, Jer. 20. 3, 4. This phrasis Jeremie often useth, Jer. 6. 25, and 46. 5, and 49. 29. Lam. 2. 22. when they [phr] or while they consult: See Psal. 2. 2.

16 Verse 16. *my times*] Hereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Ecclesiastes 3. 1. 2.) were in the hand and disposition of God. Though times here, (as daies in Psal. 119. 84.) may chiefly be meant of his troubles, as Psal. 9. 10. and 10. 1, but the Chaldee expoundeth it, the times of my redemption. So in 1 Chron. 29. 30. mention is made of the times that went over David, and over Israel, and over all the kingdoms of the Land.

17 Verse 17. *Made thy face to shine*] that is, cause thy favourable countenance to appeare. This is taken from the blessing prescribed, Numb. 6. 25, and is often used in requits for grace. See Psal. 4. 7, and 67. 2, and 80. 4, 8, 20, and 119. 135.

18 Verse 18. *silenced*] that is, through shame and feare be confounded, tamed, quieted, and made still. The word is sometime used for cut off, or destroyed, and so may here be taken. So Psal. 49. 13, 21. The Greeke translatheth, let them be brought downe, to be] understand, thrust downe to hell, or to the grave; as the Chaldee calleth it, the house (or place) of buriall.

19 Verse 19. *an hard word*] or durable speech; a reproach which lasteth long to a mans infamie. The Hebrew Ghabalith signifieth durance, hardnes, and antiquitie, Psal. 6. 8. and respecteth both antique things long agoe, 1 Chron. 4. 22, and things lasting or durable for time to come, Proverbs 8. 18. Iay 23. 18. And in speeches, it is put for an old fad] som, taken up and applied to ones reproach, and so during long; and generally for any hard or stout speech, 1 Sam. 2. 3, Psal. 94. 4, and 75. 6. The Greeke here expoundeth it, iniquitie.

21 Verse 21. *Thou keepst them secret*] or, hidest them in the hiding place of thy presence, where thou always lookest unto them, in secret favour, which the world knoweth not of. rough prides] or knits, knobs, rough troubles. The Hebrew Raco signifieth knitting or binding with knots, Exodus 28. 28, and 39. 21, from which a word is derived, in Isa. 40. 4, signifying knotty, knobby, or rough place, opposed to smooth or plains. Hereby David useth it figuratively for rough affections or actions of men, meaning their pride, conspiracies or molestations, as the Greeke translatheth, from the trouble of men. lay them up] or hide them. Hereupon Gods people are called, his stored or hidden ones, Psal. 83. 4. the strife of tongues] plea, or contradiction, as the Greeke turneth it, and the Apollie, Jude verse 11.

22 Verse 22. *made marvellously his mercie*] or marvellously severely, as Psal. 4. 4. showed his mercie in marvellous and hidden manner. As contrariwise God threatened to make marvellous the plague of sinners, Deuteronomie 28. 59. of strong defence] or of force, that is, a fortified, defended citie, as 2 Chronicles 8. 5. or a besieged citie, as 2 King. 24. 10. The Hebrew *Musur* signifieth both a Fort or Skene, and

a siege or Lager, Deuteronomie 20. 20, and 28. 53.

Verse 23. *my hastening away*] namely through amazement or feare, as the word commonly intendeth, Deuteronomie 20. 3, Psal. 48. 6, 2 Sam. 4. 4. The Greeke calleth it an extasie (or trance). And that David hastened him away for feare, is recorded 1 Samuel 23. 26. So Psal. 116. 11. out downe] I was in his affliction respected this speech of David, and changing a letter for Nigrasat, faith Nigrasati, I am driven away from before thy face, &c. I was 2. 4. So the Greeke here translatheth it, I am cast away.

Verse 24. *the faithfull*] or, keepeth fidelities, as Isa. 26. 2. The original word signifieth either faithfull persons, or truths, fidelities, as Psal. 12. 2. The Gr. here hath truths. payeth abundantly] or to abundance, with surplusage, that daid haughtines] This sense the Greeke giveth. The Hebrew may also thus be Englished, he (that is, God) daid haughtines, that is, high magnificence act. For the original word Gaavab sometime woteeth Gods high magnificence, Psal. 68. 35. sometime mans haughty pride, Psal. 10. 2.

Verse 25. *was strong*] or, he will strengthen. See Psal. 27. 14. *hopefully wait*] or persevere with hope and patience. The word jachal implieth both a patient waiting, Gen. 8. 10, and a hope or trusting, as the holy Ghost expoundeth it, Mat. 12. 21, from Isa. 42. 4, for Ichorab] which the Chaldee expoundeth, the word of the Lord.

PSAL. XXXII.

David teacheth that blessednesse consisteth in remission of sinnes. 3 Hiding of sinnes causeth trouble, but confession giveth ease to the conscience. 8 An instruction unto voluntary obedience. 10 The different ends of the wicked and of the just.

An instructing Psalme of David.

O Blessed he whose trespasses is forgiven, whose sinne is covered. O blessed is the man, to whom Jehovah imputeth not iniquitie, and in whose spirit is no deceit. Because I ceased speaking, my bones wore away with age in my roaring all the day. For day & night thy hand was heavy upon me; my moisture was turned into the drougths of summer Selah. My sin I acknowledged to thee, & my iniquity I covered not; I said, I will confesse against me my trespasses to Jehovah: and thou forgavest the iniquity of my sin Selah. For this shall every gracious Saint pray unto thee at the time of finding: surely, at the flood of many waters, unto him they shall not reach. Thou art a secret place to me, from distress thou wilt preserve me; with shouting songs of deliverance thou wilt compass me Selah. I will make thee

these prudent, and will teach thee in the way that thou shalt goe; I will give counsell, mine eye shall be upon thee. Be not ye as the horse, as the mule, without understanding, whose mouth must be stopped with bit and bridle, which come not neere unto thee. Many pains are for the wicked, but he that trusteth in Jehovah, mercie shall compass him. Rejoyce ye in Jehovah, and be glad ye just, and thou joyfully all ye upright of heart.

Annotations.

1 An instructing Psalme] or, A Psalme that teacheth prudent, that causeth understanding. As in the 8. verse of this Psalme he saith, I will make thee prudent, or instruct thee. This title is set before sundry other Psalms. whose sinne is covered] meaning, by the Lord, Psal. 85. 3. not by a man himselfe, who must not cover, but acknowledge sinne, Psalme 32. 5. otherwise, he shall not prosper, Prov. 28. 13. Now God covereth sinne, when he imputeth it not, as the verse following sheweth: and as this is mans hapinesse, for God not to cover it, is woe and miserie, Nehem. 4. 5.

2 Verse 2. *not impute*] not thinke, count, or reckon. And this is an effect of his grace in Christ, as it is written, God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, 2 Corinthians 5. 19. And hereunto the Apostle applieth this Psalme thus; David saith, blessednesse is the many unto whom God imputeth justnesse without works; saying, Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man to whom the Lord shall not impute sinne, Romans 4. 6, 7, 8.

3 Verse 3. *because I ceased speaking*] or, when I kept silence, forbearing to confesse my sinnes, as after, verse 5. Like doctrine Elihu teacheth, Job 33. 19, 22.

4 Verse 4. *thy hand*] in Chaldee, thy plague, moisture] the chiefe sap, or radical moisture; which is an airy and oily substance, dispersed through the body, whereby the life is fostered, and which being spent, death ensueth. This word is used only here and in Num. 11. 8, where it is applied to the best moisture (or cream) of oile.

5 Verse 5. *confesse*] Confessing of sinnes is when one freely manifesteth them, accusing himselfe, and praising Gods mercie, which he expecteth in faith: see Job 7. 19. against me my trespasses] or concerning my trespasser, but both the Greeke version plainly hath, against me; and elsewhere the Hebrew ghabati (here used) seemeth to be put for ghabai: as Psal. 108. 10. compared with Psal. 60. 10. the iniquitie of my sinnes] that is, the guilt and punishment of it; as Psal. 31. 11. And thus he that confesseth, for sinners sake, shall have mercie, Prov. 28. 13. for if we acknowledge our sinnes, God is faithful and just, to forgive us them, 1 Joh. 1. 9. See also Job 33. 27, 28.

Verse 6. *the time of finding*] or, time to finde: which may be meant of the time when evil] sinners shall finde, that is, shall come upon him; as Psalme 116. 3, 4. or the time when God may be found, as Ilay 55. 6, and that time is, when he is sought with the whole heart, Deuteronomie 4. 29, Jer. 29. 13, 2 Chron. 15. 15. To this latter the Chaldee applieth it, saying, of favour. flood] or inundation. As waters signifie afflictions, Psalme 69. 2, to a flood of waters denoteth great troubles and persecutions, Daniel 9. 26, and 11. 22, Nahum 1. 8, Isa. 59. 19, Revel. 18. 15, 16. The Chaldee paraphraseth, in the time when many peoples come, as waters, thy shall not come neere him to doe him evil.

Verse 7. *shouting songs of deliverance*] or, of evasions, that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

Verse 8. *mine eye shall be upon thee*] or, mine eye I will set upon thee, that is, I will have care of, and looke well unto thee, as Jer. 40. 4, Ezra 3. 5, Deut. 1. 12, Psalme 34. 16. So the Chaldee explaineth it, I will compass thee, and set mine eye upon thee for good. Or thus, I will give counsell unto thee with mine eye, that is, with my care and providence. This Christ collied Peter with his eye, Luke 22. 61. So the eye is said to mocke, Prov. 30. 17.

Verse 9. *at the horse, &c.*] that is, be not foolies, and brutish, so as ye may be ruled by force and rigour, not by reason. For, unto the horse belongs a whip, unto the asse a bridle, and a rod to the foies backe, Prov. 26. 3. mouth must be stopped] or, jaw is to be tied, Hebr. to stop; for, to be stopped; active for passive, as after Psalme 36. 3. which come neere] that is, which will not stay or doe thee service, in case they be forced and ruled by the bridle according to the saying of the Apostle: Behold, we put bits into the horses mouths that they should obey us, James 3. 3.

Verse 10. *Many paines*] or, Great smartes (or furies) are for the wicked: 20 Salomon saith, Affliction followeth sinners, &c. Proverbs 13. 21, and 19. 29, and 24. 20.

PSAL. XXXIII.

God is to be praised for his goodness, 8 for his powerfull works, 12 and for his providence. 20 Confidence is to be placed in God.

Shout joyfully ye just in Jehovah, praise becomeeth the righteous. Confesse ye to Jehovah with harpe, with Psalterie with ten stringed instrument, sing Psalme unto him. Sing ye to him a new Song, doe well playing on the instrument, with triumphant noise. For righteous is the word of Jehovah, and all his worke in faith. He loveth justice and judgement, the earth is full of the mercie of Jehovah. By the word of Jehovah the heavens were made, and all the

host

host of them by the spirit of his mouth.
 7 He gathereth together as an heape, the waters of the Sea; he giveth the deepes into treasuries. Let all the earth be in feare of Jehovah, let all the Inhabitants of the world shrink with feare for him. For he said, and it was; he commanded, and it stood. Jehovah dissipateth the counsell of the Nations, he bringeth to nought the cogitations of the peoples. The counsell of Jehovah shall stand for ever, the cogitations of his heart to generation and generation. O blessed is the Nation whereof Jehovah is God, the people that he hath chosen for a possession to himselfe. From the heavens Jehovah doth behold, doth see all the sons of Adam. From the firme place of his dwelling he looketh forth unto all the inhabitants of the earth. He formeth altogether their heart, he discreetly attendeth unto all their works. There is no King saved by multitude of a power; a mightie man shall not be delivered by multitude of able strength. A horse is fallstool for salvation, and shall not deliver by multitude of his power. Loe the eye of Jehovah is unto them that feare him, to them that hopefully wait for his mercie. To rid free their soule from death, and to keepe them alive in famine. Our soule earnestly waiteth for Jehovah, he is our helpe and our shield. For in him our heart shall rejoyce, for in the name of his holinesse doe we trust. Let thy mercie Jehovah be upon us, even as wee hopefully wait for thee.

Annotations.

- 1 **B**ecomme] the word denoteth a faire and comely grace, for which a thing is to be liked and desired. So Psal. 93. 5. and 147. 1. The Apostle expresseth it in Greeke, by faire or beautiful, Rom. 10. 15. from Esa. 54. 2.
- 2 Verse 2. *with harpe*] or *with Siterne*, in Hebrew *Kinnor*: a Musical instrument invented by *Iubal*, Gen. 4. 21. used for mirth and joy, Psal. 137. 1, 2. Esa. 24. 8. Gen. 31. 27. and therefore is called the *pleasant harpe*, Psal. 81. 3. opposed unto mourning, Job 30. 31. In skill on this instrument *David* excelled, 1 Sam. 16. 16, 23. and with this and other they used in *Israel* to celebrate the Lord with gladnesse, 1 Chro. 13. 8. & 15. 16, 28. & 25. 1. Neh. 12. 27. So spiritually in the New Testament, Rev. 14. 2. *with Psalterie*] or *Lute*, or *Vinl*: In Hebrew *Nebel*, an instrument so called of the forme, which (as seemeth) was with a round hollow bulke, much like a bottle: (for *Nebel* is also a bottle or pitcher, 1 Sam. 10. 3. Lam. 4. 2.) and of this the Greeks and Latines had their instruments named

Nabla, Nauton, Nablum. The Greeke here calleth it *Psalterion*. *ten stringed instrument*] this differed from the *Psalterie*, Psal. 92. 4. therefore the word *with* is here supplied.

Verse 3. *a new song*] A thing is said to be new, which is alwaies fresh, renewed upon new occasions, and so permanent; as Job saith, *my glorie was new with me*. So *Love is both an old and a new commandment*, 1 Joh. 2. 7, 8. Or these *new songs* (mentioned here, and Psal. 40. 4. & 96. 1. & 98. 1. and 144. 9. Elay 42. 10.) may have reference to the state of things under the Gospel where there is a new Covenant, Heb. 8. 13. *new heavens and new earth*, Rev. 21. 1. a new man, Ephes. 2. 15. and 4. 24. a new *Ierusalem*, Rev. 21. 2. and all things new, 1 Cor. 5. 17. Revel. 21. 5. See also Revel. 5. 9. and 14. 3. *doe well playing*, &c.] that is, *make good musicke, or melodie*. So 1 Sam. 16. 17, 18. Esa. 23. 16. And this melodie we are now willing to make to the Lord in our hearts, Ephes. 5. 19. The Hebrew *Nagan*, (whereof cometh *Negotin*, Psal. 4. 1.) properly is to play with the hand upon an instrument, 1 Sam. 19. 9.

Verse 4. *in faith*] that is, *faithfull, true and constant*: for to this word is often used, as Exodus 17. 12. *Moses hands were with faith*, that is, *steady, firme, constant*.

Verse 5. *the earth is full*] the like is said, Psal. 119. 64. For God *doth good unto all, both just and unjust*, Matthew 5. 45. and *savech man and beast*, Psalme 36. 7.

Verse 6. *the host of them*] that is, the many creatures in them; as *Angels, Sunne, Moone, Starres*, &c. Psal. 148. 1, 2, 3, 5. Gen. 2. 1. So mention is made of the powers or hosts of heaven, Matth. 24. 29. *Spirits*] or *breath*; thus Jehovah his Word and his Spirit are noted to be the maker of the world, as in Genesis 1.

Verse 7. *giveth the deepes*] that is, *putteth or disposeth the deepe waters into treasures, or in cellars and secret store-houses*, hidden from the eye of man, called elsewhere the secret vome of the deepe, Job 38. 16. So God is said to have treasures or store-houses of winds, Psal. 135. 7. of snow and hail, Job 38. 22. of darkness, Isa. 45. 3. and the like. The Chaldee tranlateth, *he putteth (the waters) into the treasures of the deepe*.

Verse 9. *it stood*] that is, *existed firme and stable*, and so continued. So Psal. 119. 91.

Verse 10. *dissipateth*] or *makesh frustrate, and overthroweth*; a word opposed to *ratifying, confirming, stabilishing*, Isa. 8. 10 and 19. 3. *bringeth to nought* annihilateth, and breaketh.

Verse 11. *shall stand*] that is, *continue and beare effect*, whatsoever men purpose to the contrary. See Isa. 14. 24, 27. and 46. 10. Prov. 19. 21.

Verse 12. *is God*] to wit, by speciall covenant and favour, though all the earth be his, Gen. 17. 7. Exod. 19. 5. and this is by the new Covenant, Heb. 8. 10. So Psal. 144. 15.

Verse 15. *altogether*] or *alone*. The Hebrew *jachad* sometime significeth *alone without others*, Job 34. 29. Ezra 4. 3. (and so the Greeke Interpreters tooke it here, translating it *kata monon*, alone, or by himselfe.)

himselfe) sometime it signifieth *wholly*, or *every whit*, Job 10. 8. sometime *together*, or *in one*, Psal. 2. 2. All these agree well here; for God onely and wholly formeth every mans heart and spirit, Zacharie 12. 1. whereupon he is called the Father of spirits, Hebrews 12. 9. and the God of the spirits of all flesh, Numbers 16. 22.

Verse 16. *Of a power*] that is, of an armie, so called, because there are strong, valiant, and active men, Psal. 136. 15.

Verse 17. *A horse is fallstool*] that is, a false and deceitfull helpe cannot save a man, but faileth those that trust in him, Zach. 10. 5. Psal. 76. 6. The horse is here used for all warlike furniture; this being above other creatures, strong, fierce, and courageous, Job 39. 22, 28. and therefore is prepared for the day of battell, but salvation is of the Lord, Prov. 21. 31.

Verse 18. *The eye of Jehovah*] that is, his care and providence for good, as the next verse sheweth, and as Psal. 32. 8. Zach. 12. 4. 1 Pet. 3. 12. Sometime the Lords eye is upon men for evil, Amos 9. 4, 8.

Verse 20. *for Jehovah*] in Chaldee, for the redemption of the Lord.

Verse 21. *in him*] Chaldee, in his word.



PSAL. XXXIV.

David praisth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 12 He exhorteth to the feare of God. 16 The privileges of the righteous, and miseries of the wicked.

1 A *Psalme* of David, when he had changed his behaviour befor Abimelech, and he had driven him away, and he was gone.

2 I Will blesse Jehovah in all time, continually his praise shall be in my mouth.

3 In Jehovah my soule shall glorie, the mecke shall heare and rejoyce.

4 Magnifie ye Jehovah with me, and let us extoll his name together.

5 I fought Jehovah, and he answered me, and rid me free from all my feares.

6 They looked to him and flowed, and their faces be not ashamed.

7 This poore afflicted man called, and Jehovah heard, and saved him out of all his distresses.

8 The Angell of Jehovah pitcheth a campe about them that feare him, and releaseth them.

9 Taste ye and see, that Jehovah is good: O blessed is the man that hopeth for safetie in him.

10 Feare Jehovah ye his Saints, for there

is no want to them that feare him.

11 The Lions are impoverished and an hungred, but they that seeke Jehovah shall not want any good.

12 Come sonnes, hearken to me, I will learne you the feare of Jehovah.

13 Who is the man that willett life, that loveth daies to see good?

14 Keepe thy tongue from evil, and thy lips from speaking guile.

15 Elchew evil, and doe good; seeke peace and pursue it.

16 The eyes of Jehovah are unto the just, and his cares unto their out-cry.

17 The face of Jehovah is against them that do evill, to cut off their memoriall from the earth.

18 They cried, and Jehovah heard, and rid them free out of all their distresses.

19 Jehovah is neere to the broken of heart, and the contrite of spirit he will save.

20 Many are the evils of the just, and out of them all Jehovah will rid him free.

21 He keepeth all his bones, one of them is not broken.

22 Evill shall slay the wicked, and they that hate the just shall be condemned as guiltie.

23 Jehovah redeemeth the soule of his servants, and they shall not be condemned as guiltie, all that hope for safetie in him.

Annotations.

His behaviour] or his sense, reason, properly the taste, as in verse 9. Job 6. 6. and often other where, which is used both for ones inward sense or reason, and outward gesture and demeanour, (as the Greeke here tranlateth it, *face*.) because by it a man is discerned and judged to be wise or foolish, as meats are discerned by the taste. David when he was afraid of the King of Gath, changed his behaviour before them, and sained himselfe mad in their hands, and scrabbled on the doores of the gate, and let his shoule fall downe upon his head, 1 Sam. 21. 12, 13.

Abimelech] whose proper name was Achish King of Gath, a citie of the Philistims, 1 Sam. 21. 10. and as every King of Egypt was called Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18. to every King of the Philistims was called Abimelech, that is Father King Gen. 20. 2. and 36. 1. bad driven] or expelled. For Achish said to his servants which had taken and brought David to him, *Loe ye see the man in beside himselfe, wherefore have ye brought him to me? have I need of mad men?* &c. So David departed thence, 1 Sam. 21. 14, 15. and 22. 1. Upon that he made this Psalme.

2 Verse 2. *in all time*] or in every season. See Psalm 10. 5. This Psalm is also compoſed according to the order of the Hebrew Alphabet, as is observed on Pſal. 25. 1.

3 Verse 3. *ſhall glorie*] or joyfully boſt. For ſo the Apoſtle expoundeth this word, which properly ſignifieth *to praiſe ones ſelfe*, 1 Cor. 1. 31. from Jer. 9. 23, 24. So in Pſal. 52. 3. and 97. 7. and 105. 3. and 106. 5.

4 Verse 4. *Magnifie* or *Make great*, to wit, by praiſing. So Deuter. 32. 3. *Give ye gratefull ſervice unto our God.*

6 Verse 6. *They looked*] to wit, the meake, mentioned before, verſe 3. or generally, *they that looke and ſhow into him.* *flowed*] *ran as a river*; the like ſimilitude is, Iſa. 2. 2. and 60. 5. Jer. 31. 12. and 51. 44. *be not aſhamed*] or, *ſhall not be aſhamed*; which word in the original ſignifieth *digging*; as Pſal. 35. 7. applied to *frame*, which cauſeth men to ſeek to hide themſelves, as is lively deſcribed, Revel. 6. 15, 16.

8 Verse 8. *The Angels*] that is, *the Angels*; for hee ſpeaketh of an hoſt: And often in the Hebrew, one is put for a multitude, as the *inhabitants* for the *inhabitants*, 2 Sam. 5. 6. with 1 Chron. 11. 4. So, *ſing for ſongs*, Pſal. 78. 45. *tree for tree*, *quail for quails*, Pſal. 105. 33, 40. See the note on Pſal. 8. 9. *pitcheth a campe*] a ſimilitude taken from warres; as Pſal. 27. 3. So Jacob, when the Angels of God met him, ſaid, *I ſit in Gods campe* (or *hoſt*) Gen. 32. 1, 2. Likewise about Eliſha, the mountaine was full of *boyſe and chariots of fire*, 2 Kings 6. 17. See alſo Pſal. 91. 11, 12.

9 Verse 9. *Taſte and ſee*] that is, *make triall and you ſhall find that God is good, ſweet and delectable*; and you will the more deſire him. Thus the Apoſtle applieth theſe words, ſaying; *As new borne babes deſire ye the ſweete milke of the Word*, that is, *you may grow thereby, if ſo ye have taſted that the Lord is good*, 1 Pet. 2. 2, 3. in him.] The Chaldee expoundeth it, in *his Word*.

10 Verse 10. *Fear Jehovah*] under this word *Fear*, is comprehended Gods whole worſhip, as is ſhewed on Pſal. 19. 10. and the *walking in his waies*, as it is expounded in 2 Chron. 6. 31. compared with 1 King. 8. 40. and Pſal. 128. 1.

11 Verse 11. *Lions*] *lurking lions* (whereof ſee Pſal. 7. 3.) which are *luſtie, ſtrong, toothed, fierce, roaring, ravenous*, as appeareth by Pſal. 58. 7. and 104. 21. Mic. 5. 8. Ezek. 19. 3, 5, 6, 7. Job 39. 1, 2. And hereby may be meant the *rich and mighty of the world*, whom God often bringeth to niſterice; and ſo the Greeke for *Lions*, putteth here the *rich, Tyrants and ſtrong men* are ſometimes called *Lions*. See 2. 15, 1 Chron. 11. 22. Nahum 2. 13. See Luke 1. 53. *are impoverished* or *suffered penurie*. See Job 4. 10, 11. Prov. 10. 3. *that ſeek Jehovah*] Chaldee, *that ſeek the Deſirine of the Lord*.

13 Verse 13. *that will ſit*] that is, *ſaine would have and delighteth*, *daiet to ſee good*] that is, *to enjoy good many daies*, which the Apoſtle (following the Seventie) expreſſeth thus, *to ſee good daies*, 1 Peter 3. 10. that is, *daies of proſperitie, pleaſure, comfort*.

Verse 14. *Reſt thy tongue*] to wit, by reſtraining and making it ceaſe from evil, as the Apoſtle teacheth, 1 Pet. 3. 10.

Verse 16. *their out-cry*] or, *their deprecation*, in their prayer for need, as the Greeke (which the Apoſtle felloweth) expreſſeth it.

Verse 17. *The face*] that is, *open anger*, Leviticus 17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry againſt evil diers*: See Pſalm 21. 10.

Verse 18. *They cried*] that is, as the Greeke ſaith, *The juſt cried*: and the Chaldee, *the juſt prayed*.

Verse 19. *The broken of heart*] *them that have their hearts broken, and their ſpirits contrite* (or *humble*) for their finnes. See the like ſpeeches, Pſalm 51. 19. and 147. 2. Iſaiah 57. 15. and 61. 1. Jeremie 23. 9. Luke 4. 18.

Verse 20. *the evils*] that is, *griefes and afflictions*, as Deut. 31. 17. Pſal. 27. 5. and 88. 4. Mat. 6. 34. the word alſo may import *finnes and vices*, as Pſal. 28. 3. and 94. 23. So after in verſe 22.

Verse 22. *ſlay the wicked*] or *die him die, kill him*; 22 becauſe he ſhall not be delivered therefrom, as the juſt man is, verſe 20. The Greeke and Chaldee expound it, *The death of ſinners* (of the wicked) *is evil*. *condemned as guiltie*] and conſequently *perish*. See Pſal. 53. 11.

Verse 23. *all that hope*] that is, *any one of them*. So 23 all is uſed for any, Pſal. 147. 20.

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## PSALME XXXV.

David prayeth for his owne ſafety and his enemies conſuſion. 11 He complaineth of their wrongfull dealing, and ſtretch his contrary carriage. 22 Therefore be incited God againſt them.

## A Pſalme of David.

**P**Lead thou Jehovah, with them that plead with me, war thou againſt them that war againſt me. Lay hold on the ſhield and buckler, and ſtand up for my helpe. And draw out the ſpeare and ſword to meet with my perſecutors; ſay to my ſoul *I am thy ſalvatiō*. Let them be abaſhed and aſhamed that ſeek my ſoule, let them be turned backward and confounded that thinke mine evil. Let them be as chaffe before the wind, and the Angell of Jehovah driving them. Let their way be darkneſſe and ſlippeneſſes, and the Angell of Jehovah purſuing them. For without cauſe they have hid for me the corruption of their net, without cauſe they have digged for my ſoule. Let tumultuous ruine come on him, he not aware; and let his net which he hath hidden catch him; with tumultuous ruine let him fall thereinto. And my ſoule ſhall be glad in Jehovah, ſhall joy in his ſalvation.

All

10 All my bones ſhall ſay, Jehovah, who is like thee, that riddeſt free the poore afflicted from the ſtronger than himſelfe, and the poore afflicted and needy from the ſpoiler of him? Witneſſes of cruell wrong did riſe up, *things* that I knew not they did aſke of me. They repayed me evil for good, the bereaving of my ſoule. And I, when they were ſicke, my cloathing was ſackcloth; I afflicted my ſoule with fasting, and my prayer returned upon my boſome. I walked as if he had been a fellow-friend, as if he had been a brother to me: I bowed downe ſad as he that bewaileth *his* mother. But in my halting they rejoiced and were gathered together, the ſmiters were gathered together againſt me, and I knew it not: they rent and were not ſilent. With hypocrites, ſcoffers for a cake of bread, gnawing their teeth againſt me. Lord, how long wilt thou ſee? returne my ſoule from their tumultuous ruines, my lonely ſoule from the Lions. I will confeſſe thee in the great Church, I will praiſe thee among a mightie people. Let not them that are my enemies with falſity, rejoyce at me, *them that* are my haters without cauſe winke with the eye. For they ſpeake not peace, and againſt the quiet ones of the earth they imagine words of deceits. And they have enlarged their mouth againſt me; they have ſaid, aha, aha, our eye hath ſeene. 22 Jehovah thou haſt ſcene, ceaſe not as deafe: O Lord, be not farre off from me. Stirre up and awake to my judgement, my God and my Lord, to my plea. Judge me according to thy juſtice, Jehovah my God, and let them not rejoyce at me. Let them not ſay in their heart, aha our ſoule: let them not ſay, we have ſwallowed him up. Let them be abaſhed and confounded together that rejoyce at mine evil; let them be clothed with baſhfulneſſe and ſhame that magnifie againſt me. Let them ſhout joyfully and rejoyce that delight my juſtice; and let them ſay continually, magnified be Jehovah, that delighteth the peace of his ſervant. And my tongue ſhall meditate thy juſtice, all the day thy praiſe.

## Annotations.

**P**Lead] This properly is, to commend or debate a matter with many words; as the next word, *war* or *fight*, is with deeds. But Gods pleading oft times is in action; as he pleaded Davids cauſe againſt Nabal, when he ſlew him, 1 Sam. 25. 39. And as here

David prayeth, ſo God elſewhere promiſeth to plead with thoſe that plead with his people, Iſaiah 49. 25. *war*] which in the original tongue hath the name of *cutting, biting, or devouring*; for *warres devoure and conſume* many. So the ſword is ſaid to have a mouth, that is, an edge, Job 1. 15. Hebrews 11. 24. and to eat, that is, to kill and conſume, 2 Samuel 11. 25.

Verse 3. *draw out*] or, as the Hebrew phraſe is, *empty*, that is, *unſatisfied*, the like is of the ſword, Exodus 15. 9. Leviticus 26. 33. *ſword* or *clife weapon*, as the name ſignifieth. This interpretation ſeemeth beſt, becauſe of the Hebrew paule, which joyneth this word with the former, *ſpeare*: thus alſo theſe two weapons of offence are anſwerable to the former two of defence, *the ſhield and buckler*: and of this Hebrew name *Segar*, the Greeke *Sagaria* (and perhaps the Latine *Securis*) ſeemeth to be borrowed, for a *ſword* or *axe* And in Job 28. 15, this word is uſed for a *clife traſaſire*, or *ſword*; *glid*, as here for a *clife weapon*. Otherwiſe we may read according to the Greeke, and other verſions, *clife thou*, or *ſlap*, to wit, the way or paſſage.

Verse 4. *that ſeek my ſoule*] that is, *my life* to take it away: for to this phraſe commonly meaneth, as Pſal. 38. 13. and 54. 5. and 70. 3. Exodus 4. 9. Mat. 22. 40. and ſometimes is ſo explained, as Pſal. 63. 10. 1 Kings 19. 10. *they ſeek my ſoule* to take it away. Yet ſometimes this phraſe intendeth *ſeeking the ſoule for ones good*, as Pſal. 142. 5. *turned backward*] a token of *fearre, ſhame, and diſcomfiture*, as Pſal. 139. 5. and 40. 15. and 70. 3. and 9. 4. Iſa. 42. 17. Jer. 46. 5.

Verse 6. *Darkneſſe*, &c.] that is, *moſt darke and ſlippie*: meaning, *fearfull, dangerous, troubleſome*, &c. Nahum 1. 8. Pſal. 88. 7. and 107. 9. Prov. 4. 19. So elſewhere it is ſaid, *Their way ſhall be unto ſlippie* or *ſlippineſſe* in the darkneſſe, *they ſhall be driven and fall therein*, Jer. 23. 12.

Verse 7. *the corruption*, &c.] that is, *their corrupting pernicious net*, or *their inſinuating corruption*: or underſtanding the word *net*, we may read, *they hid their net for me in a pit*, (or, in a corrupting ditch) as Pſalm 7. 16. *have digged*] to wit, a pit to fall in; to Job 6. 27. *Or, have diligently ſearched, and laid mine*. So digging is uſed for *ſeeking*, Job 31. 21. and 39. 31.

Verse 8. *tumultuous ruine*] calamitie, waſting or deſolation that is with noiſe and ſound as of waters, Iſa. 17. 12, 13. So Pſal. 63. 10. Prov. 1. 27.

Verse 10. *my bones*] that is, *my ſtrong and ſolid members* (as the Chaldee tranſlateth it *members*) delivered over of danger, meaning that with all his ſtrength he would praiſe God: *So the bones are ſaid to rejoyce*, Pſal. 51. 10. *the bones to bleſſe*, Job 31. 20. *the ſpoiler* or *robber* that by open violence taketh away. Compare Job 5. 15.

Verse 11. *of cruell wrong*] that is, *cruell, violent*, or (as the Greeke ſaith) *unjuſt* witneſſes. So Exo. 23. 1. Deut. 19. 16.

Ver. 12. *the bereaving of*] that is, *to deprive, becauſe* or *rob me of my ſoule or life*; or, to bereave my ſoule of comfort. The word properly ſignifieth the bereaving or kiſſe of children.

Verſe

13 Verse 13. *jackelub*] used to be wome in signe of  
sorrow. *Psalm 69.12. Genes. 37. 34. Matth. 11. 21.*  
Rev. 11. 3. Here we are to understand the word  
war, or gaze, as is expressed, *Psalm 69.12.* even as  
the word *afflicted*, here expressed, is there under-  
stood, *Psalm 69. 11. with fasting*] another *signe*  
and *cause of sorrow*: wherefore *meaning and fasting*  
are used for the same, *Matth. 9. 15. with Marke*  
2. 19. returned upon my bowels] or, into my bowels.  
The meaning may be, *I prayed often for them, secretly,*  
and with *heavy loving affliction*. For, the returning  
of the prayer seemeth to meane the often minding  
and repeating of it, the *bowels* signifieth *searcie*, *Prov. 28.*  
14. and 17. 23. *Psalm 89. 51. and inward afflic-*  
tion, *Numbers 11. 12. Joh. 1. 18.* Or we may read  
it thus: *Let my prayer returne into thy bowels*, that is,  
I wished no worse to them than to my selfe, let  
mee receive of God such good as I prayed for  
them. See *Psalm 79. 12.*

14 Verse 14. *jad*] or *blacke*, to wit, in *blacke* and  
mournfull attire, and *with jad* and *heavie countenance*,  
as the Greeke here translateth it, *Scautropason*,  
which word the new Testament also useth, *Mat.*  
16. *Luke 24. 17.* So after in *Psalm 38. 7. and 42.*  
10. and 43. 2. *benialah* his mother] mourneth at  
her funerall. In this case the affections are most  
strong. Therefore the Priests were permitted to  
mourne for such, *Levit. 21. 1. 2. 3.*

15 Verse 15. *my halting*] that is, *my calamitie* and *in-*  
firmities, whereby I seemed ready to fall. So in *Psalm 38.*  
18. *Jeremie 20. 10.* the *smelters*] that smite me  
with the tongue, as *Jer. 18. 18.* and as here follow-  
eth, they rent, &c. The Seventy in Greeke turne  
it *scourges*, alluding (as I thinke) to the scourge of  
the tongue, as *Job 5. 21.* and another Greeke version  
hath *pleitai*, *smelters*. It may also be read the *smelters*,  
that is, *abjects, vile persons*, *Job 30. 8.* (as the Chal-  
dee expresseth it, the *wicked*;) or understand *smite*  
upon their feet as *2 Sam. 4. 4.* that is, *hume*, so faining  
themselves: or *smitten in spirit*, as *Esa. 66. 2.* that is,  
grieved in outward shew. they rent] to wit, me  
with reproaches, as *Mat. 7. 6.* or rent their garments,  
counterfeiting sorrow for me, *Job 2. 12.*

16 Verse 16. *hypocrites*] or *close dissemblers*, which  
outwardly cover and cloke their wickednesse,  
wherewith inwardly they are detiled, *Matth. 23.*  
27, 28. or which have their hearts covered, *Job 36.*  
13. The Greeke also (from whence our English  
word *hypocrite* is borrowed) signifieth an under  
judgement, that is, *disimulation*. *suffers*] or,  
*scuffer*, that is, men that make *scuffer*, as *Psalm 36.*  
12. *pride* is for proud persons. for a cake of bread]  
that is, for good cheare, for their bellies: or, at their  
belly cleave, at banquetes. So Solomon speaketh of  
some that will transgresse for a piece of bread, *Prov.*  
28. 21. The original word *Magbong* is a cake,  
*Psalm 136. 12.* and as bread is used for all food,  
*Psalm 136. 25.* to a cake seemeth to be used for all  
juniore or dainty meat; as in *Hosea 7. Ephraim*  
is likened to a cake, and their enemies to banqueters  
that greedily eat them up, *verse 8. 9.* so here *Da-*  
vid matcheth his adversaries with hypocriticall and  
scuffling parasites, whose God was their belly, as  
*Philip 3. 19.* Or we may figuratively take this

word for a mecke, just, or movement, and so read it,  
with hypocriticall things, *Job 35. 16.* and this the Greeke  
favoureth, saying, they made me with mecke, *gustling*  
or, they gushed: *Heb. 12. 10. gush*; but a  
word thus indefinite, following another with  
perfect, is it selfe of the same; by propriety of the  
Hebrew tongue. So *Psalm 49. 15.* their rends  
the teeth of skem and him, that is, of every of skem. See  
*Psalm 2. 3.*

Verse 17. *retireme*] or *reduce*, restore, stay my soule  
or life: so *Job 33. 30.* solitary] or solitary, disolate  
soule: See *Psalm 22. 21. 23.*

Verse 18. a *migrie people*] or, a strong, to wit, in  
number, that is, a great multitude. The word *Gnassum*,  
as it is mighty in strength, *Psalm 135. 10. Prov. 30.*  
26. so is it many in number, *Psalm 40. 6. 13.* and 105.  
24. and 137. 17.

Verse 19. *enemies with falsitie*] that is, for a false  
cause, or (as the Greeke explaineth it) unjustly,  
winks] make secret signes by the winking of the eye,  
which argueth both *pride* and *cornfall gesture*; there-  
fore this alwaies is a signe of evil, *Proverbs 10.*  
10. and 6. 13. not peace] that is, not peaceably,  
or friendly, which yet some hypocrites doe, *Psalm 28.*  
3. or, not speake to come to any friend composition, or peace-  
able end, which one may trust unto. But God speaketh  
peace to his people, *Psalm 85. 9.* words of deceipt] de-  
ceitfull words or things.

Verse 21. *bath sene*] or, *seeb*, to wit, the evil of  
*David*, or, that which we desired. In speeches of evil  
cates, often the Hebrew useth silence. So after in  
*Psalm 54. 9.* and 59. 11. and 118. 7.

Verse 23. to my judgement] that is, to judge and  
avenge me of mine enemies: so after, to my plea, is, to  
plead my cause, as *verse 1.*

Verse 25. *aba our soule*] that is, *aba we hate*  
our desire. Soule is sometime put for desire, *Psalm*  
41. 3.

Verse 26. *cloathed with baseness*] meaning,  
their confision on every side, when nothing but their  
shame appeareth and to continueth. So *Psalm 109.*  
29. and 132. 18. *Job 6. 22.* that magnifie] to wit,  
their mouthes, as is expressed, *Eccad. 1. 12. Ezek.*  
35. 13. that is, *speake great things* and *boastfully*, as  
the Greeke explaineth. So after in *Psalm 38. 17.*  
and 55. 13. *delight my justice*] whom my jus-  
tice and innocence pleaseh or delighteth, and the  
defence thereof.

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# PSALME XXXVI.

The grievous estate of the wicked. 6 The ex-  
cellencie of Gods mercies to such as trust in him. 11 A  
prayer for the righteous, 13 and prophesie of the  
wicked's fall.

To the Master of the Musicke, a Psalm of  
David, the servant of Jehovah.

The trespasser of the wicked assured-  
ly faith in the inmost of my heart, no  
dread of God is before his eyes. For he

he flattereth him selfe in his owne eyes, to  
find his iniquity which he ought to hate. The  
words of his mouth are iniquity and deceipt;  
he hath left off to be prudent, to doe good.  
He thinketh iniquity upon his bed, he seeth  
himselfe on a way not good, he refuseth not  
evil. Jehovah, thy mercy is in the heavens,  
thy faithfulness unto the skies. Thy justice  
as the mountaines of God, thy judgements  
a great depth: Jehovah thou favest man and  
beast. How precious is thy mercy, O God,  
and the sons of Adam hope for safety in the  
shadow of thy wings. They shall be plente-  
ously moistened with the fatnesse of thy  
house, and the dreame of thy pleasures thou  
wilt give them to drinke. Because with  
thee is the well of life: in thy light we see  
light. Extend thy mercy to them that  
know thee, and thy justice to the right of  
heart. Let not the foot of pride come on  
me; and the hand of the wicked, let it not  
make me flee. There have they fallen, that  
worke painefull iniquity: they have bene  
thrust downe, and have not been able to rise.

## Annotations.

2 The trespasser of the wicked] or, *Trespasser* faith to the  
wicked, that is, *persecuted*, *imboldened*, *hardened*  
him. assuredly faith] or, it is an assured saying,  
a faithful affirmation. This word is peculiar to the  
oracles of God, which are sure and faithfull, (as  
the Apostle sometime mentioneth *faithfull sayings*,  
1 *Tim. 1. 15.* and 3. 1. and 4. 9.) In the new Tes-  
tament it is interpreted, *said*, *Matth. 22. 44.* from  
*Psalm 110. 1.* And David by the spirit here tes-  
tifieth, that the wicked mans trespasser is such, as  
assuredly faith (or avoweth) even in his heart and con-  
science, that hee dareth not God. in the inmost  
of my heart] in the mids, or within my heart: meaning  
that hee certainly knew it, and was much afflicted  
with it.

3 Verse 3. to find] that is, to performe, or accom-  
plish; as to find the will, is to performe or doe the same,  
*Elay 58. 13.* So in *Rom. 7. 18.* Or, to find, that is,  
to obtaine and get, as *Gen. 6. 8.* *Matth. 11. 29.* *Rom.*  
4. 1. Or, to find, that is, to invent or devise new  
mitchiefes; as the Apostle speaking of inventors  
(or finders out) of evil things, *Rom. 1. 30.*  
which hee ought to hate] or, which is to be hated, is  
odious. So, to keepe, *Psalm 119. 4.* that is, to be kept:  
to stop, *Psalm 32. 9.* for, to be stopped: to doe, *Eli. 6.*  
6. for, is to be done. So *Psalm 49. 15.* *Ios. 2. 5.*  
See also the verbe active expounded passively, by  
the Apostles authority, *Psalm 51. 6.* But the  
Chaldee expounderh it, *beateh doctrine*.

5 Verse 5. be seeth himselfe] namely, to stand  
unlike continually in a way not good, as *Isa. 65. 2.* or, be  
standeth still, as *Exod. 14. 13.*

6 Verse 6. in the heavens] elsewhere it is said,

unto the heavens, *Psalm 57. 11.* so here in may be used  
for this: sometime it is, above the heavens, as *Psalm*  
108. 5.

Verse 7. mount times of God] that is, high, mighty,  
or excellent mountaines. The Hebrew useth to note  
excellent things, by adding the name of God; as  
*Cedars of God, Psalm 80. 11. Mounts of God, Psalm 68.*  
16. *river of God, Psalm 65. 10. washings of God, Gen.*  
30. 5. *horns of God, Rev. 15. 2.* and sundry the like.  
So the Chaldee here saith, *high as the strong moun-*  
taines.

Verse 8. How precious] that is, honourable and  
much to be esteemed; sometime the word signifieth  
bright and glorious, *Job 31. 26. Zach. 1. 4. 6.* which  
all agreeeth well, *and the same*] or,  
when, or therefore the same. shadow of thy wing]  
that is, thy protection, so *Psalm 63. 8.* and 91. 4. called  
sometime, the secret of Gods wings, *Psalm 61. 5.*

Verse 10. Well of life] or, as the Chaldee trans-  
lateth, well of living waters, that is, an ever-springing  
fountain, from whom life and all graces spring and flow.  
So God is called the Well of living waters, *Ier. 2.*  
13. and 17. 13. *Song 4. 15.* we see light] or,  
enjoy light, that is, knowledge, comfort, joy &c. See *Iob*  
29. 3. *Elay 2. 9.* *Iam. 1. 17.* *Psalm 27. 1.*

Verse 11. Extend thy mercy] or draw it, meaning,  
exerce and shew it; as *Psalm 109. 12.* also prolong  
or continue it, as *Psalm 85. 6.* *Eccle. 2. 3.*

Verse 12. foot of pride] or of haughtinesse, that  
is, (as the Chaldee translateth) of the proud man, as  
*Ier. 50. 31. 32.* the thing being put for the person  
in whom it is. As deceipt, for a deceiptfull man, *Prov.*  
12. 27. Poverty, for a poor people, 2 *King. 24. 14.* *humi-*  
litation, for inhabitants, 2 *Sam. 9. 12.* *Circumcision* for  
*circumcised*, *Rom. 2. 26.* *Helpings*, governing, for hel-  
pers, *governours*, 1 *Cor. 12. 28.* *dreames*, for dream-  
ers, *Ier. 27. 9.* time, for former, *Prov. 13. 6.* and ma-  
ny the like. See also *Psalm 5. 5.* and 12. 9. and  
55. 21. and 109. 4. and 78. 31.

Verse 13. There] to wit, in the very enterprize,  
while they laboured to remove me.

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## PSALME XXXVII.

David perswadeh to patience and confidence in God, by  
the different estate of the godly and wicked.

A Psalm of David.

But not thy selfe for the evil doer; en-  
vie not for them that doe injurious-  
evill. 2. For they shall soone bee cut  
downe as grasse, and shall fade as the green-  
nesse of the budding herbe.

3. Trust thou in Jehovah, and doe good;  
dwell in the land, and feed on faith. 4. And  
delight thy selfe in Jehovah, and he will give  
thee the petitions of thy heart.

5. Turne confidently thy way upon Jeho-  
vah, and trust upon him, and he will doe  
6. And will bring forth thy justice as the  
light, & thy judgement as the noon bright-  
nesse.

FFFFF

7 Be

7. Be silent for Jehovah, and wait still patiently for him; fret not thy selfe for him that prospereth in his way, for the man that effecteth devices.

8. Surcease from anger and leave off wrath, fret not thy selfe also to doe evil.

9. For evill doers shall bee cut downe, & they that earnestly wait on Jehovah, they shall inherit the land.

10. And yet a little while, and the wicked shall not be: and thou shalt consider his place & he shall not be. 11. And the meeke shall inherit the land, and shall delight themselves in the multitude of peace.

12. The wicked deviseth against the just, and gnatheth his teeth against him. 13. The Lord laugheth at him, for hee seeth that his day doth come.

14. The wicked have drawne the sword, and bent their bow, to sell downe the poore afflicted and needy one, to slay them that be right of way. 15. Their sword shall enter into their owne heart, and their bowes shall be broken.

16. Better is the little of a just man, than the pteuous mammon of many wicked men. 17. For the armes of wicked men shall be broken; but Jehovah upholdeth the just. 18. Jehovah knoweth the dayes of perfect men, and their inheritance shall be for ever. 19. They shall not be abashed in time of evill, and in the dayes of famine they shall have enough.

20. But the wicked shall perish, and the enemies of Jehovah, as the precious fat of rams; they are consumed, with the smoke they are consumed.

21. The wicked boroweth and repayeth not, and the just sheweth grace and giveth.

22. For his blessed ones shall inherit the land, and his accursed ones shall bee cut off.

23. By Jehovah the steps of the man are established, and his way hee delighteth. 24. When hee shall fall hee shall not be cut off, for Jehovah upholdeth his hand.

25. I have bene young, also I am waxed old, and I have not seene the just man forsaken, and his seed feedeth bread. 26. All the day he sheweth grace and lendeth, and his feed are in the blessing.

27. Eschew evill and doe good, and dwell for ever. 28. For Jehovah loveth judgement, and will not forsake his gracious Saints, they are kept for ever, and the seed of the wicked is cut off;

29. Just men shall inherit the land, and shall dwell thereon to perpetuall aye.

30. The mouth of the just will utter wise dome, and his tongue spake judgement.

31. The Law of his God is in his heart, it shall not stagger in his steps.

32. The wicked spieth for the just, and seeketh to worke his death. 33. Jehovah will not leave him in his hand, nor condemn him for wicked when he is judged.

34. Wait thou earnestly for Jehovah, and keepe his way, and he will exalt thee for to inherit the land: when the wicked are cut off, thou shalt see it.

35. I have seene the wicked daunting terrible, and spreading himselfe bare, as a greene selfe-growing lawrell. 36. And hee passed away, and loe hee was not, & I sought him and hee was not found.

37. Observe the perfect man, and see the righteous, for the after end of the man shall be peace. 38. And trespassers shall be destroyed together, the after end of the wicked shall be cut off.

39. And the salvation of just men is of Jehovah, their strength in time of distresse.

40. And Jehovah will helpe them, and deliver them: hee will deliver them from the wicked, and save them, because they hope for safety in him.

#### Annotations.

This is the third Psalm penned Alphabetically; there being two verses allowed to every letter, except foure, in verse 7, 20, 29, 34. See Psalm. 25. 1.

Verse 1. *Erer* or *Isfame* not, burne not thy selfe with anger or griefe. So after, verse 7. & 8. Prov. 24. 19. *evill doors* to be like unto them, as the Chaldee addeth; which accordeth with verse 8. *envie not* or, have not envious zeale or emulation. This word is generall for all his and fervent zeale, whether good or evill, emulation, jealousy, envie, and the like, Psalm. 106. 16, and 69. 10.

Verse 3. *Dwell in the land* This may be taken either for a Commandement, to dwell in the land of Canaan, which God had given them to possess, Num. 33. 53. though troubles and wants should arise therein, as did the Patriarchs by faith, Gen. 37. 1. and 26. 3. 12. Hebr. 11. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is, abide here, as after in v. 27. So, *for*, for thou shalt see, Plal. 128. 5, 6. *Seek me and live*, Amos 5. 4. that is, ye shall live. *feed on faith*; to wit, which shall grow out of the land, Psalm. 85. 12. that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a pro-

promise, *thou shalt feed on faith*, that is, on the faithfull constant increase; and thus the Greek explaineth it, *thou shalt be fed with the riches thereof*, meaning, of the land. Or, *feed on faith*, that is, nourish thy selfe and live by it; for the just man liveth by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. The Chaldee expoundeth it, *Stand, (or exercise thy selfe) in the faith*. Or, *feed in faith*, that is, *thou shalt be fed faithfully and assuredly*. Contrary hereto, is *to feed on the wind*, Hof. 12. 1. and on affets, Elay 4. 20.

Verse 4. *delight thy selfe* or, *thou shalt delight*, or *since thou*: to verse 11. and Job 22. 26.

Verse 5. *Trust confidently* Commit of trust: in Hebrew, *Roll*, in Chaldee, *Reveale before the Lord*: see Psalm 22. 9. So Prov. 16. 3. *Roll* (or Commit) thy works unto Jehovah. *will doe* that which thou dost of griefe; or will execute, to wit, thy judgements, as the next verse sheweth, and as elsewhere is expressed, Mic. 7. 9.

Verse 6. *as the light* to wit, of the morning, or *sunne*: (for to light sometime signifieth, Neh. 3. Job 31. 26.) that is, clearly, manifestly. So Hof. 6. 5. Compare also Job 11. 17.

Verse 7. *be silent* or, be still, *say and Larry* silently. See Psalm 4. 5. The Greek faith, *be subject*. *wait still patiently* or, *paine thy selfe*, that is, *set thy selfe with earnest life and patience to wait for*.

Verse 8. *Surcease* or *Slake* Let goe. A word contrary to holding fast, applied here to the shaking or abating of anger; to Iudg. 8. 3. *also is doe* or, which is but to doe; or, at least to doe evill.

Verse 9. *inbrow* or *possesse*. So Elay 57. 13. *He that trusteth in me* (saith the Lord) *shall inherit the land*, and possess his holy mountaine.

Verse 11. *And the meeke* or *But the meeke*. From hence our Lord saith, *Blessed are the meeke*, for they shall inherit the land, Mat. 5. 5.

Verse 13. *his day* that is, his dismall day, the time appointed for his affliction and destruction, 1 Sam. 26. 10. Ezek. 21. 25. 29. So the Chaldee explaineth it, *the day of his calamity*. Day is often used for the time of punishment; as, *The posterity shall be afflicted at his day*, Job 18. 20. *Woe unto them*, for *their day is come*, Ier. 50. 27. So, *the day of Madim*, Elay 9. 4. the day of Ieruel, Hofea 1. 11. the day of Ierusalem, Psalm 137. 7.

Verse 14. *drawne* Hebrew, *opened*, or *loosed*, meaning out of the sheath. A like phrase is, *the emptying of the sword*, Psalm 35. 3.

Verse 16. *the little of a just man* or, *a little* (a small portion) to the just. See Prov. 15. 16. and 16. 8. *pteuous mammon* The Hebrew *hamon* signifieth multitude, plenty or store, of riches, or any other thing. Here the Greek translateth it *riches*. From this Hebrew word, *riches* are called *mammon*, Luke 16. 9. 11. 13. *many wicked* or great, (mighty) evilled.

Verse 17. *armes* that is, power, helpe, &c. See Psalm 10. 15.

Verse 18. *knoweth* that is, *acknowledgeth and regardeth* as Psalm 1. 6. *the dayes* that is, the evenes, good or evil states, calamities that at any time befall them, as verse 13. Psalm 116. 2. and 119. 84.

See also Psalm 31. 16. *shall be for ever* meaning, *that they and their seed after them should inherit the land*, Exodus 32. 13. Iof. 14. 9. 1 Chron. 28. 8. Proverbs 13. 22. Elay 60. 21. and then come to their immortal inheritance, 1 Peter 1. 4.

Verse 20. *the precious fat* that which is precious in the rammes, the best, and that was the fat, all which was the Lords, and might not therefore be eaten by any man, but was burned upon the altar, and to consumed away in smoke, Leviticus 3. 15, 16, 17. So, *the precious fruits of the earth*, James 5. 7. The Hebrew *Carim*, elsewhere used for fields or pastures, Psalm 65. 14. is here *pastured rammes or muttons*: to Deuteronomie 32. 14. Elay 34. 6. Amos 6. 4. *with the smoke* which transisteth in the ayre; therefore the Greek faith, *as the smoke*: to Psalm 103. 4. The Chaldee paraphraseth, *they shall be consumed in the smoke of Gehenna*, (or of Hell).

Verse 21. *repayeth not* shall not, or will not pay a gain. It may intend both his inability, that he cannot, and his unconscionableness, that he will not pay. Borrowing in the Law is noted for a curie; as lending, for a blessing, Deuteronomie 28. 12. 44. for the borrower is servants to the lender, Prov. 22. 7. *sheweth grace* or, *doubt graciously*, that is, *is liberrall and bountifull*. So the Apollie calleth *liberality*, grace, 1 Cor. 16. 3. 2 Cor. 8. 4. 19.

Verse 22. *his blessed ones* or, *they that are blessed of him*, that is, of God. The Chaldee addeth, *they that are blessed by his Word*: and after, *they that are cured by his oath*.

Verse 23. *steps of the man* the gate, or wayes of such a man as is before (spoken of; or as after) followeth, *whose way God delighteth*; called here *Geber*, a valliant man. A like phrase is in Elay 60. 12. *the nations*, that is, *those nations*, such as are there before mentioned, *stablished* or firmly directed and perfected. The word noteth the ordering, perfecting and fast stablishing of any thing, *and his way* or thus, to wit, *whose way bee delighteth* (or *afflicteth*.) So *Gedem* and his house, Iudges 8. 27. for, *Gedem*, to wit, (or that is to say) *his house*.

Verse 24. *shall fall* to wit, into sinne, by occasion or infirmity, Gal. 6. 1. or into affliction and trouble, Mic. 7. 9. Thus the Chaldee expoundeth it, *if hee fall into sickness, hee shall not die*. For, *the just man falleth seven times*, and riseth againe, Prov. 24. 16. *upholdeth his hand* and consequently, *raiseth him up*. A like phrase is of strengthening the band, Elay 8. 11. 1 Sam. 32. 16.

Verse 26. *his seed* that is, *his children* or posterity are in the blessing, or are appointed to the blessing, as the heires thereof, Gen. 28. 3. 1 Pet. 3. 9. and have still abundance, though they rise to others: For, *the blessing of the Lord maketh rich*, Proverbs 10. 22. And, *there is that scattereth, and is more increased*, Proverbs 11. 24.

Verse 27. *dwell for ever* that is, *thou shalt dwell*; as verse 3. The like promise is in Ier. 7. 5. 7.

Ver. 28. *is cut off* a like judgement is in Job 18. 19. *Hee shall have neither son nor nephew among his people*, &c.

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nor any posterity in his dwellings. See also Psalm 21. 11. and 109. 13. and the contrary, Psalm 102. 29.

30 Verse 30. *will meditate* ] usually meditate, that is, *rejoiceth, merrily*, as Psalm 35. 28.

31 Verse 31. *in his heart* ] so God commanded, Deut. 6. 6. and there hath he promised to write his law, Heb. 8. 10. See also Psalm 40. 9. Isa. 51. 7. *it shall not stagger* ] understand, *his foot shall not stagger*, or, *fainter*, Job 12. 5. Or, *any one of his steps (or feet) shall not stagger or slide*.

33 Verse 33. *condemne him for wicked* ] make (or pronounce) him wicked, that is, *condemne him*. Opposed to justifying: so Psalm 94. 21. Job 9. 20.

35 Verse 35. *daunting terrible* ] sorely discomfiting others with his terror: in Greeke, *lifted very high*. See Psalm 10. 18. *spreading bare* ] making bare, that is, *stripping forth and showing himselfe*.

*green* ] that is, *fresh and flourishing*, as Dan. 4. 1. It is not meant for colour only, but for *juice and vigour*: So Psalm 52. 10. *selfe-growing laurell* ] a tree that groweth in his natural place, which commonly sprout and thrive better, than such as are removed to another soil: therefore the Greeke explaineth it, *as the Cedars of Lebanon*.

37 Verse 37. *the after end* ] or, *the last*, or *the posterity*. This word is sometimes used for the end, as Deut. 11. 12. and 32. 10. 29. Jer. 29. 11. sometime for posterity of children left behind, as Psalm 109. 13. Dan. 12. 4. And thus it may be understood here, specially in the verse following. The Greeke translatheth, *there is a remnant to the peaceable man*.

40 Verse 40. *in him* ] Chaldee, *in his word*.



# PSAL. XXXVIII.

David in sore afflictions, intreateth God not to be angry with him, 5. complaineth of his sinnes, and chastisements, 11. of his owne weakness, 12. of his friends forsaking him, 13. and his enemies malice: 16. yet his faith is in God, whose helpe hee desireth.

A Psalm of David, for to record.

1 **I**ehovah, rebuke mee not in thy fervent anger, neither chastise me in thy wrathfull heat. For thy arrows are sticke in me, and thou lettest downe thy hand upon me. No soundnesse is in my flesh, because of thy angry threat, no peace is in my bones, because of my sinne. For my iniquities are gone over my head: as a heave burden, they are too heave for me. My itripes doe stinke, are purtified, because of my foolishnesse. I am crooked, I am bowed downe very vehemently, all the day I walke dead. For my

flanks are full of parching, and there is no soundnesse in my flesh. I am weakened and cruell very fore, I roare out for the groaning of my heart. Lord before thee is all my desire, and my sighing is not hid from thee. My heart panteth, my able strength forsaketh mee, and the light of mine eyes even they are not with me. My lovers and my nearest friends stand from before my stroke, and my neighbours stand a farr off. And they that seeke my soule, set snares; and they that seeke my evill, speake wofull evils, and all the day they meditate deceits. And I as a deafe man heare not, and as a mute man openeth not his mouth, And I am as a man which heareth not, and in whole mouth are no reproofes. Because for thee Jehovah I doe hopefully wait, thou wilt answer, O Lord my God. For I said, lest they rejoyce at me, and when my foot is moved doe magnifie against mee. For I am ready to bating, and my paine is before me continually. For I doe declare my iniquity, I am carefull for my sinne. And my enemies are alive mighty, and multiplied are they that hate me falsly. And they that repay evill for good, are my adversaries, for that I follow good. For sake me not, Jehovah; my God, be not far off from me. Hasten to my helpe, Lord, my salvation.

## Annotations.

For to record] or to cause remembrance for commemoration, to wit, of Davids troubles, as Psalm 132. 1. and of Gods mercies, deliverances, and prayers for the same, as Ely 63. 7. The like title is of the 70. Psalm. David appointed before the Arke singers of the Levites for to record, and to confesse, and to praise Jehovah the God of Israel, 1 Chron. 16. 4. The Greeke addeth to the title, *A Psalm of David for remembrance concerning the Sabbath*.

Verse 2. *neither* ] Hebr. and, where the word *not* is againe to be repeated, as is noted, Psalm 9. 19. and as is expressed, Psalm 6. 2. where the like prayer is made.

Verse 3. *thy arrows* ] so Job saith, *the arrows of the Almighty are in mee, the venom wherof drinketh up my spirit*, Job 6. 4. *Arrows* are sicknesses, or plagues of body or mind, Psalm 18. 15. and 91. 5. *thy hand* ] in Chaldee, *the stroke of thy hand*.

Verse 4. *no soundnesse* ] or, *there is nothing sound*, or whole. So Ely 1. 6. *angry threat* ] or detestation, indignation. See Psalm 7. 12.

Verse

0 Verse 6. *my stripes* ] or *scars*; properly such sore marks, wounds or stripes, as wherein the blood and humours are gathered, and doe appeare after beating; named in English, *wailes*. *soundnesse* ] The Hebr. *Tzalech*, meaneth rash and unadvised folly, through want of prudence. Therefore though commonly in Greeke it is turned imprudence, yet sometime it is called *unadvised rashnesse*, Prov. 14. 17. and *Evil the Foeke* is named *raus* or *beady*, Prov. 10. 14. And by *soundnesse* is meant usually *viciousnesse* or sinne, and is so expressed by the Greekes, Prov. 13. 16. and 15. 2. and 26. 11. and our Saviour numbeth *soundnesse* among other evils that defile a man, Marke 7. 22.

7 Verse 7. *sad* ] mournfully. See Psalm 35. 14.

8 Verse 8. *my stomach* ] or *liver*. *parching* ] or, burning, roasting: so elsewhere hee complaineth of the burning of his bowels, Psalm 102. 4. and so the Chaldee Paraphrast here taketh this word, which may also be translated, *vile matter*: meaning a vile or lastly some disease, full of burning paine. The Greeke turneth it, *makings*.

9 Verse 9. *the groaning* ] or *rumbling*, *roaring noise*.

11 Verse 11. *panteth* ] throbbeth, beateth about, through trouble and disemperature. *able strength* ] force and ability that is in the heart and bowels; as elsewhere he saith, *my heart forsaketh me*, Psalm 40. 13. *are not with mee* ] that is, *I have no use of them*; I cannot see, Psalm 40. 13. Through faintnesse oft times the eye-sight faileth, 1 Sam. 14. 28. 29. Psalm 13. 4.

12 Verse 12. *my plague* ] or, *stroke, touch, hurt*. The Hebr. useth *touching*, for striking, or hurting any manner of way, Psalm 105. 15.

13 Verse 13. *seeke my soule* ] to kill me. See Psalm 35. 4. *wofull evils* ] in Greeke, *vamities*; in Chaldee, *fallhood*.

15 Verse 15. *no reprehensions* ] no arguments, or convictions.

16 Verse 16. *thou wilt answer* ] or, *that thou wilt answer*, that is, *heare and deliver me*, Psalm 3. 5.

17 Verse 17. *I said kph* ] or, *I say*, (I thinke) it is to be feared, &c. An unexpected speech through passion. *my foot is moved* ] that is, *stir*. This is alwayes in the evill part, when ones state is changed to worse, Deut. 32. 35. Psalm 66. 9. and 94. 18. and 121. 3. A like phrase is of moving of the hand, Levit. 25. 35. *magnifie* ] vaunt themselves: in Greeke, *speake great things*: See Psalm 35. 26.

18 Verse 18. *to bating* ] to show my infirmity in my trials and afflictions; as Iakob halted, after his wrestling with God, Gen. 32. 31. See Psalm 35. 15. In the Greeke, *I am ready for scourges*; that is, to suffer correction and punishment for my sinnes: so the Chaldee saith, *for calamity*.

19 Verse 19. *am carefull* ] or, *will shew care*, taking thought as for feare of some evill danger to come. So the originall word importeth, *Ioshua* 22. 24. 1 Sam. 9. 5. and 10. 2. Ely 57. 11.

20 Verse 20. *are alive* ] or *living*, that is, *lively, lusty, cheerful, baile, and sound*. Or *rich*, as the word leeth to mean in Eccle. 6. 8. *are mighty* ] or *strengthened, compacted*, by power, riches, number,

&c. See Psalm 35. 18. *falsly* ] or in *falsitie*, that is, *for a false sentence and unjust cause*. Psalm 35. 19. So the Greeke translatheth it, *unjustly*.

Verse 21. *my adversaries* ] or, *are adverse to me*, opposite, to let and hinder me. The Hebr. *Satan* is hereupon applied to the Devil, who is an adversary to hinder all goodnesse, Zach. 3. 1. Marke 1. 13. Revelat. 12. 9. So after, Psalm 71. 13. and 109. 4. 6. 20. 29.



# PSAL. XXXIX.

David care of his words: 5. his consideration of the brevity and vanity of life; 8. his hope in God, 10. patience and prayer in affliction, 12. Hee confesse his weakness, and in respect of his short pilgrimage desireth refreshing.

To the master of the musicke, to Jeduthun; a Psalm of David.

1 **I**Said I will take heed to my wayes from sinning with my tongue: I will keepe a bridle on my mouth, while the wicked is before me. I was dumbe with stillnesse, I was silent from good, and my paine was troubled. Mine heart was hot within mee, in my meditation the fire burned, I spake with my tongue. Jehovah, make mee to know mine end, & the measure of my daies what it is: let me know how soone ceasing I am. Loe, thou hast given my dayes of hand breadths, and my worldly time is as nothing before thee; surely all vanity, is every man, though settled Selah. Surely in an image walketh each man, surely in vanity doe they make a stir, hee heareth up, and knoweth not who shall gather them. And now what expect I Lord? my hopefull expectation it is for thee. Deliver me from all my trespasses, put me not the reproach of the foole. I am dumbe, I will not open my mouth, because thou hast done it. Turne away thy plague from me; by the striking of thine hand I am confumed. With reproofes for iniquity thou chastisest a man, and makest that which is to be desired of his, to melt away as a moth: surely vanity is every man Selah. Heare my prayer, Jehovah, and mine out-cry, give care unto my teares; cease not as deafe, for a stranger I am with thee, a sojourner as all my fathers. Stay from me, and let me refresh my selfe before I goe, and I be not.

## Annotations.

1 **I O Iedubim** or, for him: and it may be meant not only for his person, but for his posterity, as *Avon* is put for the *Assonites*, 1 Chron. 12. 27. This *Iedubim* and his sonnes were fingers in Israell with the harpe: hee prophesied for the confetting & giving praise to Jehovah, 1 Chron. 25. 3. So *Palme* 74. 1. The Chaldee addeth to the title thus: *I pray for the keeping of the busse of the Sanctuary, by the mouth of Iedubim.*

2 Verse 2. *take heed* or, *leave, observe.* The like speech is used, 1 King 2. 4. *from sinning* that is, as the Greeke tranlateth, *that I sine not, or misse not.* If any man *sine not in word*, hee is a perfect man and able to bridle all the body, 1 am. 3. 2. *abridge* or *manell*: the Greeke tranlateth it *a ward*: by this the untemperance of the tongue is noted, which must by force and watchfulness be restrained, See 1 ames 3. 3--8.

3 Verse 3. *with stillness* or, *silence*, tamed subjection, as the word often signifieth, Psalme 4. 5. Wherefore the Greeke here turneth it, *I was humbled.* *from good* in Greeke, *from good things*, which the Chaldee explaineth, *the words of the Law.* *my paine was troubled* *my fore was exacerate, renewed* (as the Greeke saith,) and *increased.*

4 Verse 4. *fire burned* with this speech of David we may compare that of Ieremy, And I said I will not mention him, nor speake any more in his name: but it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could no longer, Ierem. 20. 9.

5 Verse 5. *how sone ceasing* how temporary, frail, brittle and short-lived; as the Chaldee expoundeth it, *when I shall cease out of the world*; or, *how desoluate I am*: so the Greeke saith, *when I lacke*, to wit, of the end of my dayes; what is the terme and period of my life.

6 Verse 6. *of hand breadth* that is, thou hast exactly measured them out, and they are but short. *A hand breadth* is a short measure, the breadth of furre fingers. *my worldly time* *my life-time*, my temporary age. The Greeke tranlateth it, *my sustenance*, the Chaldee, *my body.* The Hebrew *Cheled*, is the world, Psalme 17. 14. used here for mans life-time in this world. So Psalme 89. 48. Iob 11. 17. *surely* or, *but only.* *all vanity* or, *a mere vapour*, all manner vanity, and nothing else. *Whosoever vanity is in the world*, may all be seene in man. The Hebrew *Hebel* is a *vanishing vapour*, as the breath of ones mouth. To this the Apollie hath reference, saying, *VVhat is your life? it is even a vapour, that appeareth for a little time, and afterward vanisheth away.* 1 am. 4. 14.

*every man* or, *all mankind*: Heb. all Adam. Adam called his second sonne *Hebel*, that is, *vanity*, Gen. 4. 2. and here David saith, that all Adam (*every man*) is *Hebel*, vanity. Solomon in Ecclesiastes declareth this at large. See also Psalme 62. 10. *though scold* or *standing*, *steepest*, and in good estate: in Greeke, *living*. The

Chaldee saith, *but all just ones live for ever.*

Verse 7. *walketh in an image* or, *in a shadow*, that is, obscurely, changeth daily, leaeth an imaginary life, rather than a life it selfe, and so soone passeth hence; *He sleeth in a shadow, and abideth not*, Iob 14. 2. So Paul saith, *the fublim* (or *hew*) of this world *geth away*, 1 Cor. 7. 31. The Chaldee explaineth it otherwise, *walketh in the image of the Lord.* *make a stur* or *a summe*, disquieting themselves and one another. *he heareth* that is, *anyone heareth up*, to wit, *goods*, and *knowes not who shall enjoy them.* See Eccle. 1. 18. 19.

Verse 9. *put me not* or, *expose*, make me not to be the reproach of the foole, of *Nabal*; wherof see Psal. 14. 1.

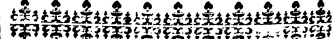
Verse 10. *I am dumbe* or  *tongue-tied*. This is a profession of his patient sufferance of the things laid upon him by God. And so did David carry himselfe, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

Verse 11. *the striking* or, *buffeting*: this noteth the greatest and oft reiteration of his trouble.

Verse 12. *me* that is, *conscience away*, *a moth* to wit, as *a moth-eaten conscience*, or *perisheth*, which is suddenly, as Iob 4. 19. they are destroyed before the moth. Or, *as the moth consumes garments*, so thou with thy rebukes consumest them, as Hof. 5. 12. Iob 13. 28. Esay 50. 9. and 51. 8. *that which is to be desired of his* or *his desirable*, meaning his beauteous grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked: which the Greeke expoundeth to be his soule; the Chaldee, his body.

Verse 13. *unto my teares* which cry unto God, (as blood is said to cry, Gen. 4. 10.) or, which are joyed with earnest prayers, as Heb. 5. 7. *a stranger with thee*. This is taken from the Law, Levit. 25. 23. The land is mine, ye are but strangers and sojourners with me. The like acknowledgement is also in 1 Chron. 29. 15. Hence saith the Apollie, *They confessed that they were strangers and pilgrims on the earth, and, they that say such things declare plainly that they seek a country, to wit, an heavenly.* Heb. 11. 13. 14. 16.

Verse 14. *Stay* or *Leave off*, to wit, *thine anger*, or *affliction*: or, *Look away*, shut the eye, as this word sometime signifieth, Esay. 6. 10. *and let me refresh* or, *that I may recover strength*. This speech is taken from Iob 10. 20, 21. *I go* to wit, unto death: See Gen. 15. 2. and 25. 32. and 5. 24.



## PSAL. XL.

David prophesied of Christs afflictions and deliverance. 7 the abolishing of legal sacrifices, and the exaltation of himselfe. 10 VVhereupon the righteousness of God is preached unto the Church. 13 His many troubles against which he prayeth. 15 The confession of his enemies, and joy of those that love his salvation.

To

To the Master of the Musicke,  
Davids Psalme.

**VV** Airing. I waited for Jehovah, & he leaded unto me, and heard my cry. And hee brought me up out of the pit of sounding calamity, out of the mire of mud, and set up my feet upon a rocke; hee ordered steadily my steps. And he hath given into my mouth a new song, a praise to our God: many shall see and feare, and shall trust in Jehovah. O blessed is the man that putteth Jehovah his secure trust, & respecteth not unto the proud and them that turne aside unto a lye. Thou Jehovah, my God, hast made many thy marvellous works and thy thoughts towards us; none can count them in order unto thee: would I declare & speake of them, they are mightily increast, more than can be told. Sacrifice and oblation thou wouldst not; mine eares hast thou digged open: burnt-offering and sin-offering thou askedst not. Then said I, loe I come in the roll of the booke it is written of me, My God, I delight to doe thy acceptable will, & thy law is within my bowels. I have preached the glad tidings of justice in the great Church; loe I close not up my lips, Jehovah thou knowest. Thy justice I have not covered within my heart; thy faith & thy salvation have I said: I have not concealed thy mercy and thy truth to the great Church. Thou Jehovah, close not up thy tender mercies from me: let thy bounteous mercy, and thy truth continually preserve me. For innumerable evils have assailed me round about: my iniquities have taken hold on mee, and I am not able to fee; they are mightily increast, more than the haire of my head: and my heart forsakeh me. Vouchsafe, Jehovah, to deliver me: Jehovah, have haste to my helpe. Let them be ashamed & ashamed together, that seeke my soule to make an end of it: let them be turned backward, and blush, that delight mine evill. Let them be made desolate, for a reward of their shame, that say to me, aha aha. Let al that seeke thee, be joyfull and rejoyce in thee; let them say continually, magnified be Jehovah; they that love thy salvation. And I, poore afflicted and needy, the Lord thinketh on me: thou art my helpe and my deliverer; my God; delay not.

## Annotations.

**D**avids Psalme] or, a Psalme of David; but Davids name is here set first, which elswhere

commonly is last: or, *APsalme concerning David*, that is, *Chriss*, who is called *David* in the Prophets, Hof. 3. 5. Ier. 30. 9. Ezek. 34. 23. and 37. 24. Of him this Psalme increatech, as the Apollie teacheth, Heb. 10. 5. &c.

Verse 2. *Waiting* or, *expelling*; the doubling of this word noteth *earnestnesse, constancy, patience.* *banded* to wit, *bin care*, as is expressed, Psalme 17. 6.

Verse 3. *pit of sounding calamity* or, *danger of tumultuous desolation* which echoed and resounded with dreadful noises, denoting hereby the greatness of Christs afflictions. *mire of mud* that is, *muddy* (or *dury*) *mire*, or *clay*, signifying *fast cleaving afflictions*. So Psalme 69. 3. *set up* or *established*, *set fast my feet on a rocke*, that is, on *some ground*, opposed to the former *mud*.

Verse 5. *thou wouldst not* or, *turnest not the face*, which impleth liking, or inclination of the mind and affections, Iob 36. 21. *shd proud* or *slow*, that in confidence of their strength carry themselves insolently. *turne aside to a lye*, for *vce* (or *revel*) to deceivable falsehood; meaning Heretikes and Idolaters.

Verse 6. *thy thoughts* thy good meanings, or purposes. *none can count in order* or, *they cannot be orderly counted*, or propounded. The Chaldee paraphraseth, *it is not possible for to order unto thee thy praise.* Here the word used for ordering of speech, as in Iob 32. 14. Sometime it is used for matching, or comparing; so the Greeke turneth it here, *in thy thoughts there is not any that can be likened to thee.* *would I* or, *if I would declare*. *mightily increast* or, *strong*, to wit, in number many; so to infer from 13. see Psal. 35. 18. *above telling* that is, *more than I or any can tell* or, *more than can be told*.

Ver. 7. *thou wouldst not* or, *thou mightest not*; *Chriss was to cause the sacrifice and oblation to cease*, Dan. 9. 27. because it was unpolle that they should purge sinnes, Heb. 10. 4. therefore speakeh he thus to God his Father, Heb. 10. 5. *mine eares* or, *ears* to me: see Psal. 3. 1. *digged open* or *pierced*, that is, *thou hast made me obedient to thy voice*, (contrary to which is the stopping of the eare, Psal. 58. 5.) so the Chaldee explaineth it, *thou hast digged open mine eares*, to hearken unto thy commandments: Or, *mine eares thou hast heard*, as thy servant for ever, according to the Law, Exod. 21. 6. The Greeke Interpreters, to make the sense plainer, say, *but a body hast thou fitted to me*; meaning that his body was ordained and fitted to be a sacrifice for the sinnes of the world, when the other legal sacrifices were refused as unprofitable. And thus the Apollie allegeth the words, following the Greeke, Heb. 10. 5. 10. *burnt-offering* *I sacrifice that hath all up in fire*: see Psal. 20. 4. *sin-offering* or, *expiation*, oblation for sinne, as the Apollie calleth it, Heb. 10. The word *sinne* is often in the Law put for the sinne-offering, Levit. 4. 24. &c. Exod. 29. 14. So the Apollie saith, *Him that knew no sinne, he made sinne* (that is, a sinne-offering) for us, 2 Cor. 5. 21.

Verf. 8. *Loe I come* or, *am come*, to wit, into the world, Heb. 10. 5. and particularly, to Transflem

8

to give my life a sacrifice for sinne. See Marke 10. 32. 33. 34. The Chaldee not understanding this mystery, paraphraſeth, *Lee I enter into life eternall, when I have studied (or exercised my ſelfe) in the roll of the booke of the law, which is written for me: alluding as it ſeemeth to Deut. 17. verſe 18. 19. 20.*

*the roll* or volume of the booke, that is, a booke or ſcroll of paper or parchment, rolled up. The like phraſe is uſed, Ier. 36. 2. &c. Ezek. 2. 9. &c. The Hebrew *Sepher*, booke, is uſed generally for any writings, evidences, bills, court-rolls, &c. Deut. 24. 1. 2 King. 5. 5. 6. Ier. 32. 11. & the bookes in Iſrael were written in long ſcrolls, and folden or wrapped up. Hence is that phraſe, *the heavens ſhall be ſcrolled up like a booke*, Eſay 34. 4. Rev. 6. 14. It is written] So Chriſt ſaith, *The ſon of man goeth as it is written of him*, Mat. 26. 24. and *Moses wrote of me*, Ioh. 5. 46. See alſo Luke 24. 44. 46. Act. 13. 29.

9 Verſe 9. *thy acceptable will*] by the which will we are ſanctified, even by the offering of the body of Ieſus Chriſt once, Hebr. 10. 10. See alſo Ioh. 6. 38. Luke 22. 42.

10 Verſe 10. *I have preached the glad tidings of]* or, *I have evangelized juſtice* of this word, the *Evangelie* or *Goſpell* hath the name, the Greeke ſignifying *Good tidings*, and the Engliſh alſo to like effect, made of the Saxon godſpell, that is, a good ſpeech. And the juſtice here meant is thus ſet forth by the Apoſtle; *Now is the juſtice of God made manifeſt without the law, having wiſſeſſe of the law and of the Prophet; namely the juſtice of God, by the faith of Ieſus Chriſt, unto all and upon all that believe*, &c. Rom. 3. 21. 22. *the great church* or, *assembly, congregation*. So *cloſe not up*] reſtraine not, as in a priſon, that words ſhould not be uttered, Ier. 32. 23.

11 Verſe 11. *I ſaid*] that is, mentioned, and ſpoke of, as 2 Sam. 6. 22. *to the great church*] the word is referred to Gods mercy and truth extended to the church. The Greeke referreth it to conſealed, and tranſlateh, *from the great church*. And the Hebrew elſewhere uſually ſpeaketh, *Pſalme 69. 6. and 78. 4. and 139. 15.*

13 Verſe 13. *iniquities*] this word as the former evils, is ſometime uſed for ſinne, ſometime for the puniſhment of ſinne. See *Pſalme 31. 11.*

14 Verſe 14. *Vouchſafe]* or, *Let it pleaſe thee*.  
15 Verſe 15. *to make an end of]* to conſume or deſtroy it. Compare this concluſion with the 70. *Pſalme*.

16 Verſe 16. *made deſolate]* or, *wonderfully waſted, unto amazement and aſtoniſhment*. So after in *Pſalme 46. 9. and 69. 26. and 73. 19. and 79. 7.* for a reward] or, an end of their ſhame, that they would bring upon me. End is uſed for reward, as *Pſalme 19. 12. or, For becauſe of their ſhame*. The Hebrew word ſometime ſignifieth becauſe, Eſay 5. 23. Gen. 22. 11. Deut. 7. 12. *also*] the Chaldee openeth it with this paraphraſe, *we are glad at (his) deſtruction*

18 Verſe 18. *thinketh on me]* in Greeke, *hath care of me*: in Chaldee, *thinketh good for me*. *delay not*] prowaie not the time till the laſt, and conſequently, *ſaile not*. The word is ſo to tarry or linger, as to diſ-

appoint one of his expellatim, as Habak. 2. 3. *I though it tarry, wait thou; for it ſhall ſurely come, and ſhall not delay*, that is, not ſaile. And thus may we underſtand other like Scriptures, as Deut. 7. 10. *God will not delay (that is, not ſaile) to reward him that hateth him*, Deut. 23. 21. *when thou voweſt a vow to the Lord, thou ſhalt not delay (that is, not ſaile) to pay it*. So Exod. 22. 29. and ſundry the like.



## P S A L M XLII.

*David prophesieth of Chriſts poverty and afflictions. 5 His prayer, and complaints of his enemies. 10 Judas his treachery. 11 Chriſts reſurrection and glory, for which he bleſſeth God.*

To the Maſter of the Muſicke, a Pſalme of David.

**O** Blessed is hee that prudently attendeth unto the poore weaking in the day of evil, Jehovah will deliver him. Jehovah will keepe him and preſerve him alive, hee ſhall be made bleſſed in the earth; and give thou him not to the ſoule of his enemies. Jehovah will uphold him on the bedſt of languiſhing ſorrow; all his bed thou haſt turned in his ſickneſſe. I did ſay, Jehovah be gracious to me; heale my ſoule, for I have ſinned againſt thee. My enemies ſaid evil of me; when ſhall he die, and his name periſh? And if hee come to ſee, hee ſpeaketh falſe vanity in his heart, he heareth up painefull iniquity to himſelfe: he goeth forth, abroad he ſpeaketh it. Together againſt me whiſper do all that hate me; againſt me, they thinke evill to mee. A miſchievous thing is faſtened in him, & he hath lieth downe, ſhall no more riſe up. Alſo the man of my peace, hee whom I truſted in, that eateth my bread, he hath greatly lifted up the heele againſt me. And thou Jehovah be gracious to me, and raiſe me up, and I ſhal repay them. By this I know that thou deſigneſt in me, becauſe my enemy ſhall not ſhout triumphantly over me. And me, thou haſt ſuſtained me in mine integrity, and haſt ſerled me before thy face for ever. Blessed is Jehovah, the God of Iſrael, from eternitie, and unto eternitie: Amen, and Amen.

## Annotations.

**T**Hat prudently attendeth] or, ſkilfully careth himſelfe; it implieth both a ſkilfull mind and judging, and a cariage according in word & deed: therefore

therefore the Chaldee paraphraſeth, attendeth to the offices of the poore to have pite on him. the poore weaking] *the Hebrew Dal* hath the ſignification of *diminution*, or emptying, and is applied to the weak, lame, ſickly, whole fleſh and health is ſpent, Gen. 41. 19. 2 Sam. 13. 4. and to the poore, whole wealth is waſted, *Pſalme 72. 13. and 113. 7. oppoſed to the rich*, Exod. 30. 15. And as the poore are thus called *weak*, *thine*, or *lame*, *to rich and great men*, are called *thicke*, or *fat*, *Pſalme 78. 31*. The poore weaking treated of here, was David and his ſonne Chriſt, as appeareth by the 10 verſe, compared with Ioh. 13. 18.

3 Verſe 3. *preſerve him alive]* conſerve his life, and health, as Deut. 20. 16. or *reſtore him to health from ſickneſſe*, as Hezekiah is ſaid to ſee, *when he recovered his health*, Eſay 38. 9. 21. *give thou him not]* hee turneth his ſpeech to the Lord: and ſo againe in the next verſe. *to the ſoule]* that is, to the laſt or will, as Luke 23. 25. ſee *Pſal. 27. 12*. The Greeke ſaith, *into the hands*: the Chaldee, *to the will*.

4 Verſe 4. *languiſhing ſorrow]* or, of ſickneſſe, feebleneſſe. The Chaldee expoundeth it thus; *The Word of the Lord will helpe him in his life, and will appear unto him on the bed of his ſickneſſe*. *thou haſt turned]* or, haſt changed. It may be underſtood either of making his bed eaſie, that is, comfortable in his ſickneſſe, or of changing his ſtate from being ſicke, to ſitting up in health.

5 Verſe 5. *heale my ſoule]* that is, heale me, *who now am ſicke*: or, *heale my ſoule*, of ſinner, injurmer, &c. ſo God healed the people, when he pardoned their uncleanneneſſe, 2 Chron. 30. 20. and healed the broken hearted, *Pſal. 147. 3*. And that which the Prophet ſpeaketh of healing of the people, the Evangelist expoundeth of forgiving them their ſinnes, Eſay 6. 10. Marke 4. 12. Mat. 13. 15.

7 Verſe 7. *abroad]* or, in the ſtreet.

9 Verſe 9. *A miſchievous thing]* or, *Some devilish matter*; Heb. *a word of Belial*. See word for thing, in *Pſalme 7. 1. and Belial*, (which the Chaldee here tranſlateh *perverſe and wicked*), in *Pſal. 18. 5*. And both joynd as here, in *Pſal. 101. 3*. Deut. 15. 9. It may be underſtood of *ſome odious ſin and wicked vice*, or of *ſome grievous puniſhment for the ſame*, *is faſtned]* or, *is powerd into him*. The original word ſignifieth both, and may denote the grievance and faſt cleaving of his ſinne, and likewiſe of his puniſhment: for plagues are ſaid to be powerd into, Revel. 16. 1. &c. *ſhall no more riſe]* or, *ſhall not add to riſe*.

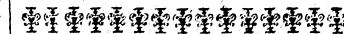
13 Verſe 10. *the man of my peace]* that is, my familiar friend which was at peace with me, as Judas Chriſts own diſciple. The Chaldee expoundeth it, *the man that ſhould have fought my peace*. *greatly lifted up]* or, *inſulted the bed*, or the ſoule: that is, hath inſolently and continually abuſed me, ſeeking my overthrow. And this Chriſt applyed to himſelfe, Ioh. 13. 18. *He that eateth bread with me, hath lift up the heele againſt me*.

12 Verſe 12. *ſhout triumphantly]* this word noteth any loud ſound with voice or trumpet, as Ioh. 6. 5. 20. Numb. 10. 7. ſometime a ſorrowfull crying out, as Ierem. 20. 16. but commonly joyfully ſhoutng, as

here, and after, *Pſal. 81. 2. and 47. 2. and 66. 1.*

Verſe 13. *And]* or, *As for me*.

Verſe 14. *Amen]* or, as the Greeke tranſlateh, *So be it*. But the Hebrew word *Amen* is uſed in the Greeke, Engliſh, & al other languages, to betoken unity of faith and ſpirit: and it implieth both a willing of the thing ſo to be, and a perſwation in faith, that ſo it ſhall be, when it is added to the end of bleſſings, prayers, or imprecations, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16. It is uſed alſo in the beginning of ſpeeches, and then it is an earnest ſatisfaction, as Ioh. 6. 26. *Amen, Amen*, that is, *Verily, Verily*. For to elſewhere, when one Evangelist ſaith *Amen*, Mat. 24. 47. another, (ſpeaking of the ſame thing) ſaith, *Verily, or, truly*, Luke 12. 44. Sometime it is the title of God himſelfe, Iſa. 65. 16. and of Chriſt Revel. 3. 14. becauſe of his faithfullneſſe and truth in performing all promiſes. The Chaldee paraphraſeth upon this verſe thus, *Bleſſed be the name of the L O R D, the God of Iſrael, from this world, and unto the world to come: and let the juſt ſay, Amen and Amen*.



## The ſecond Booke.

## P S A L XLIII.

*The Prophet ſheweth his deſire to appeare before God; 4 his teares for his abſence; 6 he checketh himſelfe for his weakneſſe, 8 complaints of his troubles, 12 and encourageth his ſoule to truſt in God.*

To the Maſter of the Muſicke, an inſtrucking Pſalme to the ſonnes of Korach.

**A**S the Hinde deſirouſly brayeth for the dreamcs of waters; ſo my ſoule deſirouſly braith unto thee O God. My ſoule thiſteth for God, for the living God: when ſhall I come and appeare before the face of God? My teares have beene to me bread day and night, while they ſay unto me all the day, where is thy God? Theſe things I remember, & powre out upon me, my ſoule, becauſe I had paſſed with the throng, had reſorted with them unto the houſe of God, with voice of ſhoutng and confeſſion, a multitude keeping feſtivity. Why boweſt thou down thy ſelfe, my ſoule, and makeſt thou a tumultuous ſtirre within me? wait hopefully for God, for yet I ſhall confeſſe him: the ſalvations of his face. My God, within me my ſoule boweth downe it ſelfe, for that I remember thee from the land of Iordan and Hermonim, from the little mountaine. Deepe unto deepe calleſt, at the voice of thy water-ſpouts; all thy bil-

lowes and thy waves doe passe over me. By day, Jehovah will command his mercy, and in the night his song with me; a prayer to the God of my life. I will say to God my rock, why hast thou forgotten me, why God I sad for the oppression of the enemy? With a murdering weapon in my bones, my distressers doe reproach me; when they say unto me all the day, where is thy God? Why bowest thou downe thy selfe, my soule; and why makest thou a tumultuous stirre within me? wait hopefully for God, for yet I shall confesse him, the salvations of my face, and my God.

## Annotations.

**T**He second Booke] to wit of Psalms. For though they be all compiled in one volume (as were also the small Prophets) which thereupon is called The booke of the Psalms, A.C. 1. 20. (as, The booke of the Prophets, Acts 7. 42.) yet in the Hebrew there are five books; the first reacheth to the end of the 41. Psalme fore-going, which is concluded with Amen and Amen. The second, to the 72. Psalme, concluded also with Amen Amen, and the end of Davids prayers. The third reacheth to the 89. Psalme, concluded likewise with Amen and Amen. The fourth unto the 106. Psalme, whose conclusion is Amen, Halelujah. The fifth, unto the 150. Psalme, ended with Halelujah.

**V**erfe 1. Korah] this was the Levite that rose up and rebelled against Moses and Aaron, for which God destroyed him and his family, and all that tooke part with him, Numb. 16. Howbeit, there were of his sons that died not, Num. 20. 11. departing (as it seemeth) from their fathers Tents, as all were cunnelled, Numb. 16. 24. 26. Of his race came Samuel the Prophet, and Heman his Nephew was a singer, 1 Chron. 6. 33. To those sons of Korah, this and sundry other Psalmes are commended, which for the most part are songs of comfort, against afflictions & sorrowes. The Chaldee expoundeth the title thus, *To laud with good understanding by the hands of the sons of Korah.*

**V**erfe 2. As the Hinde] or the Hart, a beast thirte by nature, and whose thirst is increased when she is hunted. The Hinde, the female is here meant, as the word annexed, *be grayeb*, and the Greeke article *be elaphe*, manifest. And in females the passions are stronger than in males. *desperately grayeb*] in Greeke, *desireth*. This word is used but here, and in Joel 1. 20. O Lord, the beasts of the field bray also unto thee.

**V**erfe 3. thirsteth] that is, earnestly desireth: So Psal. 63. 2. Of thirst for Gods grace and spirit, (see Isa. 55. 1. Joh. 7. 37. Revel. 22. 17. the living God) to called here, because *he is the well of living* (that is, of continuall springing) waters, Jer. 17. 13. abundantly refreshing those that come to him. Or, living, is opposed to the dead, that is, false Gods, Psal. 106.

28. 1. Theff. 1. 9. *see turned from idols to serve the living and true God. Or, living, that is, lively, powerful, efficient; as Psal. 38. 22. Hebr. 13. 31. the Chaldee faith, living and permanent; before the face of God] that is, before his Arke or Tabernacle wherein he dwelt among men. So, that which in 1 Chron. 13. 10. is before God; in 2 Sam. 6. 7. is with the Arke of God. And there all men were bound to appear (or be seene) before God threetimes a yeare, Exod. 23. 17. and 34. 23. 24. And here the word before or unto, is to be understood, as often in the Hebrew, which sometime is supplied; as may be seene by comparing 2 Sam. 10. 2. with 1 Chron. 19. 2. and 1 King. 22. 29. with 2 Chron. 18. 28. The Chaldee expoundeth it, when shall I goe in to see the brightesse of the Majesty (or Divine presence) of the LORD.*

**V**erfe 4. to me bread] that is, my bread, my food. So, bread of sorrow, Psal. 80. 6. *they say] my feet, as vers. 11. or while it is said. all the day] or every day, as the Greeke turneth it.*

**V**erfe 5. I beseech things] namely my absence from Gods face, vers. 3. & my adversaries reproach, &c. The Chaldee addeth, *Thee besiges I remember, pome out upon me] forsted with me, or by my selfe. This note exceeding sorrow, or fainting, like that in Job 30. 16. And now my soule pomeb out in selfe upon me, and the dayes of affliction have tooke hold on mee. So 1 Sam. 1. 15. Lament. 2. 12. shewing a multitude preating to goe before God: the Chaldee expoundeth it a shadow, saying, When shall I goe under the shadow, shall I together be strengthened in the tents of the just, in the house of the Sanctuary of the Lord, &c. keeping festivitie] or, with a multitude dancing, or keeping a feast. For at their solemn assemblies they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy, Exod. 32. 5. 6. 19. Iudg. 21. 19. 21. Dan. 16. 14. 15.*

**V**erfe 6. Why bowest thou downe] to wit, with sorrow; and therefore the Greeke turneth it, *why art thou sorrowfull? For Sorrow or Care in a mans heart boweth it downe, but a good word rejoyceth it. Prov. 12. 25. the salvations] that understand, and, or for the salvations, that is, the full salvation, or perfect deliverance: So the Chaldee faith, for the redemption which is from his face. of his face] that is, which his face, favour, and gracious presence giveth unto me. The Greeke readeth thus; the salvation of my face and my God; transcribing the Hebrew letters, as in the last verse. Compare Psal. 59. 10. 18.*

**V**erfe 7. for that I remember] and cannot come before thee; as, vers. 3. or, therefore I will minde thee, seeing I have no way else to comfort mee in my absence from thee. The Chaldee referreth it to others, therefore they remember thee which dwell on the other side of Jordan. the land of Jordan] which lay eastward from Jerusalem where Gods Sanctuary was. and Hermonim] that is, the inhabitants, (or the mountaines) of Hermon, which was a high mount in the North parts of the land, called also mount Shirim: So Psal. 29. 6. the little mount] to is the Greeke: others make it a proper name, *Mount Misar*. Hee may mean the same Hermon mountaine, that were small in respect of Her-

*Hermus. Mount being put for mountains, as chariot, for chariots, Psalme 20. 8. But the Chaldee much differently, saying, and the people which received the Law at mount Sinai (which is) low and little. But that seemeth not to be meant here.*

**V**erfe 8. Deepe unto deepe calleth] that is, one affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A deepe abyssine, or Gulfe, is a place of many waters, signifying great afflictions, Ezek. 26. 19. Ion. 2. 5. The Chaldee translateth, the higher deepe calleth the lower deepe. billows] such are most dangerous to drowne: they have their name of breaking, as the next word waves, of wallowing or tumbling; both signifiing afflictions. So Psal. 88. 8. Ion. 2. 3.

**V**erfe 9. command his mercy] that is, appoint, or send in with speed, power, and authority: a phrase taken from the Law, and often used for more vehemency; or because God by his Angels procureth good to his people, Deuter. 28. 8. Levit. 25. 21. 2 Sam. 17. 14. So after, in Psal. 44. 5. & 133. 3. and 71. 3. & 68. 29. and 7. 7. and 91. 11. his song] that is, cause and matter for me to sing him praise. So God is said to give songs in the night, Job 35. 10. See also Esay 30. 29. a prayer] to wit, I shall make a prayer. And some Psalmes are intitled prayers, as Psal. 17. 1. & 90. 1. and 102. 1. and 142. 1. Habak. 3. 1.

**V**erfe 10. sad] mournfull. See Psal. 35. 14.

**V**erfe 11. with a murdering weapon] *Reisch, murdering seemeth here to be a sword, or weapon of murdering; (as pride is a proud person, Psalme 36. 12.) meaning that his adversaries words did sorely afflict & grieve him, as if a dagger had bin thrust into his bones. For, reproachfull words are piercing like swords, Psalme 57. 5. and 59. 8.*

**V**erfe 12. salvations of my face] that is, he which giveth me full manifest and apparant salvation, or present deliverance. See before, vers. 6. according to which the Chaldee translateth it here, for the redemption which is from his face.

## PSAL. XLIII.

*Hee prayeth to be delivered from the wicked, and restored to Gods Sanctuary. 5 Hee encourageth his soule to trust in God.*

**I**Vdge me O God, & plead my plea, from the nation unmercifull, from the man of deceit, and injurious evil, do thou deliver me. For thou art the God of my strength, why thrustest thou me away: why go I still sad, for the oppression of the enemy? Send thy light and thy truth, let them lead me, let them bring me unto the mountain of thy holiness, and unto thy dwelling places. And I will come unto the Altar of God; unto God, the joy of my gladness; and confesse thee with harpe, O God my God. Why bowest

thou downe thy selfe, my soule, and why makest thou a tumultuous stirre within me? wait hopefully for God, for yet I shall confesse him; the salvations of my face, and my God.

## Annotations.

**I**Vdge me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so judging is used for delivering, 1 Sam. 24. 15. 2 Sam. 18. 16. 31. Iudg. 3. 10. Pleading also ones plea is of like meaning: (see Psal. 35. 1. The Chaldee paraphraseth, *Judge mee O God with judgement of truth, for it is thy part to plead my plea.*

**V**erfe 2. my strength] or my strong fort, as Psalme 28. 8. for which in Psalme 42. 10. hee useth the word *Rocke*.

**V**erfe 3. dwelling places] meaning the holy Tabernacle or Sanctuary, which had severall rooms, holy and most holy, parted by veiles; as also the Apostle observeth, Hebr. 9. 2. 3. 6. 7. or, the high place at Gibeon where the tabernacle was, and in Jerusalem where the Arke was, 1 Chron. 2. 3. 4. for in both those places God dwelt, and was worshipped. But the first seemeth most proper, because of Psal. 132. 5. See also Psalme 46. 5. and 84. 2. The Chaldee explaineth the former to be the mount of the house of thy Sanctuary; and the latter, the *Schools of the house of thy divine Majesty. By Schools* meaning such places about the Sanctuary as the Doctors sate in, Luke 2. 46.

**V**erfe 4. And I will come] or, *That I may come*, for so the Hebrew phrase may often be resolved: and the new Testament useth both indifferently in the Greeke, as Luke 6. 37. and ye shall not be judged; for which in Matth. 7. 1. it is, *that ye be not juged, d. to the Altar*] Chaldee, to offer an offering upon the Altar. the joy of my gladness] that is, author of my gladness; joy, meaning inward joy, outwardly shewing it selfe in gladsome gesture.

**V**erfe 5. my bowest, &c.] This verse is the same with Psal. 42. 12. of my face] the Chaldee explaineth it, for the redemption which is from his face, for hee is my God.

## PSAL. XLIV.

*The Church in memory of former favours when they inhabited the Land, to complaineth of her present evils, being subject to persecutions. 18 Professing her integrity in greatest afflictions, 24 she fervently prayeth for succour.*

To the Master of the Musicke, to the sonnes of Korah, an instructing Psalm.

**O** God, with our cares we have heard, our fathers have told to us the work thou wroughtest in their dayes, in dayes of old. Thou with thy hand didst dis-

possesse the heathens, and didst plant them; thou didst evill to the peoples, & didst propagate them. For, not by thy *owne* sword inherited they the land, and their arme saved them not; but thy right hand, and thy arme, and the light of thy face, because thou didst favour them. I thou art my King, O God; command the salvations of Iakob. In thee we shall push with the horn our distressers, in thy name we shall tread downe them that rise up against us. For I will not trust in my bow, and my sword shall not save me. For thou hast saved us from our distressers, and our haters thou didst make ashamed. In God we praised all the day, and thy name for ever we will confesse. Selah.

But now thou thrustest away, and makest us ashamed, and goest not forth with our armies. Thou makest us turne backward from the distresser, and they that hate us do spoile for themselves. Thou givest us as sheep for meat, and fannest us in the nations. Thou sellest thy people for no wealth, & increasest not by the prizes of them. Thou exposest us a reproach to our neighbours, a scoffe and a scorne to them that be round about us. Thou puttest us for a parable among the heathens, a nodding of the head among the nations. All the day my ignominie is before me, and the abashing of my face covereth me. For the voice of the reproacher and taunter, for the face of the enemy and selfe avenger. All this is come on us, and we have not forgotten thee, nor dealt falsely against thy covenant. Our heart hath not turned backward, nor our stepping swarved from thy path. Though thou hast crucified us in the place of Dragons, and hast covered over us with the shadow of death. If we have forgotten the name of our God, and spread out our hands to a strange god. Shall not God search out this? for hee knoweth the hid things of the heart. But for thee we are killed all the day, are counted as sheepe of slaughter. Stir up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face, forgettest thou our affliction and our oppression? For our soule is bowed down to the dust, our belly cleaveth unto the earth. Rise up, for a helpfullnesse to us, and redeme us for thy mercy sake.

## Annotations.

**D** *disfructu* the nations, meaning the Canaanites, as the Chaldee expoundeth it:

*I thou by thy strong hand didst cast out the peoples of Canaan, and plantedst the house of Israel.* See examples hereof in the Amorites, Num. 21. 32. and the other Kings of Canaan, Jos. 12. 17. seven nations greater and mightier than Israel, Deut. 7. 1. *Reddest them* [to wit, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines, whereof see Psalme 80. 9. &c. the people] that dwelt before in Canaan. So Psal. 106. 34. *didst propagate* [or, send forth, make spread, as the vine sendeth out or disspreadeth the branches, Psalme 80. 12. Ezek. 17. 6.]

Verie 4. *lights of thy face* thy favourable countenance in Christ: See the note on Psalme 4. 7. and 89. 16.

Verie 5. *thou art he* that is, *I thou art the same my King* (as the Greeke expresth it) this noteth Gods unchangeableness. See Psalme 102. 28. *command* [or, procure by thy commandment,] See Psal. 42. 9. *salvations of Iakob* that is, the full salvation (the absolute deliverance) of thy weak people the posterity of Iakob. See Psalme 14. 7.

Verie 6. *push with the horn* [a speech taken from Moses, Deut. 33. 17. and meaneth a vanquishing or subduing, 1 King. 22. 11. Dan. 8. 4. tread downe] [or, tread under foot, which signifieth both a subduing or destroying, 2 Chron. 22. 7. and a contempt or setting them at naught, Proverbs 17. 7. and so the Greeke here translateth it, we shall set at naught. So after in Psalme 60. 14. and 108. 14.]

Verie 9. *In God, we prayed* [to wit, his actions, salvations, &c. See a like phrase in Psalme 56. 5. 11. and Psalme 71. 6. Or understand, we prayed our selves, that is, gloried, triumphed. And thus the Greeke, *In God we shall be prayed*; the Chaldee faith, in the word of our God.]

Verie 12. *sheepe for meat* [or, of meat, that is, to be eaten. So after, verie 23. *sheepe of slaughter*, that is, to be slain. *fannest* [or, disperdest, strowest abroad, as the fan that winnoweth, Jer. 4. 11. and 51. 2. So after in Psalme 106. 27.]

Ver. 13. *for no wealth* that is, for a vile price without gain. God is laid to sell his people, when he delivereth them into their enemies hands, as out of his owne possession. So Deut. 32. 30. Likewise in Esay 52. 3. the Lord faith, *ye have been sold for naught, and ye shall be redeemed without money.* *increaseth not* [or, gaineth not by the prizes of them; taketh no other people in their stead: or, increaseth, that is, brighteneth not their pride.]

Verie 15. *a parable* [a by-word, or proverb. This is often used for grave, wise, and princely sentences; as Psalme 49. 5. here in the ill part for a by-word, reproach and fable: so Psalme 69. 12. Job 17. 6. And thus is fulfilled that which was dreamed, Deut. 28. 37. 1 King. 9. 7. Eccl. 24. 9. *nodding of the head* that is, a mockage, Psal. 22. 8. *Verie 17. taunter* [or, blasphemer, Num. 15. 30. *Verie 20. of Dragons* [or, of whale fisher. For the Hebrew word is common both for land and water dragons or whales: so Psalme 148. 7. And hereby is meant the place of desolation and affliction, as the Greeke here translateth it: See Mal. 1. 3. Job 34. 13. Jer. 9. 11. and 10. 22. Job 30. 29.]

*the shade*] or, in the shade: see Psalme 23. 4. Verie 21. *spread out our hands* [or our palms, that is, have prayed unto: for in prayer they spread out the palms of their hands, as to receive a blessing from God, 1 Kings 8. 22. Exod. 9. 29. Psal. 143. 6. So the Chaldee expareth it, *spread out our hands in prayer, to the idols of other peoples.*

Verie 23. *But for thee* [or, For, for thy sake, that is, so farre wee be from following strange gods, as that for thy sake we are killed daily. And this also is a comfort in affliction. See Rom. 8. 36.]

Verie 24. *Stir up* [to wit, thy selfe. These things are spoken of God after the manner of men, for properly, he that keepeth Israel, slumbereth not, nor sleepest, Psal. 121. 4.]

Verie 26. *to the dust* [this noteth a base and abject state, Psal. 113. 7. like this is the fault cleaving to the dust, Psal. 119. 25. and putting the mouth in the dust, Lam. 3. 29.]

Verie 27. *an helpfullnesse* [that is, a full helpe. The Hebrew hath a letter more than ordinary, to increase the signification. So Psal. 63. 8. and 94. 17. See the notes on Psal. 3. 3.]



## PSAL. XLV.

*The Majestie and grace of Christ and his Kingdom.*

11. *The duties of the Church, and the benefits thereof.*  
14. *The glorie of Christians.*

To the Master of the Musicke upon Shoshannim, to the sons of Korach, an instrument of Psalme; a song of the well-beloved virgins.

**M**ine heart hath boiled a good word; I doe say my workes to the King, my tongue the pen of a speedy writer. Thou art much fairer than the sonnes of Adam; grace is poured out in thy lips, therefore God hath blessed thee for ever. Gird thy sword upon the thigh, O mightie one, thy glorious majestie and thy comely honour. And in thy comely honour, prosper ride on word of truth, and of meeknesse and of justice: and thy right hand shall teach thee fearful things. Thy arrows are sharp, peoples shall fall under thee, in the heart of the Kings enemies. Thy throne, O God, is ever and perpetuall, the scepter of thy kingdom is a scepter of righteousness. Thou lovest justice, and hatest wickednesse, therefore God thy God hath anointed thee with oile of joyfullnesse above thy fellows. Myrrh and Aloes Cassia all thy garments, out of the Ivory palaces, more than thy that make thee joyfull. Kings daughters are among thy precious ones, set is the Queen at thy right hand, in fine gold of Ophir. Heare

O daughter, and second bend thine ear, and forget thy people and thy fathers house. And the King will covet thy beauty, for hee is thy Lord, and bow down thy selfe to him. And the daughter of Tyrus with oblation shall earnestly beseeke thy face, even the rich of the people. The kings daughter is all glorious within, her clothing is of purled workes of gold. In embroideries shee shall be led along to the King, virgins after her, her fellow-friends brought in to thee. They shall be led along with joyes and gladnesse, they shall enter into the Kings palace. In stead of thy fathers shall be thy sonnes, thou shalt put them for Princes in all the earth. I will make memorie of thy name in every generation and generation, therefore peoples shall confesse thee for ever and aye.

## Annotations.

**S** *Shoshannim* that is, *Six-stringed instruments*: for so by comparison with other titles it seemeth here to be meant of musickall instruments: as *Shoshannim*, be three-stringed instruments, 1 Sam. 18. 6. Elsewhere it signifieth six-leaved flowers, that is, *Lilies*, as Song 2. 6. which may also be minded here. The Hebrew word is derived of *Shoshan*, that is, *Six-Like* title is in Psa. 69. 18. & 80. 1. The Chaldee expoundeth it, *for them that sit in the Synedrium* (or Council) of Moses, which was spoken in prophesie by the sign of Korach. of the well-beloved virgins Kings daughters and other honourable daughters attending upon and comming with the Queene, the friends of the Bridegroom and Bride, verie 10. 15. who should sing this marriage-song in praise of them. Therefore this Hymne setteth forth Christ in his glory, and his Spouse the Church in her beauty. For Christ is the Bridegroom, and Jerusalem the Bride, Joh. 3. 29. Rev. 21. 9. to all true Christians are *Virgins*, for their spiritual chastity, Rev. 14. 1. 4. following and loving the Lamb, for the sweet odour of his Name or Gospel, Song 1. 2. and are beloved of him, and have this new song of praise put into their mouths. Of him is this Psalme, as the Apostle expoundeth it, Hebr. 1. 8.

Verie 2. *hath boiled* [or, hath, boiled as in a frying-pan, that is, hath studied and prepared by fervent meditation. A similitude taken from the *Mincab* or *Meat-offering* in the Law, which was dressed in the trying-pan, Lev. 7. 9. and there boiled in oile, being made of fine flower unleavened, mingled with oile, Levit. 2. 5. and after was presented to the Lord by the Priest, verie 8. &c. Here the matter of this Psalme is as the *Mincab* or *oblation*, which with the oile, the grace of the spirit, was boiled and prepared in the Prophets heart, and now presented. So the Psal. 141. is likewise compared to the *Mincab* or *oblation* presented at evening, Psal. 141. 2. This word is not elsewhere read in the



the Scripture. *a good word* [an excellent, sweet and pleasant matter. A word is used often for a thing or matter, Psal. 41. 9. here it is for the whole Argument of this Psalm. *I doe say*] or, *I am saying*, that which fervently boileth in me. For of the abundance of the heart the mouth speaketh. *my verses to the King* [my Poems of the King; that is, of Christ; concerning him, and dedicated to him in this Psalm or Ditty. *my tongue, the pen*] understand, it is *as the pen*; or Prayerwise, be it *as the pen*. The Chalde addeth, *my tongue shall speak swiftly, as the pen*, &c. of a speedy writer [or of a swift (C ready) Scribe. So Ezra was called not only for writing, but also for interpreting the Law, Ezra 7.6. Scribes were both Scribes or Notaries, 2 Kin. 18. 10, & 22. 3. and Expositors of the Law, or Counsellors, Mat. 23. 2. 1 Chron. 17. 32.]

3 Verse 3. *thou art much fairer*] The Hebrew word is of double force, to note out double, that is, very excellent beauty. This fairness is not of body only, but of minde, in wisdom, holiness, &c. as in Ezek. 28. 7. there is mentioned *beautie of wisdom*. Here the Psalmist beginneth his speech to Christ and of his praises: which the Chalde Paraphrast explaineth thus; *thy fairness, O King Christ, exceedeth the sons of men*. See the description of Christs spiritual beautie in Song 5. 10, 16. *grace is poured out in thy lips*] that is, thou speakest gracious words abundantly. Christs lips were like Lillies dropping downe pure myrrh, Song 5. 13. all that heard him speake, *wondered at the words of grace that proceeded out of his mouth*, Luke 4. 22. The Chalde expoundeth it, *The Spirit of prophesie is given into thy lips*. therefore] to the end that thou shouldst powre out thy gracious words to men: or because God hath blessed thee.

4 Verse 4. *Gird thy sword*] that is, make ready to the fight, Exod. 32. 27. 1 Samuel 15. 13. Song 3. 8. The spiritual sword is the word of God, Eph. 6. 17. Therefore Christs sword properly cometh out of his mouth, Rev. 1. 16, and with the breath of his lips shall be slay the wicked, Isa. 11. 4. *upon the thigh*] understand, thy thigh. The Hebrew often omitteth words of this sort ealie to be understood; so the Greeke in the new Testament, as mending the nets, Mark. 1. 19. or mending their ears, Mat. 4. 21. to put away, Mark. 10. 4. for, to put her away, Match. 19. 7. and many the like. *O mighty one*] or Champion; Hebrew, Gibbor, one of the titles of Christ, Isa. 9. 6. The Chalde paraphrasteth, *as a mighty one to kill Kings and Rulers*. *thy glorious Majesty*] this sheweth of what manner sword he speaketh, called glory and comeliness, or magnificence, because of the powerfull effects. Of these words, see Psal. 8. 2, 6.

5 Verse 5. *prosper ride*] that is, ride prosperously: See the like phrase, Psal. 51. 4. The Chalde openeth it thus; *Thine honour is great, therefore thou shalt prosper, to ride upon the Throne of the kingdom*. on word of truth] which is the Gospel of our salvation, Ephes. 1. 13. the white Horse whereon Christ rideth, Rev. 19. 11. or because of truth; for the truths sake. The Hebrew al debat is often used for because, Psal. 79. 9. Gen. 43. 18. Deut. 22. 24.

and so the Greeke version hath it here. of meeknesse] so Christ came riding meekly, Mat. 21. 5. and his word is both to be taught and to be received with meeknesse, 2 Tim. 2. 25. Jam. 1. 21. and of justice] or meeknesse of justice, that is, justice meekly administered: but the Greeke supplieth the word and. *shall teach thee*] or, *let it teach thee fearfull things*. In the Greeke it is, *thy right hand will guide thee marvellously*.

6 Verse 6. *Thy arrows*] that is, thy words where- by thou convincest and beatest downe sinne and sinners. So the rider on the white Horse hath a Bow when he goeth to conquer, Revel. 6. 2. *Arrows are words*, Psal. 64. 4. or judgements, Deuter. 32. 23. and the Chalde here addeth, *Thine arrows are drawn out to kill multitudes*. in the heart] understand, they pierce the heart of the Kings enemies. And this noteth the efficacy of these words or judgements, as elsewhere he saith, *I will send all my plagues upon their heart*, Exod. 9. 14. all their inward operation which is mighty, dividing asunder the soule and the spirit, discerning the intents of the heart, casting downe imaginations, and bringing into captivity every thought, Heb. 4. 12. 2 Cor. 10. 4, 5.

7 Verse 7. *Thy throne O God*] The Chalde addeth, *in heaven*. Here Christ our King is magnified as God above the Angels, as the Apostle sheweth, Heb. 1. 8. *But unto the Son be faith, thy throne O God in for ever*, &c. Hereby also is meant the perpetuall of Christs kingdom. So 1 Chron. 22. 10, 2 Sam. 7. 16. *a scepter of righteousness*] or, a rod, (3 Mac) of equitie, plaine and righteous in administration. *both anointed thee*] of this Hebr Malbach, both anointed, our Lord is called Malbach or Messiah, and in Greeke Christ, that is, Anointed: see Psal. 2. 2. *of joy*] the holy Ghost which joyeth the heart, Luke 4. 18. 1 Thel. 5. 16. *above thy fellows*] that is, above all Christians who are thy fellows, comforts, and partners in the anointing. 1 Joh. 2. 20, 27. who are also made Kings and Priests, Revel. 5. 10. and with whom thou hast taken part of flesh and blood, Heb. 2. 14. Or by fellows, may be meant all Kings and Potentates whom he excelleth, Phil. 89. 28.

9 Verse 9. *Myrrh*] named of the Hebrew word Mor, and is the gumme or liquor of a tree, in taste bitter, in smell odoriferous; therefore it was used in the precious ointment of the high Priest, and Tabernacle, Exo. 30. 23. and in other sweet perfumes; Est. 2. 12. Prov. 7. 17. See Song 4. 14. and 5. 1, 13. *Abies*] of the Hebrew name Abishah, a sweet wood wherwith perfumes were also made, Num. 21. 7. Song 4. 14. The Arabians call it *sandal*. *Cassia*] or Cassia, also of the Hebrew Kosheth, elsewhere it is not found in Scripture. It cometh to be the barks or skins of that sweet shrub Cassia mentioned in Plinie, lib. 12. cap. 20. *all thy garments*] that is, they be of them, or smell of them, or are anointed with them: or as the Chalde paraphrasteth, are perfected with them. on of the Ivorie palaces] or palaces of Elephants teeth; as the Chalde here addeth the name of the Elephant, meaning that either the King cometh out of them, or, the garments were taken out

of such palaces or coffers. Kings palaces were sometime made of Ivorie or tooth. 2 King. 22. 39. *more than they that make thee joyful*] or, *than theirs that make thee glad*: that is, thy garments are more odoriferous than the garments of thy fellows, forementioned verse 8. For though the Spouse or Church hath the favour of her odours, better than all spices, and the smell of her garments as the odour of Lebanon, the being perfumed with myrrh, and incense, and all spices of the merchant, Song 4. 10, 11. and 3. 6. yet Christ himselfe is more odoriferous, even wholly delectable, for God hath not given him the Spirit by measure, Song 1. 2. and 5. 16. Joh. 3. 34. And the Saints are laud to make Christ joyful, for all his delight is in them, Psal. 16. 3. Song 7. 6.

10 Verse 10. *Kings daughters*] These the Chalde interpreteth *Countries of Kingdomes*. among thy precious ones] that is, with thy honourable women: or, in thy preciousness, that is, are in thy precious honourable ornaments, or palaces. set in the Queen] or, married Queens, (the wife) is placed at thy right hand, that is, in the most honourable place, 1 Kings 2. 19. The Chalde referreth this to the Backe of the Law, at the right hand of the King. The word Shag is used here, and Nehemiah 2. 6. Dan. 5. 23. for the Kings wife, the Queen in fine gold] that is, as the Greeke explaineth it, *dott of fine* (or glistening) gold, called Cithem; a speciall name for the most pure and shendent gold, Job 28. 16, 19. and 21. 24. Song 5. 11. Daniel 10. 5. Here of is *Milchem*, Psal. 16. 1. of Ophir] that is, out of the land of Ophir, who was the son of Iokan, the son of Shen, the son of Nuach, Gen. 10. 29. who dwelt in a part of India, and of him the country was called Ophir: from thence was much Ceibon or fine gold brought to India and other coasts, as appeareth 1 Kings 9. 28. and 10. 11. and 22. 48. 1 Chro. 29. 4. The gold it selfe was called by his name Ophir, Job 22. 24.

11 Verse 11. *Heare O daughter*] He speaketh to the Queen fore-mentioned, figuring the Church, or heavenly Jerusalem, the Lambs wife, Revel. 21. 9, 10, &c. And so the Chalde paraphrasteth, *Heare O congregation of Israel, the Law of his mouth, and see his marvellous works*: and bow thine eare to the words of the Law, and forget the evil workes of the wicked of thy people, and the house of Idols whom thou findest in thy fathers house. and thy fathers house] As man and wife must leave their parents, to cleave each to other, Genesis 4. 24. and 31. 14. (so must we leave all, to cleave unto Christ, Matthew 10. 37. Luke 14. 26.

12 Verse 12. *will exalt thy beauty*] will delight himselfe in thy fairness, (thy sanctitie); let forth in Song 1. 14. and 2. 14. and 4. 1, &c. So the King is tied in the rapiers, Song 7. 5. and bow downe] or, therefore worship thou him.

13 Verse 13. *the daughter of Tyre*] that is, the people, or Common-wealth of Tyre; as daughter of Sin, Psal. 9. 15. So the Chalde expoundeth it, *Thy that dwell in the fort of Tyre*. Tyre or Tyrus (in Hebrew Tfor, which signifieth a Rack, or Fortresse) was a strong citie appertaining to the tribe

of Aser, Job. 19. 29. but possessed still by the heathens, whose King Hiram became friend to David, 2 Sam. 5. 11. and to Solomon his sonne, 1 Kings 5. 1, 2, &c. yet afterwards Tyre remembered not the brotherly covenant, Amos 1. 9. but rejoiced at the delolation of Jerusalem, Ezek. 26. 2. banded it selfe with other enemies against Israel, Psal. 83. 8. and was waited of Nebuchadnezar King of Babel, by Gods judgement, 70. yeares, Eia 23. 15. Ezek. 26. 7. It continued under idols till the Machabees times, and then had still Hercules for their chiefe God, 2 Mac. 4. 18, 19. This one citie Tyre is here named in stead of other nations, because it was the chiefe citie of traffique in the world, being an Ile in the Sea, whose merchandise and magnificence the Prophet largely describeth, Ezek. 27. her merchants were Princes, her chapmen the Nobles of the world, Eia. 23. 8. *He be up silver as dust, and gold as the myre of the streets*, Zacharie 9. 3. Of the subjection here prophesied, which they should yeeld unto the Church, we may see it fulfilled in the New Testament, where many that dwelt about Tyre and Sidon flockt after Christ, Marke 3. 8. and he referred into their borders, Mar. 7. 24. and by their readinesse, he upbraided the backwardnesse of the Jewes, Mar. 11. 20, 21. and afterwards in the Apostles daies there was a Church of zealous Christians in that Citie, Act. 21. 3, 4, 5, &c. See also Psal. 87. 4. *earnestly beseeke thy face*] shall instantly, (or sue) unto the O Queen. The original word naturally signifieth to make fiske or furre, and being joyned with the word face (which oft is used for anger) it meaneth, to abate the anger by importunate prayer and by humble sute to prevaille. So after, Psal. 119. 58. *rich of the people* [be wealthy among them, meaning of the Tyrians, which were a wealthy nation, and generally other peoples. See Eia. 60. 1, 3, 5, 11. and 49. 23. Revel. 21. 24, 26. where the riches and honour of the Gentiles are brought to the Church.

14 Verse 14. *glorious within*] or honourable inward, in the heart adorned with faith, hope, love, &c. or in the inner man, as Ephesians 3. 16. Here the Chalde maketh this paraphrast; *Every thing that is praise-worthy, faire and to be desired, the wealth of countries and treasures of Kings, which are laid up within, shall they offer for oblations before the King, and gifts unto the Priests, whose garments are woven with fine gold*. purified workes] or grounds, clusers of gold, such as precious stones are set in, Exodus 28. 11, 14. Compare also herewith, Ezekiel 16. 13.

15 Verse 15. *In embroidery*] with broidered (or needle wrought) garments. Hereby is meant the varietie of graces, and embroidery of the spirit. So Ezek. 16. 10.

17 Verse 17. *In stead of thy fathers*] Here the Hebr. is of the masculine gender: to these words are spoken to the King. Though sometime the masculine is used in speech of women, as Num. 27. 7. So Iakim, 1 King. 22. 17. Iakim, 2 Chron. 18. 16. *shall be thy sons*] thy children shall succeed, meaning either all Christians, that by the immortal seed



of the word are begotten to Christ and his Church, he being the father, this the mother of us all, Ila. 9, 6. Gal. 4. 26. or in speciall, the *Apostles* may be intended. See Heb. 2. 13. *shall put them* shall place, constitute, or appoint them for *Princes*: As all Christians are called *Kings*. Rev. 1. 6. & 5. 10. Or in speciall, by the *Fathers*, may be meant the 12 *Patriarchs*, by the *fomes*, the 12 *Apostles* succeeding them, as the heavenly *Ierusalem* hath at the 12 gates, the names of the 12 tribes, and in the foundations of the wall, the names of the lambs 12 *Apostles*. Revel. 21. 12, 14. which *Apostles* were sent into all the nations of the world, Mat. 28. 19. to goe and bring forth fruit, and their fruit to receive, Joh. 15. 16. Like this is the promise made for *Sarah*, that *Kings of peoples* should come of her, Gen. 17. 16.

18 Verse 8. *I will make memorie* will mention and make to be remembered. The inditer of this Psalm speakes this to Christ, and of his eternall kingdom and glorie. *shall confesse thee* shall celebrate, or praise thee. The Hebrew is *Ikondu*, of it *Iehuda* had his name, Gen. 29. 35. from which name his blessing was derived, thou art *Judah*, thy brethren (*Juda*) shall confesse thee, Genesis 49. 8. This here is fitly applied to Christ the *Lion of the Tribe Judah*, Revelation 5. 5. and *aye* or, and to perpetuallie.



PSALME XLVI.

The confidence which the Church hath in God. 5 The river that maketh glad the cite of God. 6 His presence and helpe from enemies. 9 An Exhortation to behold his workes.

1 To the Master of the Musicke, to the sons of Korach, upon Alamoth a song.

God will be to us an hopefull shelter and a strength, a helpe in distresses we shall find very great. Therefore we will not feare though the earth change, and though the mountaine be moved into the heart of the seas. Though the waters there of make a noise, be muddy, though the mountaine quake for the haughtinesse thereof Selah. A river, the streames thereof shall make glad the cite of God, the holy, the dwelling places of the most high. God in the mids of it, it shal not be moved, God will helpe it at the looking forth of the morning. The Nations made a noise, the Kingdomes were moved, he gave his voice, the earth melted. Jehovah of hosts is with us, the God of Jacob a high refuge for us Selah. Come on, behold the workes of Jehovah, who putteth wondrous desolations in the earth. He maketh wars to cease unto the utmost end of the earth, he breaketh the bow and cutteth

the speare, the chariots he burneth in fire. Surcease and know that I am God: I will be exalted in the nations, I will be exalted in the earth. Jehovah of hosts is with us, the God of Jakob, a high refuge for us Selah.

Annotations.

ON Alamoth] This seemeth to be some musical instrument, or tune, 1 Chron. 15. 20. We may call it *Virginals*, or *Virgin tunes*, having high and shrill voices or notes: for Alamoth signifieth also *Virgins*, Song 1. 2. The original word *Alam* signifieth *Hid*: whereupon the Greeke translataeth it here, *kruphion*, *hidden ones*, or *hid things*. And the Chaldee after mention of the *fomes of Korach*, addeth, *By their hand was it spoken in prophesie, at what time their father was hidden from them, but they were delivered and said this Song*. If it be not referred to the Musicke, it seemeth rather to intend the hid counsels of God appertaining to his Church in Christ.

Verse 2. *we shall find* to wit, an helpe: or in distresses that we shall find, as in Pla. 116. 3. distress and sorrow I did find; that is, *aid feele*, or *fall into*. And thus the Greeke saith here, in tribulations that have found us vehemently. Or we may translate it, *he is found*, that is, God is present, at hand; as in Gen. 19. 15. *thy daughters which are found*, that is, *which are present*. very great] or very mightie, vehement.

Verse 3. *though the earth* or, *when the earth change*, to wit, by place. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and polities, Hag. 2. 22, 23. Revelation 6. 14. *Jeremie* 51. 25. *heart of the seas*] that is, the middle, or deepest bottomes of them; as the Chaldee expoundeth it, *the Gulfes of the great sea*. The like phrase is in Exod. 15. 8. *Jonas* 2. 3. Prov. 23. 34.

Verse 4. *be muddy*] or *cast up mud*, that is, *raise or be troubled*, as the Greeke translataeth it, *Waters are peoples*, Rev. 17. 15. Jer. 47. 2. and their restlesse stirre is likened to the seas that cast up myre and dirt, and fume out their owne shame, Ila. 57. 20. Jude verse 13. *for the bawlingness*] the proud swelling rage and furies.

Verse 5. *A river, the streames thereof*] or, *There is a flood, whose riverens* (or streames). In the earthly *Ierusalem* this may be meant of the river *Kidon*, 2 Samuel 15. 23. Job 8. 1. and the streames or lesser rivers of *Gihon* and *Shiloah*, 2 Chron. 32. 4. 30. Ila. 8. 6. In the heavenly *Ierusalem*, there is a pure river of the water of life, proceeding out of the throne of God and of the Lambe, Revelation 22. 1. *Ezekiel* 47. 1, &c. See also Joel 3. 18. *Ganels* 2. 10. *Plalm* 65. 10. But as *waters* sometimes signifieth people, so here the Chaldee paraphraseth, *people as floods*, and the streames of them shall come and make glad the cite of God, and shall play in the banes of his Sanctuaries of the Lord, in the Tabernacles of the most High. the cite of God] that is, *Ierusalem*; called also the cite

of the great King, Psal. 48. 3. the cite of Iehovah, Ila. 60. 14. the holy cite, Ely 52. 1. Matth. 4. 5. the holy] meaning the holy place *Sion*, or the *Sanctuarie* there. dwelling places] or habitacles, see Psalm. 43. 3. Ely 4. 5.

Verse 6. at the looking forth of the morning] that is, as the Greeke explaineth it, very early, when the morning peerech, or sheweth the face. The like phrase is in Exodus 14. 27. Judges 19. 26. and 10 of the looking forth of the evening, Genes. 24. 63. Deuteronomie 23. 11.

Verse 7. *gave his voice*] that is, *spake aloud*, or *thundered*; see Psal. 18. 14. or, *gave with his voice*: but the word *with* or *in*, seemeth to be superfluous in the Hebrew, as elsewhere, Jer. 12. 8. Pla. 68. 34. So to seeke in Iehovah, 2 Chron. 34. 26. is to seeke Iehovah, 2 King. 22. 18. The Chaldee refereth it to Gods voice on mount *Sinai*; when he gave the Law to his people, the nations were troubled, the kingdomes trembled. melted] that is, was dismayed with feare. So Psal. 75. 4. and 107. 26. Exod. 15. 15. Amos 9. 5, 13. Joel 2. 9.

Verse 10. *chariots* for round shields, as both the Greeke and Chaldee Paraphrase here taketh it: but elsewhere it is not to be found, but for *magnus* very often.

V. 11. *Surcease*] or, *Leave off*: see Psal. 37. 8. The Chaldee expounds it of Surceasing from wars.



PSAL. XLVII.

The nations are exhorted cheerfully to entertaine the kingdomes of Christ.

1 To the Master of the Musicke, to the sons of Korach, a Psalm.

All peoples clap ye hands, shout triumphantly to God with voice of shrilling. For Jehovah is high, fearfull, a great King over all the earth. He hath subdued peoples under us, and nations under our feet. He hath chosen for us our inheritance, the high excellencie of Jacob, whom he loveth Selah. God is gone up with triumph, Jehovah with voice of trumpet. Sing Psalm to God sing Psalm; sing Psalm to our King sing Psalm. For God is King of all the earth; sing an instrumenting Psalm. God reigneth over the heathens, God sitteth on the throne of his holiness. The bounteous Princes of the peoples are gathered, the people of the God of Abraham, for the shields of the earth are Gods, vehemently hee exalted.

Annotations.

Clap hands] or the *Palms*; Hebrew, *the palm*: a signe of joyfull approbation, used as at other times, so at the coronation of Kings, 2 King.

11, 12. So after Pla. 98. 8. voice of shrilling] that is, a shrill voice and joyfull. See the notes on Psal. 5. 12. and 41. 12.

Verse 4. *He hath subdued*] or *will subdue*: So in the next verse, *He will chiefe*; but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites, and the future subduing of nations to Christ, by preaching of the Gospel. Of subduing, see Psal. 18. 48. the Chaldee here translataeth it, *kill*.

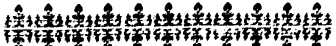
Verse 5. *our inheritance*] the land of Canaan, Psal. 78. 55. and that immortall undefiled heritage reserved in heaven for us, 1 Pet. 1. 4. high excellencie] or glorious highnesse; meaning the kingdom, Priesthood, Temple, &c. (as the Chaldee mentioneth, the house of the Sanctuaries:) whereby Jacob posteritie excelled, Ezek. 24. 21. Amos 6. 8. and 8. 7. Nahum 2. 2. and all the heavenly promises given to the Church in Christ.

Verse 6. *God is gone up*] as when the Arke went up from *Kirjath-jearim* to *Ierusalem*, 2 Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when the Arke was carried by *Solomon* into the Temple, 2 Chron. 5. when Christ ascended with triumph into heaven, Luke 24. 51. 52. and with like glory shall he come againe, 1 Thes. 4. 16. Act. 1. 9, 11. The Chaldee refereth this *Gone up*, to the Exalting of Gods name.

Verse 7. an instrumenting Psalm] *Musical*, the title of Psalm. 32. and many others, here used in like sense for a Psalm to give instrumenting; or, as in Psal. 14. 2. for a prudent understanding person; in this sense, sing Psalm every one that is prudent, or, as the Greeke explaineth it, *sing prudently*; the Chaldee, *with good understanding*.

Verse 9. *the throne of his holiness*] Greeke, *his holy throne*. See Psal. 9. 5. Rev. 4. 2. The Chaldee calleth it, the throne of his glorie.

Verse 10. *The bounteous Princes*] or, the *voluntaries*, 2 Macc. 1. A name given to the liberal and free hearted, Ila. 32. 5, 8. Exo. 35. 21, 29. and to *Princes* or *Nobles*, Numb. 21. 18. Psal. 113. 8. and 118. 8. Job 1. 2, 12. So here the Greeke hath *Princes*. are Gods] or, to God (belonging) the shields of the earth: He is the great conquerour and protectour of all, Gen. 15. 1. Shoulds also are *Magistrates* and *Governours*, that protect the Commonwealthes, Hol. 4. 18. Pla. 89. 19. So the Greeke here hath, the strong men of the earth.



PSAL. XLVIII.

God is magnified for his ornaments, privileges, and protection of the Church.

A song a Psalm, to the sons of Korach.

Great is Jehovah, & praised vehemently in the cite of our God, the mountaine of his holiness. Faire in situation, the joy of all the earth is mount *Sion*, in the sides of the North: in the cite of the Gggggg great

4 great King. God in the lofty places thereof, knowne he is for an high refuge. For loe the Kings were assembled, they went together. Themselves saw, so they wondered; they were suddenly troubled, they were frightened away. Trembling tooke hold on them there; paine, as of her that travelleth with child. With an East wind thou wilt breake asunder the ships of Tarshish. Even as we have heard, so have we seene; in the citie of Jehovah of hosts, in the citie of our God; God will establish it for ever Selah. We have quietly minded thy mercie, O God, in midst of thy Palace. As thy name, O God, so thy praise *u* unto the ends of the earth; thy right hand is full of justice. Let mount Sion rejoyce, let the daughters of Judah be glad, because of thy judgements. Compasse ye Sion, and goe round about it; tell the towers thereof. Set your heart on the fort therof, distinctly view the lofty Palaces thereof, that ye may tell to the generation after. That this God is our God, ever and aye; he will guide us untill death.

## Annotations.

1 **S**omes of Korach [See the notes on Psalm. 42. 1. Here the Greeke addeth, *for the second (day) of the weeke*, as that this Psalm was then to be sung in the Temple, as is before noted on Psal. 24. 1.

2 Verse 2. *the mountaine* in the Greeke, *his holy mountaine*; in Chaldee, *the mount of the house of his Sanctuary*. This was *mount Sion*, verse 3. a figure of the Church of Christ, Heb. 12. 22. Rev. 14. 1.

3 Verse 3. *Faire in situation* or, *Beautiful of coast*, or climate, situate in a faire climate or region. The Chaldee expounds it, *Faire as a Bridgewaye, the joy of all that dwell on the earth, the sides of the North* the place where the Temple was builded. So Isa. 14. 13. *of the great King* [that is, of God, who dwelt in this Citie, verse 9. Zach. 8. 3. Hereupon Christ said, *Sceane not by Ierusalem, for it is the citie of the great King*, Mat. 5. 35.

4 Verse 4. *Isle Palaces* or high Towers, or Steeples. So verse 14. and Psal. 122. 7.

5 Verse 5. *the Kings* we may referre this either to the Kings of *Mosab* and *Ammun*, in the daies of *Iapheth*, 2 Chron. 20. or to *Sanaberib* and his Captaines in the daies of *Ezekiah*, 2 Kings 18. 19. or to the Philitian Princes, 2 Samuel 5. were assembled, or came together, to wit, by agreement at an appointed time and place; so the originall word importeth.

7 Verse 7. *that travelleth with child*, or, *that bringeth forth*. And this paine is great, and sudden, and inevitable. See Mic. 4. 9. 1 Thes. 5. 3.

8 Verse 8. *an East wind* which is strong and boystrous; also dry and parching, Isa. 27. 8. Jer. 18. 17. Exod. 14. 21. and 10. 13. Gen. 41. 7. Ezek. 19. 12.

Jon. 4. 8. Hereupon the Greeke translatheth it, *violent wind*; and the Chaldee, *a strong East wind as a fire from before the Lord*. Of *Tarshish* or, *of the Ocean sea*. *Tarshish* was the name of the son of *Iavan*, the son of *Japheth*, the son of *Noah*, Gen. 10. 4. of whom *Tarshus* (mentioned in Act. 21. 34) the chiefe citie of *Cilicia* in *Syria* had the name. From thence they went by shipping into farre Countries, *Africa*, *India*, *Ophir*, &c. 1 Kings 22. 48. and 10. 22. Hereupon that Sea was called *Tarshish*; and generally the name is applied to every Ocean, or maine sea.

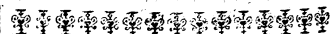
Verse 10. *we have quietly minded* or, *in silence* to thought upon, and consequently, *waited for*.

Verse 12. *daughter of Iudah* the lesser citie of that tribe, which were as daughters to the mother Citie *Ierusalem*, as the lesser Citie of the Ammonites were daughters to *Rabbah*. Jer. 49. 3. So *Eckron* with her daughters, Jos. 15. 45. and many the like. So Psal. 97. 8.

Verse 13. *tell the towers* number count them: These things seeme to intend not only a taking notice, but also a care and fortification of *Ierusalem* against all enemies. See Eay 33. 18.

Verse 14. *Set your heart* minde earnestly, [et your affections on, as Psal. 62. 11. *the fort* or strong frontier, *skopce*, *rampart*, made for strength and safeguard of the citie, 1 Kings 21. 23. 2 Sam. 20. 15. So Psal. 122. 7. The Chaldee understands it of the strength of people, the multitude, *distinctly view* or *lift up*, meaning the eyes to behold, or reare up the banks or buildings. The Hebrew *Pagur* is here only used, of it is *Fisgab*, the name of an hill or mount, Num. 21. 20. and 23. 14. Deut. 3. 17. and 34. 1. The Greeke translatheth here, *distinguish or distribute*, following the Chaldee *Passge*, which is to *distribute or divide*.

Verse 15. *ever and aye* or *et* and yet, to eternitie and perpetuities. *will guide us* or *lead us* to wit, as a flocke of sheep, Psal. 78. 52. 72. the flocke the Greeke turneth it, *pointeth*, *he will feed* or *rule* as a shepherd. A like phrase is also used in speech of defence from enemies, 2 Chronicles 32. 22. *will death* in Greeke, *for ever*. The Chaldee paraphratheth thus, *For this God is our God, his divine Majestic is within it, and his dwelling is in the heavens for ever and ever; he will lead us in the daies of our youth*.



## PSALME XLIX.

*All are exhorted to baire Christs wisdom and parables. 7 To build the faith of Reparation from the dead, not on worldly power, but on God. 17 Worldly prosperitie is not to be admired, for man without understanding perissheth like the leaf.*

To the Master of the Musicke, to the sons of Korach, a Psalm.

**H**EARE ye this, all peoples; hearken ye all inhabitants of the transitorie world. Both sons of bafe man, and

sons of noble man, together rich and poore. My mouth shall speake wisdomes; and the meditations of my heart, prudencies. I will incline mine care to a parable, I will open with harp mine hidden matter. Why should I feare in the daies of evill, when the inquiry of my footsteps shall compass me? They that trust in their wealthy power, and glory in the multitude of their riches. A man shall not redeeming redeeme his brother, shal not give to God his ransom. So precious shall be the redemption of their soule, and it shall cease for ever. That he may live yet to continuall aie, may not see the pit of corruption. For he seeth the wise doe die, together the unconstant foole and brutish doe perish, and leave to others their wealthy power. Their inward thought is, that their houses shall be for ever, their dwelling places to generation and generation; they proclaime their names on lands. But man in honour doth not lodge a night; he is likened to beasts that are silenced. This their way is unconstant folly to them, and their posteritie like well of their mouth Selah. As sheep they are put in hell, death shall feed them, and righteous men shall have rule over them at the morning, and their forme weare away in hell, from his dwelling place. But God will redeeme my soule from the hand of hell, for he will receive me Selah. Feare thou not when a man shall grow rich, when the glory of his house shall be multiplied. For he shall not when he die take any thing, his glory shal not descend after him. Though in his life he blesteth his soule, and they will confesse thee, when thou doest good to thy selfe. It shall come unto the generation of his fathers, unto continuall aye, they shall not see the light. Man in honour, and understandeth not, he is likened to beasts that are silenced.

## Annotations.

2 **T**He transitorie world [see Psal. 17. 14.

3 Verse 3. *bafe man* in Hebrew *Adam*, who was so called of *Adamah* the earth, whereupon this title is given to the baser sort of people. The Greeke translatheth it here *Earth-borne*. So the Apostle faith, *the first man of the earth, earthly*, 1 Cor. 15. 47. *noble man* in Hebrew *Ish*, which is the name of man respect of *beat*, *valour*, *noblesse* and *dignitie*, whereby man is, and excelleth; and in opposition to the former word *Adam*, it meaneth the great or nobler sort of people. The Chaldee paraphratheth thus, *Both sons of Adam the first, and sons of Jakob, together righteous and sinner*.

4 Verse 4. *wisdomes* [that is, excellent and manifold wisdomes; so after, prudencies, for every excellence prudence, and of soundy first. So Solomon calleth the chiefe and most excellent wisdom, *wisdomer*, Prov. 1. 20. and 9. 1.

5 Verse 5. *a parable* or *a prorebe* in Hebrew *Mashal*, which denoteth rule, figurative or exorbence, because such speeches prevail much in the minds of men, and are in elegence. The new Testament in Greeke translatheth it, *a parable*, Mat. 13. 35. from Psal. 78. 2. of the Latine, we name it a *Proverbe*; in old English or Saxon, it was called a *by-spel*. Sometime it is used in the evill part, for a *by-word*, Psal. 44. 15. and 69. 12. *mine hidden matter* [my darke question, or grave doctrine, my riddle. The Hebrew *Chidash*, riddle, hath the name of sharpnesse, as proceeding from a sharpe wit, and needing the like to expound it. See [Iug. 14. 12, 18. Num. 12. 8. 1 Kings 10. 1. Prov. 1. 6. The holy Ghost expresth it in Greeke by *hidden things*, Mat. 13. 35. from Psal. 78. 2.

6 Verse 6. *Why should I feare* [This is the hidden doctrine or riddle, which the Prophet propoundeth as in his owne name, and therefore also called a parable. By feare, he meaneth *dismay* or *discouragement*. See verse 17. *the iniquitie* [that is, punishment or death, which is the wages of sinne; see Psal. 38. 11. and by *fast-steps* or *foot-foles*, he meaneth his *maies* or *works*. Or, he may call death the punishment of his heeles or feet, because the Serpent brutish Chrit and his people but in the heele, Gen. 3. 15. the sting of death being done away, and it made a passage into life and glorie, 1 Cor. 15. 55, 57.

7 Verse 7. *their wealthy power* [their riches; which are thus called, because they are gotten by power given of God, Deut. 8. 18. with labour and industry; and to the rich, their goods are their strong citie, Prov. 10. 15. therefore here they are said to trust in them: contrary to 1 Timoth. 6. 17. Job 31. 24. Marke 10. 24. *glorie* or *praise themselves*, *vaine*, contrary to Jer. 9. 23.

8 Verse 8. *not redeeming redeeme* [that is, shall in no wise, or not at all redeeme. The Chaldee expoundeth it, *a wicked man cannot redeeming redeeme his captived brother*.

9 Verse 9. *So precious shall be* or, *And deare (costly) is*; and consequently rare and hard to obtaine, as Daniel 2. 11. 1 Samuel 3. 1. *of their soule* [that is, of their life. So Exodus 21. 30. *cause for ever* [that is, it shall never be accomplished. So causing is used for *the not doing of a thing*, Deuter. 2. 3. 22. Zach. 11. 12.

10 Verse 10. *That he may live* this is referred to the end of the 8. verse, *not give his ransom, and so live*. And, is here for *that*; see Psal. 43. 4. The Chaldee expoundeth *live* to be the life eternall, and *eternall*, to be the judgement of Gehenna (or hell).

11 Verse 11. *the wise* [The Chaldee faith, *For he shall see wicked wise men that die the second death, and are adjudged to Gehenna*. *unconstant sons* and *brutish* [these two names are often joyned together, as Psal. 92. 7. & 94. 8. the one noting ficklenesse and mutability, called *Cefil*, which is both the name

name of a fool, and of a starve that causeth change of weather and tempests: (whereupon Salomon speaketh of the foolishness of this kind of folly, Eccle. 7. 27. and of the tumultuousness and light behaviour of such fools, as having their eyes wandering unto the ends of the earth, Proverbs 9. 13. and 24. the other, noting want of discretion, as brute beasts had with sensuality, and carried with ardent furious affections, 1 Peter 2. 12. Jude 10. See Psalm 73. 22.

12 Verse 12. *Their inward thought* [or, *their meaning, purpose*. This word signifieth the secret and most secret thought or purpose, the heart. See Psalm 5. 10. and 55. 5. and 64. 7. *their houses for ever* [to wit, shall continue: by houses, meaning their children or posterity, as Psal. 115. 12. which they that want, are said to be barren of house, Psal. 113. 9. *they proclaim their names on lands* [or, *they call lands*, (their lands, as the Greeke explaineth it) by their owne names. As the land of Canaan, or of Asaph, (that is, Egypt) of Abner, &c. So Abi-salom called his pillar by his owne name, 2 Sam. 18. 18. Cain, his citie by his owne name, Gen. 4. 17. thus thinking to make their memory everlasting. Or, *they proclaim their names* (seeking to be famous) throughout the lands or countries. The Chaldee expoundeth it, *they were proud, and got themselves an evil name on earth*.

13 Verse 13. *But man* [or *And Adam*: and this may be minded both for the first man Adam, who continued not in his dignity, and so for all his children: as the Chaldee faith, *And the son of man a sinner, afraid not in honour*. in honour] being in honour, dignity, or estimation. *not lodge a night for me continue*. The word though it properly signifieth a night's lodging, or abiding, Gen. 28. 11. Exo. 23. 18, yet is used also for longer continuance, Psal. 25. 13. and 55. 8. Zach. 5. 4. The Greeke translatheth, *understandeth not*, as the Hebrew also in verse 21. *are silenced* [that is, are cut off, die, or perish: the Greeke translatheth, *are like unto them*. The Hebrew word signifieth silence or stillness, not only in speech, but in motion: as, the Sun was still, or silent, when it moved not, Job. 10. 12. 13. and people destroyed, are said to be silenced, Isa. 15. 1. and the grave or death is called silence, Psal. 115. 17. and things without life are in the Hebrew phrase, *dumb, or silent*, Hab. 2. 19. Exod. 15. 16.

14 Verse 14. *Unconstant folly to them* [that is, in their folly: or, a constant hope to them, that is, in their confidence. The original word hath contrary significations: *unconstant folly*, Eccle. 7. 27. and *constant hope*, Psal. 78. 7. Job 31. 24. both waies it may here be taken: *constant hope*, in their owne conceits, but indeed folly. The Greeke turneth it a scandal (or stumbling-blocke) to them and to their posterity [or, yet those after them], their successors. *their mouth* [that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as words, or commandment, 1 Samuel 12. 15. Job 39. 30. Numb. 9. 20. Deuteronomie 1. 26. Matthew 18. 16. Luke 19. 22. The Chaldee here differeth much, saying, *That their way occasioneth folly to them, and in their end*

*with their mouth they shall manifest their sins to the world, that is to come*.

Verse 15. *they are put* [or *Laid*: or, *they put*, that is, *men put them*. An Hebrew phrase, as Luke 12. 20. *they shall fetch away thy soule*, that is, *it shall be fetched away*. The like is often used, Psal. 105. 28. and 141. 6. The Hebrew Text it selfe sometime explaineth this; as, *they had animated David*, 2 Samuel 5. 17. that is, *David was animated*, 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, *Like sleepe they put the just to death and kill them, and crush the Saints, &c.* in hell into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psal. 16. 10. *death shall feed them* [as a shepherd shall feed and rule them, as Psal. 78. 72. or death shall feed on them to devour them, as Jer. 50. 19. at the morning, the last day of judgement, for then all that sleepe in the dust of the earth shall awake and rise, and the new day of eternal life shall begin. *their forme* [their figure, shape, or image, with all their beauty and proportion: or their rocke, that is, their strength, or, (as the Greeke faith) their helpe, that wherein they trust: in Chaldee, their bodie. The Hebrew *Tsur* is usually a rocke; here it seemeth to be all one with *Tsurab*, a forme or figure: and this is confirmed by the writing, for though by the vowels and reading it is *Tsur*, yet by the letters it is *Tsir*, which is an image, Isa. 45. 16. And *Tsiram*, is for *Tsiraham*, as *sebamam*, is for *sebamham*, in Hof. 13. 2. *weare away in hell* [or, *max old in the grave*; understanding the word in, which is expressed in the Greeke: or without it thus, *Hell (the grave) shall weare away (shall consume) their forme*. The Hebrew *teballath*, being indefinite, to *weare out with age*, is here of like signification as that which went before, *shall have rule*. The like Hebrewisme is in Jer. 14. 5. Zach. 12. 10. and 3. 4. See also Psal. 65. 11. and 56. 14. and by this their affliction in hell is meant, as that which one Prophet calleth *weareing out (or wasting)* 1 Chron. 17. 9. another calleth *afflicting*, 1 Sam. 7. 10. *from his dwelling place* [that is, every of them, coming from (or being thrust out of) his dwelling, or home: as the Greeke faith, *they are thrust from their glorie*. It may also be Englished, for his dwelling place, and for the Chaldee understood it, saying, *Therefore their bodies shall wax old in Gehenna, because they stretched out their hand, and destroyed the dwelling place of the house of his divine Majesty*.

Verse 16. *from the band of hell* [that is, from the power of the grave, death, and damnation. So of all the faithfull he faith, *I will redeem them from the band of hell*, Hof. 13. 14. but so can no man redeeme himselfe, Psal. 89. 49. *Hell* is put for power, as Psal. 22. 21. And this is meant of the resurrection and redemption of body and soule from damnation by Christ. *for he will receive me* [or, when he shall receive, or take me: meaning, up into heaven, where God himselfe is, 1 Thessalonians 4. 14. John 14. 3. This manner of speech is used in Gen. 5. 24. *Enoch was no more, for God received him*. The Chaldee explaineth this verie thus, *But God will redeeme my soule from Gehenna, for he will teach me his Law*, and

*and I will lead me to his portion in the world to come*.

Verse 17. *Fear thou not* [that is, be not dismayed, or overcome with feare. The Hebrew phrase usually when it cometh forth or prayeth against a thing, meaneth the height and full measure of it. So feare not, Gen. 50. 19. and grieve not, Gen. 45. 5. that is, be not overcome with griefe. So, *lead us not into temptation*, Mat. 6. 13. that is, let us not be overcome with temptation, 1 Cor. 10. 13. Therefore that which one Evangelist writeth, *Fear not*, Mat. 28. 5. another writeth, *be not affrighted*, Marke 16. 6. noting the excess of feare.

Verse 18. *Take anything* [Hebr. *take of all*; that is, *ought of all that he hath*. For we brought nothing into the world, and it is certaine that we can carry nothing out, 1 Tim. 6. 7. Job 1. 21.

Verse 19. *Though in his life* [that is, *whiles he liveth*. So Psal. 63. 5. and 104. 33. and 146. 6. *he blest his soule* [that is, himselfe: as it written, *Soule, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime*, Luke 12. 19. *will confesse thee* [will commend, laud, and celebrate thee. *doest good to thy selfe*] that is, *maketh much of cherishing, pampereth thy selfe*. So good is used for worldly pleasure and enforcements, Psal. 4. 7.

Verse 20. *It shall come* [to wit, the soule forespoken of, or the person: or, *Thou shalt come*, to the generation of his fathers] that is, to his wicked predecessors that are dead and gone; as the godly also at their death are gathered to their fathers and people, Judg. 2. 10. Deut. 32. 50. Or, to the habitation of his fathers, their house or lodge: for so Dor is used for an habitation, Ela. 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked. *Te memorie of the just shall come to the generation of the fathers, but the wicked for ever and ever shall not see the light*. *to continually are they shall not see* [or, which for ever shall not see the light, to wit, the light of the living here on earth, as Psalms 56. 14. Job 33. 28. 36. nor the light of joy in the world to come, being cast out into the utter darkness, Matthew 8. 12.

Verse 21. *Unstandeth not* [or discerneth not, wanting prudence. A repetition of the 13. v. with a little change of *latin*, *looketh into jabin, unstandeth* [or, which the Chald. openeth thus; *A man, a sinner, when he is in honor, and unstandeth not; when his honor is taken away, he is like a beast and brought to nothing*.



## PSAL. L.

The Majesty of God in the Church. 5 His order to gather Saints. 7 The pleasure of God is not in legal sacrifices; 13 but in sincerity of obedience. 16 The wicked are sent out from Gods Covenant. 21 They abuse Gods patience to their destruction, 23 but the godly shall see his salvation.

## A Psalm of Asaph.

THE God of gods, Jehovah speaketh and calleth the earth, from the rising up of the Sun, unto the going downe

thereof. Out of Sion the whole perfection of beauty, God shineth clearly. Our God come and not keepe silence, a fire shall eat before him, and round about him shall a storme be moved vehemently. He will call to the heavens from above, and to the earth to judge his people. Gather yee to me my gracious Saints, that have sicken my covenant with sacrifice. And the heavens shall openly shew his justice, for God he is judge Selah. Heare O my people, and I will speake, O Israel, and I will testify to thee; I am God thy God. I will not reprove thee for thy sacrifices, for thy burnt offerings are before me continually. I will not take a bullocke out of thine house; goat-bucks out of thy folds. For every wild beast of the wood is mine; the beasts that be on a thousand mountaines. I know all the fowle of the mountaines, and the store of beasts of the field is with me. If I were hungry I would not tell it thee, for mine is the world, and the plenty thereof. Will I eat the flesh of mightie bulls, and drink the bloud of goat-bucks? Sacrifice thou to God a confession, and pay thy vows to the most high. And call on me in day of distress, I will release thee, and thou shalt glorifie me. But to the wicked faith God, what hast thou to doe to tell my statutes, and that thou shouldest take up my covenant on thy mouth. And thou batest nurture, and callest my words behind thee. If thou seest a theefe, then thou runnest with him, and thy part is with the adulterers. Thy mouth thou sendest out in evil, and thy tongue joyneth together deceit. Thou sittest, thou speakest against thy brother, against thy mothers sonne thou givest ill report. These things thou hast done, and I kept silence, thou didst thinke that I was surely like thee; I will reprove thee and set in order to thine eyes. O now consider this ye that forget God, lest I teare, and there be no rescuer. He that sacrificeth confession, honoureth me, and he that disposeth his way, I will cause him to see the salvation of God.

## Annotations.

A Psalm of Asaph] that is, made by him, as the Chaldee faith, *An hymne by the band of Asaph*; or to Asaph, that is, committed unto him to sing. For Asaph was a Seer or Prophet, which made Psalmes as did David, a Chro. 29. 30. Also he and his sons, were singers in Israel, 1 Chron. 25. 2. The God

of Gods] that is, God of all Angels, Judges and Rulers of the world: or as the Chaldee faith, *The mighty (God) the God of Iehovah*. Three titles of God here used together, *El, Elohim, Iehovah*. So in Job. 22. 22. *the going downe* [that is, the *Wf*] where the *Sunne setteth*, or (after the Hebrew phrase) *goeth in*, as at the rising, it is said to goe out, or come forth, Gen. 19. 23.

2 Verle 2. *Out of Sin*] the state of the Church under the Gospel, Heb. 12. 18. 22. Pla. 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reproved, and the worship of God in spirit and truth commended. *the whole perfection* [or the *Universallitie of Beautie*, that is, which is holy and perfectly beautiful]. See the like praise of *Sin*, Psal. 48. 3. Lam. 2. 15. *shineth clearly*] as the Sunne shineth in his strength: that is, *appeareth in glorious majestie*. This also is a signe of favour, Job 10. 3. Psal. 80. 2. So, *God shined from mount Paran*, Deut. 33. 3.

3 Ver. 3. *Our God is come*] a prayer to hasten his coming, as in Rev. 22. 20. or, as the former, *our God will come*. So the Chaldee paraphraseth, *The just shall say*, In the day of the great judgement, *our God will come, and not silent, to execute the vengeance of his people*. [that is, *consume, devour*]. So God is called an *eating fire*, Deuteron. 4. 24. that is, as the Apostle expoundeth it, a *consuming fire*, Hebrews 12. 29. and the light of his glorie on mount Sinai, was like *eating (consuming) fire*, Exod. 24. 17. and fire out of his mouth eateth, Psalme 18. 9. *a storme be moved*] a tempest raised: which maketh fire the more fierce and forcible. And these things signifie Christs judgements against hypocritical carnall worshippers: see Mal. 3. 12, 3. Mat. 3. 12.

4 Verle 4. *call to the heavens*, &c.] that heaven and earth may beare record; as in Deut. 31. 28. and 32. 1. The Chaldee expoundeth it, *He will call the high Angels from above, and the just of the earth from beneath*.

5 Verle 5. *have stricken my covenant*] or have out, that is, *made covenant with me with sacrifice*. For at holy covenants, the sacrifices were cut alunder, and they went betweene the parts, Genesis 15. 10, 13, 18. Jeremie 34. 18. See Psalms 25. 10. See also a covenant betweene God and his people with sacrifice, Exod. 24. 4-8. The Chaldee openeth it thus; *which have stricken the covenant, and confirmed the Law, and bene empled in prayer, which is like to sacrifice*.

6 Verle 6. *And the heavens*] hereby may be meant the heavenly Angels, as in Job 15. 15. and so the Chaldee translateth, *high Angels*, or the meteors in the aire, *thunder, lightning*, &c. Exodus 19. 16, 18. See also Psal. 97. 6. and 89. 6. *be in Judge*] himselfe in his owne person, and not by his servants onely, as aforetime, Heb. 1. 12. 2 Tim. 4. 1.

7 Verle 7. *restitute to thee*] that is, *give thee recompensation, admittions, charges*, &c. to cause the more obedience, as Nehem. 9. 29. 2 Kings 17. 15. Exodus 19. 21, 23. or, *restitute against thee*, (as this phrase sometime signifieth, Deuteronimic 4. 26. and 31. 28.) that is, *convince thee of disobedience*: Both

these are done in this Psalm, verle 14, 15, 18, 19, &c.

Verle 8. *for thy sacrifices*] so elsewhere he saith, 8 *I shall not to your Fathers, &c. concerning sacrifice*, Jeremie 7. 22. *are before me*] to the Greeke explaineth it; and to Israel left to weary God with outward offerings, *Ila. 1. 11, 14. Mic. 6. 6, 7. Amos 4. 4, 5.*

Verle 9. *corn-bunches*] the bee-goes; such with *bullocks*, were principall in the sacrifices, Numb. 7. 17, 23, &c. Psal. 66. 15.

Verle 11. *store of Beasts*] all sorts of Beasts that range about. So Psal. 80. 14.

Verle 12. *If I were hungry*] This the Chaldee expoundeth, *If the time come of the continuall sacrifice, I will not sell thee*. So it may be a prophetic of Christs abolishing the daily sacrifice, as in Daniel 9. 27.

Verle 14. *a confession*] a thank-offering. There was an oblation in the Law thus called, Levit. 7. 12, 15. mentioned also in Pla. 116. 17. & 107. 25. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is, the fruit of the lips, confessing to his name, Hebr. 13. 15. See also Psal. 95. 2. The Chaldee saith, *Silence will compassion, and it shall be comited before the Lord as a sacrifice of confession*. comes to the most High] that is, to God, Gen. 14. 18. so he that in Luke 6. 35. is the most High, in Mat. 5. 45. is our Father which is in heaven. To him verses were made with prayers, Gen. 28. 20. Psalms 61. 6. and paid with thanksgiving, Psalms 65. 2. and 66. 13, 14. and by law their payment was required, Deuteronimic 23. 23. Ecclel. 5. 5. Psal. 76. 12. and there were sacrifices for vows, Levit. 7. 16. But the Chaldee referreth this here to the vow which they made at mount Sinai, to confirme the Commandements, (Exodus 19.)

Verle 16. *what hast thou to doe*] the Hebr. phrase is, *what to thee?* the Greeke, *wherefore dost thou?*

Verle 17. *murture*] or refrain *abusiveness*; which is the way of life, Prov. 6. 23. & 12. 1. The Chaldee addeth, *murture of wise men behind thee*] or after thee. See a like speech, Neh. 9. 26.

Verle 18. *then thou*] Hebr. and then *remest*, or *readily compasseth, takest pleasure*. And may be omitted in our English; it serveth to increase the readines and earnestnesse of the affections. He that partaketh with a theeft, eateth his soule, Prov. 29. 24.

Verle 19. *thou sendest out*] that is, *justest and appliest thy tongue* [or with thy tongue thou justest, framest, compasseth].

Verle 20. *ill report*] or *infinite, offensive scandall* 20 speech; (as the Greeke turneth it, *scandall*) a word not found but in this place.

Verle 21. *I was surely*] Hebrew, *I being bad* 21 *beene, or was*. set in order] to wit, thy faults, as the Greeke explaineth it, *I will set thy faults before thy face*. The Chaldee giveth this paraphrase, *Thou thoughtest to be for ever; thou (sittest) in thy heart, I shall be like God: but I in powerfull wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgement of Gehenna in the world to come, before thee*.

Verle

22 Verle 22. *no refuser*] or *no deliverer*. A similitude taken from lions, which catch and tear their prey, from whose jaws none can rescue. See the like in Hof. 5. 14.

23 Verle 23. *be that sacrificeth confession*] that is, which giveth confession (or thanks) as a sacrifice; the Greeke translateth, *The sacrifice of praise shall glorifie me*; the Chaldee, *He that stayer will compassion, and subdueth it, it shall be comited to him as a sacrifice of confession*. disposeth his way] compasseth and ordereth it according to these directions: or, *be that putteth this way before him*. to see the salvation] that is, to enjoy it; or, *I will show it him*. In Hebrew the word *m* roundeth. See Psal. 27. 4. So Pla. 91. 16. and 85. 8.



## PSALME LI.

David prayeth for remission of finnes, whereby he maketh a doyle confession. 8 He prayeth for sanctification. 18 God delighteth not in sacrifice, but in a broken spirit. 20 A prayer for the Church.

1 To the Master of the Musicke, a Psalm of David. When Nathan the Prophet came unto him after he had gone in unto Bathsheba.

3 BE gracious to me, O God, according to thy kinde mercie, according to the multitude of thy tender mercies wipe away my trespasses. Much wash me from my iniquitie, and cleanse me from my sinne.

5 For I know my trespasses, and my sinne is before mee continually. Against thee, against thee onely have I sinned, and have done that which is evill in thine eyes, that thou maist be just when thou speakest, maist be pure when thou judgest. Loe in iniquity was I painfully brought forth, and in sinne my mother conceived me. Loe the truth thou delightest in the inward parts, and in the secret thou hast made me know wildome. Thou wilt purge me from sin with Hyssop, and I shall be cleane, wilt wash me and I shall be whiter than snow. Thou wilt make me to heare joy and gladnesse, the bones that thou hast cruished, shall be gladfome. Hide thy face from my finnes, and wipe away all my iniquities. A cleane heart create thou to mee, O God, and a firme spirit renew thou within me. Cast me not from thy face, and take not from me thy spirit of holinesse. Restore to me the joy of my salvation, & firmly sustaine me with a free spirit. I will reach trespasgers thy waies, & sinners shall convert unto thee. Deliver me from blouds, O God, the God of my salvation, my tongue shall

17 shout thy justice. Lord thou shalt open my lips, & my mouth shall shew forth thy praise. 18 For thou delightest not sacrifice, elsie would I give it; burnt offering thou wilt not contentedly accept. The sacrifices of God are a broken spirit, a heart broken and contrite, O God, thou wilt not despise. Doe well in thy good pleasure unto Sion, build thou the walls of Jerusalem. Then shalt thou delightfully accept the sacrifices of justice, the burnt offering and the whole oblation: then shall they offer up bullocks upon thine Altar.

## Annotations.

2 HE had gone in] to wit, into the chamber, as Judg. 15. 1. that is, *had lien with*, as the phrase importeth, Gen. 6. 4. and is expressed, 2 Sam. 11. 4. Bathsheba] the daughter of Elian, 2 Sam. 11. 3. called also Bathsua daughter of Amniel, 1 Chron. 3. 5. She was wife to Captaine Urijah the Hittite and whiles her husband was at the leaguer of Rabbah, David lay with her; and the being with child, he first sought to cover his fault by sending for Urijah home, that he might be esteemed the father; which not succeeding, he sent him backe with privie Letters to Iab the Generall, for to procure his death. Which being done, David married his wife Bathsheba, so thinking to cloake his sinne. But God was displeased, and sent Nathan to reprove David; whereupon he repented and made this Psalm, for an example unto, and comfort of sinners. See the Historie at large, 2 Sam. 11. and 12.

Verle 4. *much wash me*] or *multiply wash me*, that is, *thoroughly wash me, againe and againe*. He applieth the washings used in the Law, (Lev. 1. 1. 25, 31. Exod. 19. 10. Num. 19. 19.) to the spirituall washing from sinne in the blood of Christ, Rev. 7. 14. Joh. 1. 7. Sober in verle 9. and Jer. 4. 14. The Hebrew *Hebrer* (or *Huleb*) multiply, is used for much, as 2 Kings 10. 18. where it is opposed to little. And that which in one place is written *harsh, multiply*, in another is *le-rob*, and *rabab*, much as 1 Kings 10. 10. with 2 Chron. 9. 9. 2 Sam. 8. 8. with 1 Chron. 18. 8.

Verle 5. *I know*] or *acknowledge*. So Ila. 59. 12. Jer. 3. 13.

Verle 6. *Against thee*] or, *Unto thee onely*. This is either because he concealed his sinne from men, but could not from God, 2 Sam. 12. 12. or, that onely God could remit the punishment of his sin, Ila. 43. 25. So Psal. 41. 5. have sinned] and so am deprived of the glorie of God, as Romans 3. 23. that which is evil, &c.] which disposeth thee. This hath reference to 2 Sam. 11. 9. and 11. 27. that thou maist be just] that is, *thou hast suffered me to fall into sinne, that thou maist be just, (or justified) in a whatsoever hath spoken for the salvation of thy servants, or punishment of my sinne*, 2 Samuel 12. 10. For the injustice of man, commendeth the justice

of

of God, Rom. 3. 4, 5. or it may have reference to the former words, *I know (and acknowledge) my sinne, that thou must be just.* when thou speakest or in thy speaking, that is, in thy words, as Rom. 3. 4. to alter, in thy judging, *must be pure* or cleave, sincere, unrepurable, and consequently *must win the victory in judgement*: whereupon the Apostle (according to the Greeke version) faith, *must overcome*, Rom. 3. 4. The Hebrew *Zacab* also in the Syriack tongue, is used for *overcoming*.

Verse 7. *in iniquitie* the perversnesse or vitiosty of nature, commonly called *original*, and by the Apostle, *inhabiting sinne*, Rom. 7. 17. whereby all men are *corrupt*, *fold under sinne*, Joh. 3. 6. Rom. 7. 14. The Chaldee calleth it, *the sinne of evill conspience*. This David maketh the fountaine of all his actual finnes. *painfully brought forth* borne with sorrow. The Hebrew signifieth, *the painful travail of child-birth*, Isa. 26. 17, 18. and 51. 2. Psal. 29. 9. *conceived* or was warme in beas, as Genesis 30. 38, 39, 41.

Verse 8. *the inward parts* or the covered parts, *the heart roots where wisdom is seated* of God, Job 38. 36. named in Hebrew of *covering*, *plastering*, or *pargetting*. *the secret* or, *the closed place*; which being referred to the person, meaneth *the heart*, which God *reneweth*, Ezek. 36. 26. and wherein he *writeth his lawes*, Heb. 8. 10. And thus the Chaldee expoundeth it, *the close place of the heart*, which the Apostle calleth *the hid man of the heart*, 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth *the secrets of wisdom*, Job 11. 6. *the wisdom of God in a mystrie*, *the hid wisdom manifested by the Gospel*, 1 Cor. 2. 7. And thus the Greeke applieth it, saying, *the inmanifest and hid things of wisdom thou hast manifested to me.* *last made* or *will make me know*; thus he riseth by faith out of his sin, being taught wisdom of God.

Verse 9. *I thou wilt purge me from sinne* or prayer-wilt, *Purge thou me from sinne, or make me sinlesse, expiate or purifie my sinne*. Prayers are often made in this manner, as with assurance that they shall be performed, See the note on Psal. 17. 8. *Eisop* or *hyssop*, of the Hebrew *Ezob*, and Greeke *hyssopos*, an herb or tree growing out of the wall, 1 Kin. 4. 33. appointed in the Law for to sprinkle and cleanse with, Exo. 12. 22. Num. 19. 6, 18. Lev. 14. 4, 6, 49. Heb. 9. 19. and the sprinkling with it, was the last part of the purification of the uncleane, here used to signify the full cleansing from sinne by the blood of Christ, Heb. 9. 13, 14. whether it were that herbe which we now call *Eisop*, or no, is uncertaine. The Chaldee paraphraseth, *I thou wilt sprinkle me like a Priest, which sprinketh the uncleane with the purifying waters, with hyssop, with the aspes of a keiffer, and I shall be cleane.* *washe me* another legall rite for purifying the uncleane, Levit. 14. 8. and 25. 5, 8, 13, 23. figuring our sanctification, Heb. 10. 22. Tit. 3. 5. Isa. 4. 4.

Verse 10. *to beare joy* the joyfull tidings of the forgiveness of my sins. *boies* that thou hast *crust* or *brayed*, noting hereby the greatnesse of his grieke and affliction, Job 2. 2, 5. and 30. 17. and 33. 19, 21. Psal. 38. 4.

Verse 11. *Hide thy face* that is, *regard not my sinne to visit them on me*. See the contrary, Psal. 90. 5. and 109. 14, 15. Jer. 16. 17.

Verse 12. *sinne spirit* a spirit ready, prepared, steadfast, and certaine. The like is applied to the heart, Psal. 112. 7. and 57. 8.

Verse 13. *from thy face* or from thy presence: This was an effect of Gods utmost anger against sinners, 2 Kings 24. 20. Jeremie 7. 15. and 52. 3. Genesis 4. 16. *thy spirit of holinesse* thy holy Ghost; which the Chaldee expoundeth, *thy holy spirit of Prophecie*.

Verse 14. *the joy of thy salvation* the joy which proceedeth from thy salvation and deliverance of me from sin. *a free spirit* a voluntary, free willing spirit, or a princely ruling spirit, as the Greeke turneth it. See this word, Psal. 47. 10. by a free or princely spirit, he meaneth a spirit not in bondage to sinne, called elsewhere *the spirit of adoption*, Rom. 8. 15, 16. whereby a man is made willing to obey the Lord, as Exod. 35. 21.

Verse 16. *from blood* that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee faith, *from the judgement of murder*; or from my native corruption. See the note on Psal. 5. 7. *shall shout* or *praise*, sing joyfully and praise thy justice; such as Paul speaketh of, Philippians 3. 9.

Verse 17. *shall open my lips* shalt give me occasion to speake freely and boldly: the Chaldee addeth, *in thy law*. This phrase is used Job 11. 5. and 23. 20.

Verse 18. *else I would give it* or, *for else I would give it*: as the Greeke turneth it, *if thou wouldest sacrifice, I had given it*.

Verse 19. *The sacrifices of God* that is, which please God; or, as the Chaldee faith, *holy to God*, So, the works of God, Joh. 6. 28. *heart broken* to wit, with sorrow for sinne. So Isa. 61. 1. Luke 4. 18. Compare with this, Rom. 12. 1. also Isa. 57. 15. and 66. 2.

Verse 20. *Do well* or *Do good, deale bountifully*: it comprehendeth all things needfull for profit or pleasure. unto *Sion* the Church and place of publicke worship. See Psal. 2. 6. *walls of Jerusalem* or of *Jerusalem*, as the Hebrew writeth it in the duall form, as it were the *double Jerusalem*, to wit, the higher & the lower: from which the Apostle gathereth an Allegory, Gal. 4. 25, 26. This citie was first called *Salem*, that is, *Peace*, where *Melchisedech* was King, Gen. 14. 18. Heb. 7. 2. It was named also *Ibbus*, Judg. 19. 40. of one *Ibbus* son of *Caanan*, Gen. 10. 16. and was possessed by his seed the *Iebusites*, who held therein the fort of *Sion*, till David won it from them, 1 Chron. 11. 4, 5. Here also was the mount *Morijah*, whereon *Solomon* built the Temple, 2 Chron. 3. 1. where *Abraham* offered his son *Isack*, Gen. 22. 2. And because there Gods providence was scene, he named the place *Ichovah-jireh*, Gen. 22. 14. which *Jireh*, put to the former name *Salem*, maketh it *Ierusalem*, where *peace is scene*: and as the citie was enlarged by taking in mount *Ireth*, or *Morijah*, so is the name: yet sometime (though very rare) it is called

called by the first name *Salem*, as Psalme 76. 3. This citie God chose to be the place of his publicke worship, and there to dwell, 2 Chron. 7. 12. Psalme 132. 13. 14. and honourable things are spoken of this citie, Psalme 87. 3. and of the *walls* thereof, which in the Jerusalem from above are of *Luster* stone, with twelve foundations, garnished with all manner precious stones, and having the names of the *Lambes* 12 Apostles, Revel. 21. 10. 14. 18, 19. &c. the *walls* are called *Salvation*, and the gates *Prayse*, and they are *ever in Gods sight*, Isa. 60. 18. and 49. 16. For the building up of these doth David here pray.

Verse 21. *I thou shalt thou accept* when the place is builded which thou hast choien; for hee forbade his people to offer in every place, Levit. 17. 5. 8. 9. Deut. 12. 11. 13. and promised to accept their sacrifices on his holy mountaine, Ezek. 20. 40. Therefore Israel was in great affliction and reproach, when the walls of Jerusalem were unbuilded, Neh. 1. 3. and the peoples negligence in building Gods house was sharply blamed Hag. 1. 2, 4. 8. 9. and 2. 15. &c. *of justice* that is, sacrifices offered in faith, and according to the will of God. See Psalme 4. 6. *the whole oblation* the *Calil*: a kind of oblation that was wholly & every whit given up in fire unto God: and differed from the *Calul*, or *Burnt-offering*, which was only of *beasts* or *birds*, Levit. 1. whereas the *Calil* was also of *floure*, called the *Meat-offering*, but burned all together, which the common *Meat-offerings* were not, Levit. 6. 20. 22, 23. It was also of *beatis*, 1 Sam. 7. 9.

David cndemning the highnesse of Doeg, propheseth his destruction; 8 at which the just shall rejoyce.

David upon confidence of Gods mercie, giveth thanks.

## PSALME LII.

David cndemning the highnesse of Doeg, propheseth his destruction; 8 at which the just shall rejoyce.

David upon confidence of Gods mercie, giveth thanks.

Hy boastest thou in evill, O mighty man: the mercie of God endureth all the day. Thy tongue thinketh wofull evils, as a sharpe rafter doing deceit. Thou lovest evill more than good; falsehood more than to speake justice Selah. Thou lovest all words of swelling, the tongue of deceit. Also God will destroy thee to perpetuity, hee will pull thee away and plucke thee out of the tent, and will root thee up, out of the land of the living Selah. And the just shall see and feare, and shall laugh at him. Behold the

man that put not God for his strength, but trusted in the multitude of his riches; hee was strong in his wofull evill. But I, as a greene Olive in the house of God, I trust in the mercy of God ever and aye. I will confesse thee for ever, for thou hast done this; and will patiently expect thy name, for it is good before thy gracious Saints.

## Annotations.

Doeg a servant of King Saul, and master of his herd-men, 1 Sam. 21. 7. *the Admite* that is, an *Edomite*, or, *Idumean*, as the Greeke here translath: or a man of *Admah*, a citie of the tribe of Naphtali, Iol. 19. 36. *of Achimelech* David flying from Saule tyrannie, came for comfort to the house of God in Nob, where Achimelech the Priest admittred. He gave unto David and his company the shew-bread to eat, armed him with the sword of Goliath the Philistin, and asked counsell of the Lord for him. Doeg law this, and told King Saul, and after (when no other man would) himselfe at the Kings commandement, ran upon Achimelech and the Priests, and killed 85 persons: and Nob the citie of the Priests he smote with the edge of the sword, both man, woman, child and beast. But Abjathar Achimelechs son escaped unto David, and told him, who thereupon made this Psalme. See 1 Sam. 21. and 22. Matthe. 12. 3, 4.

Verse 3. *in evill* the Chaldee expoundeth it, in an evill tongue. *O mighty man* or, *Potentate*, Doeg is thus named, for his chiefe place over King Saules herd-men, 1 Sam. 21. 7. and his killing of so many Priests of the Lord, 1 Sam. 22. 18, 19. in which mischievous prowesse he vaunted himselfe.

Verse 4. *thinketh* or understand. *Wilt thinketh thy tongue* that is, uttereth the evils thought and premeditated. *doing deceit* that is, as a rafter which in stead of cutting the haire, cutteth the throat. Or it may be referred to the man, *O doer of deceit*, as the Greeke faith, *thou hast done deceit*.

Verse 5. *justice* that is, *truth* or *justnesse*. Verse 6. *words of swelling* or of *deceiving*, of *perniciouse*, that is, pernicious words which cause destruction.

Verse 7. *destroy* or pull thee downe: a similitude taken from buildings pulled downe, Levit. 14. 45. applied here to mans overthrow. So Job 19. 10. *pull thee away* or *take thee hence*, as a coale of fire is taken with the tongs, Elay 30. 4.

*plucke thee* as the flakes are plucked up when the scinde is removed. This is applied to expulsion out of ones seated place; and is opposed to *stablishing*, Deut. 28. 63. Prov. 3. 31. and 15. 25. *root thee up* as a tree plucked up by the roots, Jude 12. 50. Job 31. 12. *land of the living* that is, *ships world*. See Psalme 27. 13.

Verse 8. *shall see* the Chaldee paraphraseth, *shall see thy punishment, and shall beare before the Lord*.

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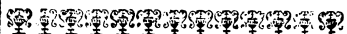
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9 Verse 9. *the man*] the mighty man. It hath reference to verse 3. *he was strong*] or, *would be strong, and prevail*, as Psalme 9. 20. or, *strengthened and hardened himself*, *his wofull evil*] or, *in that he hath, that is, his substance, the Greek faith, in his vanity*.

10 Verse 10. *greene olive*] alwayes fresh and flourishing. See Psalme 37. 35. Jer. 11. 16. *eye*] continually: see Psalme 9. 6.

11 Verse 11. *hast done*] the Chaldee addeth, *hast done the vengeance of my judgement*.



## PSAL. LIII.

David describeth the corruption of a naturall man, and convinceth them by the light of their consciences. 7 He glorifieth in the salvation of God.

1 To the maker of the musicke on Machalath, an instructing Psalme of David.

2 He foole faith in his heart *there is no God*: they have corrupted, and have made *themselves* abominable with injurious vill; *there is none* that doth good. 3 God from the heavens looked downe upon the sonnes of Adam, to see if there were *any* that understandeth, that seeketh God. Every one is gone backe, together they are become unprofitable: *there is none* that doth good, none, not one. Doe they not know, that worke painefull iniquity, that eat my people as they eat bread, they call not upon God. 6 There they dreaded a dread *where no dread was*, for God hath scattered the bones of him that besiegeth thee; thou hast made them abashed, for God hath contemptuously cast them off. Who will give out of Sion the salvations of Israel? when God returneth the captivity of his people, Iakob shall be glad, Israel shall rejoyce.

## Annotations.

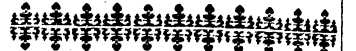
1 *Machalab*] this seemeth to be a kind of instrument much like *Neckloth*, Psalme 5. 1. It may also be interpreted  *sickness* or *infirmity*. So in the title of Psalme 88. *an instructing Psalme*] *Maschil*: see Psalme 32. 1. This Psalme is the same in effect, and almost in words, with the 14 Psalme, some few things changed. See the notes there.

2 Verse 2. *with injurious evil*] so the Greek faith, *with iniquities they are made abominable*. Or, we may read 1, *they have done abominable iniquity*.

4 Verse 4. *every one is gone backe*] Hebr. *All bee*, that is, *Each one, or whosoever he be*, in particular. In Psalme 14. 3. he speaketh generally, *all is departed*.

Verse 6. *where no dread was*] that is, *no cause of dread*. God giveth to the wicked a trembling heart, Deut. 28. 65. and a *found of feare is in their cares*, Job 15. 21. *yea the found of a leaf chaſeth them, and they see when none pursueth*, Levit. 26. 36. Prov. 28. 1. *of him that besiegeth thee*] or, *that fighteth against thee*, speaking to the godly man. The Greeke turneth it, of *men-pleasers*. *hast made them abashed*] or, *shalt make abashed*, (for it is a promise, but let downe as already performed, for the more assurance) or, *shalt put to confusion, to wit, them, or their counsell*, as they would have confounded thine. See Psalme 14. 6.

Verse 7. *who will give*] a will, *O that there were given*, &c. See the notes on Psalme 14. 7. *salvation*] that is, full salvation, health or deliverance.



## PSAL. LIV.

David complaining of the Ziphims, prayer for salvation. 6 Upon his confidence in Gods helpe hee promiseth sacrifice.

To the master of the musicke on Neginoth, an instructing Psalme of David. When the Ziphims came and said unto Saul, doth not David hide himselfe with us?

O God, in thy name save me, and in thy power judge me. O God, heare my prayer, hearken to the words of my mouth. For strangers are risen up against me, and daunting tyrants seeke my soule, they have not set God before them Selah. Loe God is mine helper, the Lord is with me that uphold my soule. Hee will turne the evil to my enviers: in thy truth suppress thou them. With voluntariness I will sacrifice unto thee, I will confesse thy Name Jehovah, because *it is good*. For hee hath freely rid me out of all distresse, and mine eye hath seene on mine enemies.

## Annotations.

Ziphims] or Ziphims, the Inhabitants of Ziph, a citie in the tribe of Judah, Ios. 15. 24. by which there was a wilderness and wood, where in David hid himself when he fled from Kellab for feare of King Saul, and was bewrayed by these Ziphims unto the King, once and the second time, whereupon he made this Psalme. See the history 1 Sam. 23. 14. 15. 29. &c. and 26. 1. 2.

Verse 5. *strangers*] the Ziphims, estranged from God, and alienated from his people, Psalme 58. 4. Eſay 1. 4. So wicked men are called *Heathens*, Psal. 59. 6. In Pſa. 86. 14. this is repeated by David: but for Zarim, *strangers*, there he calleth them *Zedim*, proud.

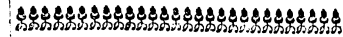
1 *condemning tyrants*] terrible dismay, as Saul and his retinue, whose terour daunted many. See Psal. 10. 18. *seek my soule*] my life, to take it away: see the note on Psal. 35. 4.

6 Verse 6. *with them that uphold*] or, *among the upholders*, the valiant soldiers that helped David in his battels: as 1 Chron. 12. 1. &c. a like manner of speech is, Iudg. 11. 35. *thou art among them that trouble me*.

7 Verse 7. *returne the evil*] to wit, which they intend against me. For the righteous escape out of trouble, and the wicked shall come in his stead, Prov. 11. 8. *suppresseth*] restrain them, or cut them off. Compare Psalme 143. 12.

8 Verse 8. *With voluntariness*] or, *In freewill*; that is, freely, liberally, of a willing mind. Such sacrifices the Law mentioneth, Levit. 7. 16.

9 Verse 9. *ye hath seene*] to wit, the works, or reward of God; in Chaldee, *the vengeance on mine enemies*, mentioned before in verse 7. and as is expressed in Psal. 91. 8. but often this word is concealed, as Psal. 35. 21. and 92. 12. or *bath viewed them with delight*: see Psalme 22. 18.



## PSAL. LV.

David in his prayer complaineth of his fearfull case. 10 Hee prayeth against his enemies, of whose wickedness and treachery hee complaineth. 17 He comforteth himselfe in Gods preservation of him, and confusion of his enemies.

1 To the master of the Musicke, on Neginoth, an instructing Psalme of David.

Hear thou, O God, my prayer, and hide not thy selfe from my supplication for grace. Attend to me, and answer me; I mourne in my meditation, and make a troubled noise. For the voice of the enemy, because of the vexation of the wicked; for they bring upon me painefull iniquity, and in anger they spitefully hate me. My heart is pained within me, & the terrors of death are fallen upon me. Feare & trembling is come into mee, and horreur hath covered me. So that I say, who will give me a wing as a dove, that I might fly and dwell. Loe, I would make farre off my wandering flight, I would lodge in the wilderness, Selah. I would haſten my safe eſcaping from the wind of driving forward, from the tempest. Swallow them, Lord, divide their tongue for I see violent wrong and strife in the citie. Day and night, they compass it upon the wals thereof, and painefull iniquity and moleſtation are within it. Wofull

evils are within it, and fraud and guile departeth not from the street thereof. For nor an enemy reproached me; for I could beare it: not my hater magnified against mee, for I could be hidden from him. But *it was thou* O man esteemed of as my selfe, my guide & my knowne acquaintance. We which together made sweet secret counsel, went into Gods house with the society. To death seize upon them, let them goe downe quick to hell; for evil are in their dwelling place in their inmost part. I will call into God, and Jehovah will save me. Evening, and morning, and at noone, will I meditate and make a noise, and he heard my voyce. Hee hath redeemed my soule in peace from the battel against mee, for with many were they with me. God will heare and afflict them, even he that stretcheth from antiquity, Selah, for that they have no changes, neither tear they God. Hee sent forth his hand on his peaceable friends, he profaned his covenant. The words of his mouth were smoother than butter, but battell was in his heart; his words were softer than oyle, but they were drawn swords. Cast thou thy carefull burden upon Jehovah, and he will sustaine thee; hee will not give the just man for ever to be moved. But thou, O God, wilt make them go down to the pit of corruption; men of bloods and of deceit shall not live halfe their dayes, but I will trust in thee.

## Annotations.

Verse 3. *I mourne*] as one cast downe with sorrow, making a dolefull noise. *meditation*] or *disquieting talke, prayer, complaints*. The Hebrew Saab signifieth any large discourse or exercise of the mind or mouth, by hisse musing, talking, praying, communing with ones selfe or others.

Verse 4. *they bring*] they make move, or turne upon me iniquity; both by unjust imputation of evil, and inflicting of punishment. For the word is used both for *iniquity* and the *punishment* thereof, as is noted Psal. 5. 6. The Chaldee faith, *they resist falsehood against me*. *spitefully hate me*] or *bear me a private grudge, with a purpose to avenge*, as the word signifieth, Gen. 27. 41. and 50. 15.

Verse 5. *is pained*] or, *trembleth with paine*. The word usually meaneth *such paines as a woman feelth in her travell*.

Verse 6. *borrow*] or, *amazed quaking*; when the senses are finitten with astonishment. Therefore the Greeke turneth it, *darkness*.

Verse 7. *who will give*] a will, *O that I had, or O that some would give*. See Psal. 147. 4. *in my or a dove*.



doce] which being a fearefull bird, flieth fast to  
defarts and rocks to hide it selfe, ler. 48.28. *wing*  
is put for *winges*, as *forle* for *forle*, Psalme 8.9.  
that I might fly ] or, I would fly and dwell, to wit,  
some where, where I can find safety; but no place is  
named, to note the more uncertainty.  
8 Verse 8. in the wilderness the place whither the  
man (the Church) also flineth in her persecution,  
Revel. 12.6.14.  
9 Verse 9. hasten safe escaping, &c.] or, I would speed  
my evasion, hasten my deliverance. So David hastened  
his flight from Abisalon, 2 Sam. 15.14. &c. from  
mind of diving forward ] that is, from the diving  
(stormy) winds, that beareth all things away before it:  
meaning the storme of persecution, which forced  
him to fly. The Greeke turneth it, from pusillani-  
mitie (or feebleness of spirit:) incitiating his inly  
feares driving him to this flight.  
10 Verse 10. Swallow that is, destroy. It hath re-  
spect to Dauid and Abisalon's death, who with their  
company were swallowed alive into the earth, Num. 16.  
32. as after in the 16. verse here is explained,  
divide their tongue ] for, their tongues, that is, their  
language, counsels, plots, &c. As at Babel tongues  
were confounded, Gen. 11.7. so tongues of Abi-  
salon's Counsellors (that persecuted David) were  
divided, 2 Sam. 17.1. -- 14.  
11 Verse 11. they compass it ] to wit, without wrong  
and strife before mentioned, which were as walls  
about the towne: or they, that is, those wicked per-  
sons.  
13 Verse 13. For, not an enemy ] or, Because it was  
no enemy that reproached me: the Greeke turneth it  
thus, for if an enemy reproached me, I could suffer it,  
&c. for I could bear it. Hebr. and I could leave  
it: and being instead of for, or otherwise, as in  
Psalme 60.13. and 51.18. magnified ] that is,  
speak great and boastfull words: See before Psalme  
35.26.  
14 Verse 14. But thou ] Hebr. And thou; and is often  
used for but, as Gen. 41.10. Isa. 10.20. So in  
Greece, Rom. 1.13. and often in the Psalms. The  
Chaldee addeeth, But thou Abisalon ] a man like to  
me, &c. esteemed of as my selfe ] or, according to  
mine order, or estimation, that is, my very equal, my  
peer: of as much regard and worth as my selfe. The  
Greeke turneth it, like minded: a word which the  
Apostle useth, Phil. 2.20. my guide ] or, my  
Duke, my Chiefe, or master. So the Hebrew Al-  
ph is used generally for a Duke or Chiefe gover-  
nour, Gen. 6.15. &c. and so the Greeke turneth  
it here. It is also used in speciall for a chiefe friend,  
Prov. 16.28. and 17.9. Mic. 7.5. which sense is  
good in this place. Abisalon may bee the man  
here aimed at, as the Chaldee nameth him, who was  
one of Davids Princes and friends, even his  
chiefe Counsellor, and became a traitor, 2 Sam.  
15.12.31. and 16.23. my knowne acquaintance  
] or, my familiar whom I acquainted with my counsels,  
purposes, &c. as Pal. 31.12.  
15 Verse 15. made sweet secret counsel ] that is,  
sweetly communicated our secret affairs each to other, or  
the myerie of godlinesse, whereof see Pal. 25.14.  
There were fulfilled betwene David and Abi-

phon, Christ and Judas the traitor. with the safety  
or, in the concourse, company, that is, the multitude  
that runne together, frequenting the publike  
assemblies. And this was done with outward  
haile and hurtling together, and with concordant  
minds: wherefore the Greeke here turneth  
it unanimity or concord. This word is after used for  
a company or concourse, Pal. 64.3. and hath the name  
of tumultuous running together, Pal. 2.11.  
Verse 16. Let death seize ] or, Death shall seize,  
exact his due as a creditor on his debtor. The  
Chaldee expoundeth it, Let sentence of death make  
them guilty. upon them ] and, on him, as the He-  
brew forme noteth, that is, on every of them.  
to bell ] to the place and state of death, Pal. 16.10.  
as the conspirators with Korah went downe quicke  
into hell, Numb. 16.30.33. in their dwelling  
place ] or, in their sojourning place: for this life is  
a pilgrimage where men are but guests. in  
their inmost part ] or, within them, as we midst of them,  
meaning their heart.  
Verse 18. and at none ] These three times in the  
day they used to pray in Israel, as David here  
practised, and Daniel afterwards, Dan. 6.10. and  
at the first houre (which was their noone tide) Peter  
went to prayer, Act. 10.9. Though the day was then  
divided into twelve houres, Ioh. 11.9. yet of old  
they had but three times or houres. meditate  
] for pray: see the note on verse 3. and Pal. 77.4.  
Verse 19. from the battell against me ] from the mere  
fight (the conflict) with me: the Greeke saith, from  
them that draw neere to me, meaning his foes; as  
Psalme 27.2. with many ] or, in many were  
they with me. This is doubtful whether it bee  
meant of foes or friends. If of foes, it may be re-  
solved thus, for with many (with a great multi-  
tude) they were fighters with me. If of friends, it  
may be understood of Gods Angels, that in a great  
number were with him, pitching campe for his aid,  
Psalme 34.8. as Eliphaz said, many moe are with us  
than with them, 2 King. 6.16.17. The Chaldee ex-  
plaineth it, for in many afflictions his word was for my  
help.  
Verse 20. even be that fineth ] that is, the eternall,  
that abideth one & the same, in counsell, power,  
&c. no changes ] or alterations from evill to  
good, and are not bettered. Thus the Chaldee  
Paraphrast taketh it, of sinners which change not  
their evill way. It may also be meant no alterations  
of their good estate, that is, no adverbs, as Iob  
10.17.  
Verse 21. He put forth his hand ] that is, laid, viz.  
lent hands: as Nehem. 1.3.21. his peaceable  
friends ] or, them that were at peace with him.  
Verse 22. drawne swords ] that is, wounding  
deadly. A like similitude Solomon useth, Prov.  
12.18. There is that speaketh words like the pricking  
of a sword. See also Psalme 57.5.  
Verse 23. thy careful burden ] or thy gift, that is,  
whatsoever thou art careful to have given thee in  
all thy wants and need, or whatsoever he giveth  
thee to exercise thy faith & patience, by adver-  
sities. The Greeke well turneth it, thy care: which  
phrase the Apostle useth, 1 Pet. 5.7. Cast all  
your

your care upon him, &c. The Chaldee saith, Cast thy  
burden the Lord. Compare also hewith Matt. 6.  
25. Luke 12.22. Pal. 37.5. sustaine thee ] or,  
suffer and I will suffer thee, with food and all other ne-  
cessaries. The word though it be generally, yet is  
often used for nourishing, Gen. 45.11. and 47.12.  
1 King. 18.4. So the Greeke also turneth it here.  
not give ] that is, not suffer, as Psalme 16.10.  
24 Verse 24. pit of corruption ] the Chaldee ex-  
poundeth it, the deepe Ciberma. men of blood,  
&c. ] that is, bloody men; as Psalme 5.7. not  
live false ] Hebr. not baste their dayes, that is, not  
come to baste the dayes of their life, but be cut off by  
untimely death. So Iob 15.32.  
David praying to God in confidence of his word, &  
counsell of his enemies. 10 He professeth his confidence  
in Gods word, and promiseth to praise him.  
1 To the Master of the Musicke, concerning  
the dumbe dove in far places, Michtam  
of David, when the Philistims  
tooke him in Gath.  
2 B Egracious to mee, O God, for sory  
man would swallow me up; at the day  
warring he oppresseth me. Mine en-  
viers would swallow mee up all the day,  
for many doe warre with mee, O most high.  
3 In the day I shall feare, I will trust unto thee.  
In God, I will praise his vvord; in God doe  
I trust, I will not feare what flesh can doe un-  
to me. All the day my vvords they grie-  
vously wrest; against me all their thoughts  
be for evill. They draw together, they  
keepe close themselves, they doe observe  
my steps, because they earnestly expect my  
soule. For painfull iniquity shall they escape  
safe: in anger cast downe the peoples, O  
God. Thou hast counted my wandering;  
put thou my teares in thy bottle: are they  
not in thy register? Then shall mine enemies  
turne backe in the day that I call; this I  
know, that God will be for me. In God, I  
will praise the word; in Jehovah, I will  
praise the word. In God doe I trust, I will  
not feare what earthly man can do unto me.  
13 Thy vvowes are upon me, O God; I will pay  
confessions unto thee. Forthou hast deli-  
vered my soule from death; hast thou not also  
my feet from sliding: for to walke on, be-  
fore God, in the light of the living.

vid speaketh of himselfe, as of a dove subject to  
 vexation among the ravenous kites the Philistims,  
which were farre disioyned from Gods people:  
in faith, though neere in habitation; as the Greeke  
translateth it, the people farre off from the Saints.  
Or, Akin interpreted dumblnesse, may also be turned  
a Congregation, as in Psalme 58.2. and so the  
meaning is, the dove of the Congregation of them that  
be farre off, that is, of the Philistims. And thus the  
Chaldee expoundeth it, To praise for the congrega-  
tion, which is like to a silent dove, in the time when  
they are driven farre from their cities, &c.  
Michtam ] a Jewell, or golden Psalme: See Psalme  
16.11. take him in Gath ] David fleeing  
from Saul to Achish King of Gath, and being there  
knowne, changed his behaviour, and fained him-  
selfe foolish, and was to dismised, 1 Sam. 21.10.  
&c. whereupon he made the 34. Psalme. After that  
he fled againe to K. Achish, as dwelt there with  
him, he and his company, 1 Sam. 27.12.33. &c.  
Verse 2. would swallow me up, or, breathe after  
me, to take and devour me. This word Shuaph  
is used for sucking in of drinke, Iob 5.5. also, of the  
wind or breath, ler. 2.24. and 14.6. and for  
breathing after any thing to come thereto, Iob  
7.2. Eccles. 1.5. So after in Pal. 57.4. & 119.13.1.  
O most high ] O high God, as the Greeke explain-  
eth it. The Greeke saith, from the height; wee  
may also translate it, in height, that is, highly (proud-  
ly) they warre against me. But Adrom Height, is  
sometime Gods attribute, as Mich. 6.6. Psalme  
92.9.  
Verse 4. In the day ] or, what day, that is, when-  
soever I shall be afraid.  
Ver. 5. What flesh can doe ] or question-wisely, what  
can flesh doe unto me? by flesh, meaning corrupt and  
murthering man, as is expressed, verse 12. The like ti-  
tle is given to men, in Psalms 78.32. Genesis 6.3.  
Esay 40.6.  
Verse 6. they grievously wrest ] they painfully forme,  
and frame my words (or my matters:) perverting  
them, and giving them another figure or fashion.  
So the Hebrew word is used for falsifying, Iob  
10.8. It signifieth also, grieving, Eliy 6.9.  
Verse 7. They draw together ] or, gather, that is,  
convene and combine together, or, gather warres, as  
is expressed, Pal. 140.3. So Pal. 59.4. my  
steps ] or my vvords, or foot-fores, after the manner of  
that old Serpent, Gen. 3.15.  
Verse 8. cast downe ] or make descend, to wit, to the  
pit of corruption, as Pal. 55.24. or rather parts of the  
earth, as Ezek. 32.18.  
Verse 9. my wandering ] my sitting and fro, as  
from Sauls presence to Gath, 1 Sam. 21.10. and so  
thence to the cave of Adullam, 1 Sam. 22.1. from  
thence to Misep in Moab, verse 1. then to the fo-  
rest of Horeth in Iudah, verse 5. then to Keilah,  
1 Sam. 23.5. thence to the wilderness of Ziph,  
verse 14. thence to the wilderness of Maon, v. 25.  
then to Engedi, 1 Sam. 24.1.2. and so from place  
to place, as a Partrich on the mountains: in all  
which David acknowledged Gods care and pro-  
vidence towards him. in thy bottle ] that is,  
reserve them diligently. Bottles were used to put  
H h h h h 3

Annotations.

Concerning the dumbe dove ] or after the He-  
brew phrase, the dove of dumblnesse; thus Da-

in milke and wine, Iudg. 4. 19. 1 Sam. 16. 20. In the Hebrew there is an allusion to the former word *wandering*, called *Nad*, a bottle being also in that tongue called *Nad*, having difference in writing, but none in sound.

are they not in thy register? ] or, in thy booke and reckoning? meaning, doubtlesse they are. A question is often used for an earnest affirmation or deniall. As when one Evangelist saith, *Doe yee not erre?* Mar. 12. 24. another saith, *yee doe erre*, Mat. 22. 29.

10 Verse 10. *that God will be for me* ] or, *with mee*, or, *that God is mine*: as the Greeke saith, *thou art my God*.

13 Verse 13. *Thy vowes are upon me* ] that is, *I have thank-offerings ready, wherewith to pay my vowes which I made unto thee*. A like phrase is in Prov. 7. 14. *I am peace-offering*. See also how *vowes* were paid with *peace* or *thank-offerings*, Levit. 7. 15. 16. Psalme 66. 13. Or, *they are upon me*, that is, I am bound to pay them, or, doe now bind my selfe and take them upon me. The Chaldee saith, *On me I have received, O God, thy vowes*. confessions ] that is, as the Chaldee saith, *sacrifices of confession*, or *thanks*: which were distinguished from *vowes*, Levit. 7. 12. 15. 16.

14 Verse 14. *hath thou not also* ] meaning *surely thou hast*: as before in verse 9. and Psal. 116. 9.

from sliding ] or, from driving, from thrust, that is, from sliding by the thrust of my enemies. to walke on ] or converse: it noteth a continuall and pleasing carriage of ones selfe acceptable to God: therefore the Greeke explaineth it by *well-pleasing*; and the Apostle followeth the same, in Heb. 11. 5. from Gen. 5. 24. So in Psal. 116. 9. The meaning also of the phrase here is, *that I may walke*: as that which one Prophet saith, *Leisabeth, to dwell*. 1. Chron. 17. 4. another saith, *leisibbi, that I may dwell*, 1 Sam. 7. 5. the light of the living ] or, light of life: meaning the vitall of lively light which men here on earth doe enjoy: and therefore in Iob 33. 28. 30. this is opposed to the pit or grave; and in Psal. 116. 9. it is called *the land of the living*: whereof see Psal. 27. 13. This also respecteth the better light of life, mentioned by our Saviour, Ioh. 8. 12.



## PSAL. LVII.

David in prayer flying unto God, complaineth of his dangerous case. 8 Hee encourageth himselfe to praise God.

1 To the master of the musick, Corrupt not, Michtam of David, when he fled from the face of Saul into the cave.

2 B E gracious to me, O God, be gracious to me, for in thee my soule hopeth for safety, and in the shadow of thy wings will I hope for safety, till the wofull evils passe over. I will call unto God most high, to the God that perfectly accompanieth to

wards me. He will send from heavens, and save me; hee hath put to reproach him that would swallow me up, Selah: God will send his mercy and his truth. My soule is among Lions; I lie among inflamers, the sons of Adam; their teeth are speares and arrowes; and their tongue a sharpe sword. Be exalted over the heavens, O God, over all the earth be thy glory. They prepared a net for my steps, he bowed downe my soule; they digged a pit before me; they are fallen into the midd of it, Selah. Firmly prepared is my heart, O God, firmly prepared is my heart; I will sing and praise with Psalme. Raise up my glory, raise up Psalteric and Harpe, I will raise up at the day dawning. I will confesse thee among the peoples, O Lord, I will praise thee with Psalme among the nations. That thy mercy is great unto the heavens, and thy truth unto the skies. Bee exalted over the heavens, O God, over all the earth be thy glory.

## Annotations.

Corrupt not ] or, Bring not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by sinne, as is noted on Psal. 14. 1. sometime *perdition*, or utter destruction, the punishment of sinne, Psal. 78. 34. 5. Gen. 6. 13. and 9. 11. 15. it is a more vehement word than killing, Ezek. 9. 6. 8. This word is also in the title of the 58. 59. and 75. Psalms. Michtam ] a golden song. See Psal. 16. 1. from face ] or, for feare of Saul. See Psal. 3. 1. into the cave ] Saul fought David in the wilderness of Engedi, upon the rocks, among the wild goats; and being there in a cave, David cut off the chap of Sauls coat, and would not kill him. Which when Saul afterward perceived, his heart relented for Davids kindnesse, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, hee ceased his persecuting for a time, 1 Sam. 24. David in that distress made this Psalme.

Verse 2. *evils passe* ] that is, every evil; or, the whole heape of evils passeth.

Verse 3. *perfectly accompanie* ] or *performe*, to wit, his grace, or his promise; or my affaires, bringing them to a full end and stay. So Psal. 38. 8. A like speech the Apostle useth, Phil. 1. 6.

Verse 4. *He will send* ] or *usually sendeth*, to wit, his hand, Psal. 144. 7. or, his Angel, as Dan. 3. 27. and so the Chaldee explaineth it, or, *by my mercy and truth*, as after followeth. Swallow me ] or, breatheb after me. See Psalme 56. 2.

Verse 5. *Lions* ] called here *Lebaim*, hearts, stout, courageous Lions; of Leb, that is, heart, cons. As

As there be sundry forts of Lions, so have they sundry names; see Psalme 7. 3. Lions are mentioned in the Scriptures for the fierceness of their hearts, 2 Sam. 27. 10. boldnesse, Prov. 28. 1. and grimmesse of their countenance, 1 Chron. 12. 8. Saul and his Courtiers are here *Lions* to David, as were the Kings of Ashur and Babel after unto Israel, 1. Ier. 50. 17. the Roman Emperour to Paul, 2 Tim. 4. 17. and all wicked rulers over the poore people, Prov. 28. 15. inflamers ] *bonifens*, meaning fiery, fierce, and raging persons, that flamed with wrath and envie, and inflamed others. Of such David did complain to Saul, 1 Sam. 24. 10. speares ] Heb. the speare; as *charius* for *chariot*, Psal. 68. 18. So *Agur* speaketh of a generation whose teeth are swords, and their jawes knives, to eat up the afflicted out of the earth, Prov. 30. 14. See also Psal. 55. 22. and 59. 8.

6 Verse 6. *over the heavens* ] the Chaldee expoundeth it, *over the Angels of heaven*: so in verse 12.

9 Verse 9. *Raise up* ] or *Surren*, to wit, thy selfe, or Awake. A word of exciting, Iudg. 5. 12. Compare this with Psalme 108. 2. 3. &c. my glory ] my tongue or soule. See Psalme 16. 9. and 30. 12. at the day dawning ] I will raise up my selfe with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it, and so stirre it up. A figurative speech.

11 Verse 11. *Thas thy mercy* ] or, *For thy mercy is great*, &c. Compare Psalme 36. 6.



## PSAL. LVIII.

David reproveth wicked Judges: 4. describeth the nature of the wicked; 7. deceiveth them to Gods judgments: 11. Whereat the just shall rejoyce.

1 To the Master of the Musicke. Corrupt not; Michtam of David.

2 I Ndeed, O assembly, speake ye justice; judge ye righteousnesse, O sonnes of Adam? Yea in heart yee worke injurious evils in the land, ye weigh the violent wrong of your hands. The wicked are estranged from the wombe, they erre from the belly, speaking lye. Hot poyson they have, like as the hot poison of a Serpent, as of the deaf Aspe, that stoppeth his eare. Which will not heare the voice of charmers, of him that inchanteth, inchantments of him that is made wise. O God, breake their teeth in their mouth; burst out the Lions tusse, O Jehovah. Let them be refused as waters that passe away: bend hee his arrowes, be they as cut off. As a snail that melteth, let him goe away; as the untimely birth of a woman; as they that have not seene the Sunne. Ere that they shall perceive your thornes of

the Bramble: even alive, even in writh, he will tempestuously whirle it away. The just shall rejoyce when hee seeth the vengeance; hee shall wash his feet in the blood of the wicked. And earthly man shall say, Surely there is fruit for the just; surely there is a God that judgeth in the earth.

## Annotations.

Corrupt not ] Bring not to perdition, &c. See Psal. 57. 1. and 16. 1.


Verse 2. O assembly ] O band, Company or congregation. The Hebrew *Assem*, which hath the signification of *binding* as a *bundle* or *bundle*, seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbnesse, (as before in Psal. 56. 1.) and be read thus; *Of a truth, doe ye speake dumb justice?* or, *unmusse of justice?* As blaming them for speaking and boasting of justice, when indeed justice was dumbe, and opened not her mouth, but they gave most unjust sentence. righteousnesse, or equities, that is, *righteous*, plaine, and equal things. Judges are called *G. d. s.* Psal. 82. 6. and therefore should imitate God, who saith, *I doe speake justice, and declare righteousnesse*, Eley 45. 19.

Verse 3. *ye weigh* ] or, *ye balanse*. (of the Hebrew *Palan*) *ye peise*. A similitude taken from the weighing of things which should be in even peise and proportion, Prov. 16. 11. *to justice* should weigh all words and workes in equity, & reward them accordingly: but these weighed out wrong for right.

Verse 4. *from the wombe* ] that is, even from their mothers wombe, the wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption. So in Eley 48. 8.

Verse 5. *Hot poyson they have* ] or, *Hot wrath is to them*. The Hebrew *Chamaib* signifieth both *poyson* and *rage* or  *fury*, each of them being *hot*. The Greeke here turneth it *rage*; the similitude of a serpent rather giveth it to be *poyson*, as Psal. 140. 3. Rom. 3. 13. Dent. 32. 24. Though both are fitly applied to the wicked, who like serpents in fury spit out their venome and malice, like a ] or, according to the likeness. It meaneth an exact comparison, as no whit inferior to the serpent, which was the instrument to poison mankind, Gen. 3. serpent ] or *snake*, called in Hebrew *Nachash*, of expertise, for it was more subtil than any beast of the field, Gen. 3. 1. deaf aspe ] or *cockatrice*, or the serpent *Eyym*, called in Hebrew *Fesh*, which name noteth (by the contrary) the superaddition which this Psalme sheweth to bee naturally in that beast. And so the wicked have the title of *Apeith*, *Unperjudged*, or *Disbanded*, Tit. 1. 16. Ephel. 2. 2. stoppeth ] *Hebr. will stop*, that is, *usually stoppeth his eare*, with his taile (as humane writers report) whiles the other hee layeth

eth on the ground; or, is naturally deafe of it.  
6 Verfe 6. *the voice of charmers* [which with words use to charme serpents, that they can neither bite nor sting, as may be gathered both by this place, and by Eccleſ. 10. 11. Ier. 8. 17. And these *Charmers* have their name in Hebrew of *whispering*, or *soft*, *flivet*, and eloquent speaking, Pſal. 41. 8. Iſa. 3. 3. *of him that inwhispereth*] or that conjureth, conjureth, *afficiat*. *Inchanters* have this title here, and in Deut. 18. 11. either because by forcery they affociate Serpents, making them tame and familiar, that they hurt not; or because ſuch perſons use to bind and tie bands or things about the body, to heale or hurt by forcery; or because by their conjuringart, they have ſociety and fellowship with Devils. And that these evil arts are not here approved, the Law sheweth, Deut. 18. Onely similitudes are taken from them, as elsewhere from the *theefe*, Revel. 16. 15. *the unrighteous Judge*, Luke 18. 1. 2. 6. 7. *the unjust Steward*, Luke 16. 1. &c. *of him that is made wile*] of the wileſt, that is, the learned, expert, the cunning *Mage*.  
8 Verfe 8. *refuſed at waters* [that is, (as the Greeke explaineth) *he at night*, nothing esteemed; as waters that paſſe away and are not regarded. *behold he his arrows*] or, *his arrow*, (for the Hebrew liath a double reading;) that is, every of his arrows. And this may be meant of the wicked man, whoſe arrows bent at the juſt, ſhall be broken: or, of God, who ſhooteth at the wicked, and cutteth them off. *be they at cut off*] or, let them be *as if they were cut off*, or, *even as ſtrawes*: meaning it of the wickedſ arrows: or if of their owne perſons, let them be even cut off, as the Greeke faith, *untill they be weakened*.  
9 Verfe 9. *ſnaile that melteth*] or, *ſnaile of melting*, that is, a *conſuming ſnaile*; which creeping out of the ſhell, caſteth her moiſtures, and ſo waiteth to death. Alſo with ſalt, a ſnaile melteth into water. *let him goe away*] or, *walk*; meaning, *let him goe*. So where one Prophet ſaith, *to goe with thy fathers*, 1 Chron. 17. 11. another ſaith *for us, ſleep*, that is, *die*, 2 Sam. 7. 12. *the timely birth*] or *fallen birth*, meaning fallen before due time. So Iob 3. 19. Eccleſ. 6. 3. 5.  
10 Verfe 10. *Ere that they ſhall perceive*] or, *Before men ſhall underſtand*. He ſpeaketh to the wicked of their ſudden deſtruction. The meaning ſeemeth to be this: *Ere men ſhall perceive* (or *ſee*) the pricking of *your thornes*, which are thornes of the *bramble*. *God will as with a whirlwind deſtroy every of them*. The *bramble* or *brier* (mentioned alſo in Iothams parable, Iudg. 9. 14. 15.) hath ſtrong and ſharpe thornes, fit to reſemble the evil counſels and deeds of the wicked. The Hebrew *Sir* is uſed both for a *thorne*, and a *pot*: wherefore ſome here tranſlate *pot*, yet yielding the ſame ſenſe. The Greeke turneth it *thorne*. *as alſo*] or *even quickly*; which noteth ſudden deſtruction, as Pſal. 55. 16. *let them goe down to hell alive*: or their *treely colour*, which made them feare no deſtruction, as Pſalme 38. 20. *my enemies are alive are mighty*. This word is ſometime uſed for *raw fleſh*, 1 Sam. 2. 15 which ſome that tranſlate the former

word *pot*, retain alſo here.  
or, *as with burning anger*. Wee may alſo underſtand the word *thorne* thus: *as well the living thorn*, (that is, *freſh and greene*) as the thorne of *burning*; that is, *the burnt or ſcare thorne*: because on the *bramble*, ſome of the thornes are *parched and dry*, when others are *young and greene*. *be willingly ſtrewed*] or *be willingly ſtrewed*, *God will take away*, (or *ſhake away*) *it*, that is, *every thorn*, *as with a whirlwind or tempeſt*. For, *as with a whirlwind that paſſeth, the wicked is no more*, Prov. 10. 25.  
Verfe 11. *his feet in blood*] This noteth both the greatneſſe of the ſlaughter, and comfortable life which the juſt ſhall make hereof. Compare Pſal. 68. 24. Eſay 63. 3. Revel. 14. 20.  
Verfe 12. *earthly man*] Hebr. *Adam*, put here for men in general, as ſon for *ſon*, 2 King. 21. 6. with a Chron. 33. 6. See alſo Pſal. 8. 9. *fruit*] that is, a *comfortable reward*, after their labours and troubles. As Heb. 12. 11. Iam. 3. 18. So the Chaldee tranſlateth it, a *god reward*. *God that judge*] or *Gods judging*. A myſterie of the holy Trinity, uſed ſundry times in the Scripture, as *Gods cauſed me to wander*, Gen. 20. 13. *he is my God*, Ioh. 24. 19. *he is living Gods*, Ier. 10. 10. though moſt commonly it is otherwiſe. See the note on Pſal. 3. 3.  
  
PSAL. LIX.  
David prayeth to be delivered from his enemies, 7 He complaineth of their cruelty. 9. Hee truſteth in God. 12 Hee prayeth againſt them. 17. Hee prayeth God.  
To the Maſter of the Muſicke, Corrupt not; Michram of David, when Saul ſer, and they kept the houſe for to kill him.  
Deliver me from mine enemies, O my God: from them that riſe up againſt me, ſet thou me on high. Deliver me from the workers of painefull iniquity, and ſave thou me from the men of bloods. For loe they lay wait for my ſoule, the ſtrong doe draw together againſt mee: not for my treſpaſſe, nor for my ſinne, Jehovah. Without iniquity in me, they run and make ready: raiſe thee up to meet me, and ſee. And thou Jehovah God of hoſts, God of Iſrael, awake to viſit all the heathens: be not gracious to any that unfaithfully worke iniquity, Selah. They returne at evening, they make noiſe as a dogge, and compaſſe the Citie. Lo, they utter with their mouth; ſwordes are in their lips: for vvho heareth? But thou Jehovah vvil laugh at them, thou vvil mocke at all the heathens. Fiſh 10 ſtrength, unto thee wil I take heed, for God is

mine high defence. The God of my mercie will prevent me, God will let me ſee on mine envious. Slay them not, left my people forget make them wander abroad in thy power, and bring them downie, our ſhield, Lord. The ſinne of their mouth, the word of their lips; when they ſhall be taken in their haughtineſſe; and of curſing, and of falſe deniall, let them tell. Conſume in wrath, conſume & let them be no more; and let them know that God ruleth in Iakob, to the ends of the earth, Selah. And they ſhall returne at evening, make noiſe as a dog, and compaſſe the citie. They ſhall wander abroad for to eat, and ſhall howle if they be not ſatiſfied. But I will ſing thy ſtrength, and wil ſhout at morning thy mercy; for thou haſt beene an high defence to me, and a refuge in day of my diſtreſſe. My ſtrength, unto thee will I ſing Pſalme, for God is mine high defence, the God of my mercy.  
  
Annotations.  
1 Corrupt me] or bring me to perdition. See Pſalme 57. 1. Michram] a notable ſong: ſee Pſalme 16. 1. to kill him] or to doe him die. Saul having caſt his ſpeare at David, and miſſed him, ſent meſſengers after unto Davids houſe, for to keepe (or watch) him, and to kill him. But his wife Michal (Sauls daughter) bewrayed the matter, let David downe at a window, and ſo hee eſcaped, 1 Sam. 19. 10. 11. 12. Hereupon hee made this Pſalme.  
2 Verfe 2. ſet me on high] ſet me aloft, where I may be ſafe, that my foes reach not to me.  
4 Verfe 4. not for my treſpaſſe] to wit, againſt them; as elſewhere David proteſteth, 1 Samuel, 24. 10. 12.  
5 Verfe 5. without iniquity] to wit, of me, or on my part, underſtanding it of ſome, as in the former verſe: or without puniſhment (underſtanding it of the enemies) they runne, &c. Iniquity is often uſed for Punishment: See Pſalme 69. 28. Or, without iniquity, (without blame) in their owne conceit; as in Ierem. 50. 7. their enemies ſaid we offend not, becauſe they have ſinned, &c. to mee me] meaning, for good, that is, to aſſiſt me. For ſometime meeting is to oppoſe and reſiſt, Pſalme 35. 3.  
6 Verfe 6. to viſit] namely, with puniſhment, as Exod. 20. 5. So otherwiſe, in Pſalme 8. 5. the heathens] that is, the wicked mine enemies, called here *beaſts*, as elſewhere *ſtrangers*, Pſal. 54. 5. unfaithfully worke] or, diſloyally commit. See this word, Pſalme 25. 3.  
7 Verfe 7. They returne at evening] The enemies, like hungry dogs, come at evening, ſecretly to ſurpriſe and devour me. So wicked perſecutors are likened to dogs, Pſal. 22. 17. or it may be a prophetic of their extreme poverty, that when

others goe to reſt, they goe about howling for meat. *make noiſe as a dog*] barking, grinning, grinning, howling, as a dog for his meat, as after, verſe 15. 16. therefore the Greeke turneth it, they are hungry.  
8 Verfe 8. *utter*] or *well on*, as from a fountaine, *beſet* or *babble*, as Prov. 15. 2. 3. This ſimilitude is explained, Ierem. 6. 7. *As the fountaine caſteth out her waters, ſo ſhee caſteth out her malice*. *swords, &c.*] that is, they ſpeake ſharpe denouncing words. So the Chaldee interpreteth it, *words that are ſharpe like a ſword*. See Pſalme 57. 5. *who beareth*] There are the adversaries words, who thought that none ſhould heare, or (as the Chaldee addeth) would perſiſt them.  
Verfe 20. *His ſtrength*] underſtand, O God that art his ſtrength: and may be meant of himſelfe, though he ſpeake as of another: 1. Because in the Hebrew there is ſometime a ſudden change of the perſon, as Dan 9. 4. *thou keepte covenant towards them which love him*, that is, *which love thee*, Deut. 5. 10. *that love mee*, and *keepe his Commandments*, for, *my commands*, Micc. 1. 2. *Heare ye people alſo they, for alſo ye*. 2. Because in the laſt verſe of this Pſalme it is repeated, *My ſtrength*, 3. Alſo in this place, both the Greeke and Chaldee turne it *My ſtrength*. 4. Because in the next verſe, it is written in the Hebrew text letters, *his mercy*, but by the vowels and margine, read, *my mercy*; which giveth occaſion to ſuppoſe the like meaning here. Howbeit the ſenſe is good, if we underſtand it of the enemy Saul, thus; O God that art his ſtrength, and haſt given him the kingdom, & this power. For even wicked rulers have no power, except it be given them from above, Ioh. 19. 11. And David much reſpected Saul, as *Gods Anointed*, 1 Sam. 26. 11. 2 Sam. 1. 14. *I take heed for mee*, I keepe, obſerve, that is, *wait upon thee*, or *keepe thy thanks* and praifes for thee, as verſe 18.  
Verfe 11. *God of my mercy*] or, of his mercy, (as is obſerved in the former verſe) or, my God of mercy, that is, my mercifull God, *prevent me*] to wit, with mercy, or bleſſings, as Pſalme 21. 4. *Let me ſee*] to wit, vengeance, Pſalme 54. 9. as the Chaldee alſo here explaineth it.  
Verfe 12. *people forget*] to wit, their ſinne and puniſhment for the ſame. Dead men are forgotten, Pſalme 31. 13. Eccleſ. 9. 5. ſo their puniſhment whiles they live, is the more memorable. *make them wander*] to wit, as *vagabonds*. The word hath reference to Canis judgement, who was not killed, but marked for a vagabond, Gen. 4. 14. 15. Some puniſhments are leſſe tolerable than death it ſelfe, Revel. 9. 6.  
Verfe 13. *The ſinne of their mouth, &c.*] This ſentence is difficult; for, 1. It may have reference to the former, *that my people forget* not their ſinnes and puniſhments, but may tell of them: or, 2. It may reſpect themſelves; let them tell (or confeſſe) their owne ſinnes and puniſhments, as did Cain, Iudas, &c. Gen. 4. 13. 14. Mat. 27. 4. Or, 3. It may ſhew the cauſe of their judgements, For the ſin of their mouth, &c. & ſo the Chaldee expoun Ierem.

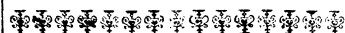
it. *when they shall* or, *and let them be taken* and of cursing] or, *for the curse*, (the excommunication, which may be understood of the same, according to Psal. 10.7. or, of the punishment thereof, as Deut. 30.7. of false denials] of their lying, or of their leanness. The original signifieth either, and may also be meant of *sinne*, or the punishment thereof. *let them tell*] or, *they shall tell*, speaking of *his people*, or of the wicked themselves.

14 Verse 14. *Confume*] to wit, *them*, as *Loose*, Mat. 21.2. for, *loose him*, Marke 11.2.

15 Verse 15. *And they shall returne*] or, *let them returne*, &c. a prophetic, or prayer for their punishment answerable to their sinne, as before, verſe 7.

16 Verse 16. *They shall wonder*] or *make themselves wonder*, scatter themselves abroad. The Hebrew hath a double reading, to include both these: so 2 Sam. 15. 20. See a like punishment of the wicked, Job 15. 23. The Chaldee addeth, *They shall wonder abroad*, that they may take a prey for to eat. *shall murmur*] or, *shall carry all night*, to wit, hungry and unsatisfied. The Hebrew signifieth either of these: but the Greeke chooseth the former, *they shall murmur*, howling for hunger.

17 Verse 17. *ing thy strength*] that is, *praise with song thy strength*, who canst defeat my foes, and protect me.



PSAL. LX.

David complaining to God of former afflictions, now upon better hope prayeth for deliverance. 8. Conſoling himſelfe in Gods promiſes, hee craveth that helpe wherein hee truſteth.

1 To the Maſter of the Muſicke, upon Shuſhan eduth, Michtam of David, for to teach.  
2 When he fought with Aram of Meſopotamia, and with Aram of Zobah: and Ioaſb turned and ſmote Edom in the valley of ſalt, twelve thouſand.

3 O God, thou didſt caſt uſ away, thou didſt break uſ, thou waſt angry; turn againe unto uſ. Thou didſt make the land to quake, didſt rive it; heale thou the breaches thereof, for it is moved. Thou didſt ſhew thy people a hard thing; thou didſt give uſ to drinke the vvine of aſtoniſhing horreur. Thou haſt given to them that feare thee, a banner to be high diſplayed, becauſe of the certaine truth, Selah. That thy beloved may be delivered, ſave thou with thy right hand, and anſwer me. God ſpake by his holineſſe, I will be glad: I ſhal divide Shechem, and meaſure the valley of Succoth. Gilead ſhall be mine, and Manaſſeh mine, and Ephraim the ſtrength of mine

head; Ichudah ſhall be my law giver. Moab my vaſſhing pot: over Edom I ſhall caſt my ſhoe: Paleſtina ſhout thou over mee. Who will lead me along to the citie of ſtrong defence, who will lead me unto Edom? Is it not thou, O God, that haſt caſt uſ away, and wouldſt not goe forth, O God, in our hoſts? O give thou uſ helpe from diſtreſſe, for vaine falſhood is the ſalvation of earthly man. Through God vve ſhall doe valiantneſſe, and he vwill tread downe our diſtreſſers.

Annotations.

S<sup>Huſhan</sup> that is, the ſix-ſtringed inſtrument, (or *Liſh*). See Psal. 45.1. *eduth* that is, the teſtimony; which here either belongeth to the muſick now unknowne to uſ, or meaneth the Pſalme to be a teſtimony of Davids faith and thankfullneſſe; or to be ſung by the Priests before the Arke of God in the Sanctuary; which *Arge* and *Tables of the covenant* in it, was called the Teſtimony, Exod. 40.5.20. *Michiam* a golden ſong: ſee Psal. 16.1.

Verſe 2. *Aram* that is, the *Aramites*, or *Syrians*; the poſterity of *Aram*, the ſon of *Shem*, the ſon of *Noah*, Gen. 10.22. *Meſopotamia* a country ſo commonly called of the Greeke, Act. 7.2. in Hebrew *Nabarajim*, that is, of (or between) the two rivers, meaning *Tygris* & *Euphrates*, between which this land lay. So the Chaldee expoundeth it, *Aram which is by Euphrates*. *Zobah* a country near the other, called of Greeke Writers *Syria Saphana*. *Edom in the valley of ſalt*] that is, the *Edomites*, or *Idumeans* in the ſalt valley, a place in that country, whereof mention is alſo made, 2 King. 14.7. *twelve thouſand*] in the hiſtory, 2 Sam. 8.13. this victory is aſcribed to David, in 1 Chron. 18. 12. it is aſcribed to *Iuſoſab*, Ioaſbs brother, and there alſo the number is *eightene thouſand*. It ſeemeth that Captaine *Abiſhai* firſt ſet on them, and ſlew 6000. after him followed *Ioaſb*, and ſlew 12000. moe, here mentioned, And David in this victory attributed, becauſe he was King.

Verſe 3. *caſt uſ away*] This complaint ſeemeth to have reference unto that miſerable ſtate wherein Iſrael was, 1 Sam. 13. 19. &c. and 31.7. *turne*] The Chaldee addeth, *turne thy glory to uſ*. *Verſe 4. the land quake*] that is, *change the ſtate thereof*; as Hag. 2.7. compared with Hebr. 12.26, 27.28. alſo Ezek. 31. 16. This land the Chaldee expoundeth the land of Iſrael. *rive it*] as at earth-quake rifts and chinkes appeare. This word is not elſe-where uſed in Scripture. *heale*] that is, *repaire*: See the like phraſe, 2 Chron. 7.14.

Verſe 5. *aſtoniſhing horreur*] or *reeling, giddineſſe*; meaning, that they were drunken with afflictions, which cauſed horreur, as drunkenneſſe with wine cauſeth giddineſſe. This word is alſo uſed, Eſay 51. 17.20, 22.

Verſe 6. *a banner*] or *enſigne*. This word is applied

plied to the ſtandard or enſigne of the Goſpell, Eſay 11.12. and 49.22. and 62.10. here, to David and his victory. *to be high diſplayed*] or, *to uſe for a banner*, which hath the name of *liſing high*, *the certaine truth*] of thy promities.

7 Verſe 7. *anſwer me*] or *uſ*, me and my people. The Hebrew hath both readings. The Chaldee explaineth it, *Reſerve my prayer*.

8 Verſe 8. *ſhall divide*] this meaneth a full poſſeſſion after conqueſt, Iof. 1.6. and 13.7. *Shechem* a citie in the tribe of Ephraim, not far from Samaria, Gen. 33.18. Iof. 20.7. *Succoth* a citie in the tribe of Gad, beyond the river Iordan, Iof. 13.27.

9 Verſe 9. *Gilead*] and *Manaſſeh*: Theſe were the utmoſt borders of the land of Canaan without Iarden: which howſoever for a time they reſiſted David, and clave to Iſhbolth Sauls ſon, 2 Sam. 2.8.9. &c. yet were by Gods promiſe to be ſubjected unto David. *ſtrength of my head*] that is, my horns wherewith I ſhall ſmite the people together, according to that promiſed bleſſing, Deut. 33.17. or by head, may be meant head-ſhip, kingdome, or principality. *law-giver*] or *ſtatute-maker*, a title of authority; therefore the Greeke tranſlateth here, *King*. This alſo accordeth to the promiſe made to Judah, Gen. 49. 10. 1 Chron. 5.2.

10 Verſe 10. *Moab*] the land or people of the *Moabites*, neere to the land of Iſrael; theſe were the poſterity of Lot, Abrahams nephew, begoteth by Lot in his drunkenneſſe, of his owne daughters, Gen. 19.33.36.37. they had now forſaken the true God and worſhipped *Baal-pebor* and *Chemosh*, Num. 25.1.3. and 31.29. were enemies to Iſrael, Num. 22. ludg. 3.12. and ſubdued by David, 2 Sam. 8.2. *waiſhing pot*] that is, uſed for baſe ſervices, as a veſſell to waſh my feet in. *over Edom ſhall I caſt my ſhoe*] that is, I ſhall walke thorow, poſſeſſe, and tread downe the land of Edom (or Idumea) whoſe inhabitants were *Edomites*, the poſterity of *Edom*, that is, *Eſau* the elder brother of Iakob, who prophaneſly ſelling his birth-right for a meſſe of red pottage, (called in Hebrew *Edom*) had his name therefore *Edom*, to the perpetual ſhame of him and his feed, Gen. 25.30. and 36.8.9. Heb. 12.16. as Iakob by faith obtained the glorious name of Iſrael; ſee Psal. 14.7. *Paleſtina ſhout thou*] for this, in Psal. 108. 10. it is ſaid, *over Paleſtina I will ſhout*. So here it ſeemeth to be ſpoken in mockage; intimating, that howſoever the Philiftines domigned and triumphed for a while, (as appeareth, Iudg. 10.7. and 13.1. 1 Sam. 4.10. and 31.1.) yet ſhould they by David be ſubdued; as came to paſſe, 2 Sam. 8.1. Therefore the Greeke turneth it, *the aliens are ſubject to me*: the Chaldee thus, *concerning the Philiftines, ſhout and ſing, O congregation of Iſrael*. *Paleſtina* (called in Hebrew *Paleſtath*) was a part of the land of Canaan, weltward by the ſea, inhabited by the *Philiftines*, which came of the *Caphuthims*, nephews of *Mizraim* the ſon of *Cham*, the ſonne of *Noah*, Gen. 10. 14. Theſe with the *Caphthorims*, firſt inhabited *Caphthor*, and from thence

came to *Paleſtina*, Amos 9.7. where they drove out the *Avims*, (the ancient inhabitants of the land) and dwelt in their ſtead, Deut. 2.23. And this ſeemeth to be the reaſon why ſpecially the *Philiftines* are called in Greeke *Apollois*, *Avims*, (of another tribe or nation;) becauſe they were not the firſt natural inhabitants.

Verſe 11. *Who will lead*] it is a kind of wiſe, as Psal. 14.7. yet implying alſo ſome diſtinction, as the next verſe here ſheweth. *of ſtrong defence*] that is, *defended or fortified*: ſee Psal. 31.22. This may be meant generally of all ſtrong cities that reſiſted David; or ſpecially of *Rabbah*, the chiefe citie of the Ammonites, whereof ſee 2 Sam. 12.26. 29. &c.

Verſe 13. *from diſtreſſe*] or *from the diſtreſſer, the adverſary*. *for uſine*] Hebr. and ſyriac: but and is often uſed for *beauſe*, or *for*; as 2 Sam. 22.28. with Psal. 18.28. to Eſay 64.5.

Verſe 14. *doe valiantneſſe*] or *valour*, that is, *vaſtation*: according to the prophetic, Num. 24.19. *or make a power*, that is, *gather an army*, as the phraſe is uſed, 1 Sam. 14.48. and in Ezek. 38.4. it is uſed for *gathering of wealth*. See the notes on Psalme 18.33. *will tread downe*] in Greeke, *will ſe* as *might*, or *contemne*.



PSAL. LXI.

David ſiſth to God upon his former experience. 5. He voweſh perpetuall ſervice unto him, becauſe of his promiſe.

To the Maſter of the Muſicke, upon Neginath, a Pſalme of David.

Hear thou, O God, my ſhout, and tend to my prayer. From the end of the land unto thee do I cal when my heart is overwhelmed: lead thou me unto the rock that is higher than I. For thou haſt become a ſafe hope to mee, a tower of ſtrength from the face of the enemy. I will ſojourne in thy tent for ever, I will hope for ſafety in the ſecret of thy wings, Selah. For thou, O God, haſt heard my vowes, haſt given inheritance to them that feare thy name. Thou wilt adde dayes unto the dayes of the King, his yeares ſhall be as generation & generation. He ſhall ſit for ever before God; prepare thou mercy and truth, which may keepe him. So will I ſing Pſalme to thy name, unto perpetuity, that I may pay my vowes day by day.

Annotations.

V<sup>Pon Neginath</sup> or *with neginath*, that is, *the playing on the ſtrings of the inſtrument*: meaning that this Pſalme was to be ſung with muſick of ſtringed inſtruments. See Psal. 4.1.

Verſe 3. *end of the Land*] the utmoſt border of the land of Canaan, where David ſometime was driven to



4 Verse 4. *celebrate* land, or glorifie thee. The Chaldee paraphraeth on this verse thus: *because thy mercie which thou wilt doe to the just in the world to come, is better than the life which thou hast given to the wicked in this world, therefore my lips shall laud thee.*

5 Verse 5. *So will I beseech thee* [to wit, when thou restorest me againe into thy Sanctuary: therefore al-  
to it may be taken for a prayer, So let me beseech thee, in my life] that is, *whiles I live here on earth:* as the Chaldee faith, in my life in this world. So Psal. 49. 19. and 104. 33. and 146. 2. *lift up my hands*] that is, pray: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So Job 11. 13. 1. am. 2. 19. & 3. 41. Psal. 141. 2. It is called also the lifting up of the hands, Pla. 28. 2. and spreading out of the palmes, Pla. 44. 21. & 88. 10.

6 Verse 6. *for sever and sameness.* Both words in the original signifie *sameness*: and hereby is meant *satiety of pleasures*; for Jeremie 31. 14. Psal. 36. 9. The Chaldee expoundeth it, *satisfied with thy Law.*

7 Verse 7. *when I remember*] or, if I remember, that is, *so oft as.* The Hebrew *im*, if, is here used for *when*; as also 1 Samuel 15. 17. So in Greeke, *can*, if, Matthew 6. 22. is *when*, Luke 11. 34. *watches* or *custodies*, observations, which were in the night, as is expressed, Psal. 90. 4. See the notes there.

8 Verse 8. *helpfulness*] that is, a full helpe, as Psal. 44. 27. of thy wings] which the Chaldee tran-  
slateth, of thy divine Majestie. So Psal. 57. 2.

9 Verse 9. *cleavest after thee*] this noteth love, con-  
fiance, and humilitie, and union in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so he that cleaveth to the Lord, is one spirit, 1 Corinthians 6. 17. And this union cometh of the Lord, who faith by the Prophet, as the gentle cleaveth to the lynes of a man, so have I tied to me the whole house of Israel, that they might be my people, Jer. 13. 11.

10 Verse 10. *for tumultuous ruine*] that is, to bring my soule into destruction, or ruine. See this word, Psalme 35. 8.

11 Verse 11. *I they shall make him run out*] or, *They (the enemies) shall purre out him*, meaning fowle principall, as *Saul*, or every of his foes: or *He* (every one that seeks my soule) shall be made run out, that is, his blood shall be shed, as waters, Psal. 79. 3. A like phrase is used Jer. 18. 21. Ezek. 35. 5. The Greeke tranlateth, *They shall be delivered into the hands of the sword* [hands] that is, the edge, or force of the sword, as Job 5. 26. Jer. 18. 21. *portion of foxes*] that is, left unburied, for foxes and other wild beasts to prey upon and devour. So *Sauls* blood flowed out by the sword, and his company slain on mount Gilboa, lay for a prey to the beasts, 1 Sam. 31. So Christs enemies slaine with the sword are eaten of ravenous fowles, Rev. 19. 21.

12 Verse 12. *Bat the King*] that is, *Two an King by Gods anointing*, 1 Sam. 16. 12, 13. and Christ the sonne of David. *sweareth by him*] that is, by Gods, the Chaldee faith, *by his word*: by swearing, mean-

ing Gods whole worship, whereof swearing was a part, Deut. 6. 13. Esa. 45. 23. and 65. 16. Jer. 4. 2. Therefore that which the Prophet calleth *Swearing*, Esa. 45. 23. the Apostle calleth *Confessing* to God, Rom. 14. 11.



PSALME LXIV.

David prayeth for deliverance, complaining of his enemies. 8 He prophesieth their destruction, whereas all men shall feare.

To the Master of the Musicke, a Psalm of David.

**H**EARE my voyce, O God, in my prayer; preserve my life from dread of the enemy. Hide me from the secret of evil doers, from the tumultuous rage of them that work painfull iniquity. Which have whetted their tongue as a sword, have bent their arrow, even a bitter word. To shoot in secret places at the perfect; suddenly will they shoot at him, and feare not. They confirme to themselves an evil word; they tell to hide snares: they say, who shall see them? They search out injurious evils, they accomplish an exquisite search, even the inmost of each man, and the deepe heart. But God hath shot at them an arrow, suddenly their strokes have bene. And when they have caused them every one to fall upon themselves by their owne tongue, they shall betake themselves to flight, whosoever seeth them. And all men shall feare, and declare the worke of God, and prudently consider his deed. The just man shall rejoyce in Jehovah, and hope for safety in him, and glory shall all the upright of heart.

Annotations.

**P**RAY] or meditation: see Psal. 55. 3. the Greeke faith, *when I pray unto thee.*

Verse 3. *the secret*] or *secrecie*, myserie, that is, counsel, or assembly of evil doers, that is, the malignant Church, as the holy Church is called the *secrecie* (or myserie) of the righteous, Psal. 111. 1.

Verse 4. *bent their arrow*] that is, laid their arrow ready on their bended bow. The like phrase was in Psal. 58. 8. See also Psal. 11. 2. *bitter word*] or *bitter thing*, as the Greeke explaineth it. So after in verse 6. *an evil word*, or thing. See the notes on Psal. 7. 1. *A bitter word* is here called an arrow; and in Jer. 9. 3. their tongue is called their bow.

Verse 6.

6 Verse 6. *they tell, to hide*] or, of *hiding*, that is, impart their counsel one to another, how to hide inures. *they accomplish an exquisite search*] or, a search searched out, that is, a curious diligent search. The Greeke tranlateth, *they are consumed searching out searches*: meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed by the search searched out*, meaning that in their judgement we cannot escape their snares. *even the inmost*] Hebr. and the *inmost*, that is, what forever any mans wit and deepe heart can finde out: or, *So deepe* (is) the inward part and heart of man.

8 Verse 8. *affordeth shall be*: the time past being used for more certainty, as in Esa. 9. 6. And by *have been*, is meant the sure event and accomplishment of Gods judgements on them, with the continuance of the same. As the Hebr. word of *being*, signifieth *to come to passe*, or *have been*, 1 Sam. 4. 1. Job 37. 6. and to continue to be, Dan. 1. 21. Esa. 66. 2. Ruth 1. 2.

9 Verse 9. *they have caused them every one*] Hebr. *caused him*: which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall*, &c.] or *to stumble downe*: signifying, that Gods strokes should have effect to overthrow them by their owne devices. *betake themselves to flight*] or, *shall wander about in their flight*; which noteth great feare and unsteadinesse, (which the Greeke therefore turneth, *are troubled*) and is meant of the wicked, their favourites.



PSAL. LXV.

Gods praises in Sion for hearing prayer, 4 for pardoning sinnes, 6 for his just administration in the world, 10 and for his manifold blessings upon his land and people.

To the Master of the Musicke, a Psalm, a Song of David.

**P**RAISE, silent waiteth for thee, O God, in Sion; and to thee shall the vow be paid. Thou hearest prayer, unto thee all flesh shall come. Words of inquiries have prevailed against me; our trespasses, thou wilt mercifully cover them. O blessed is he whom thou chusest and takest neere, that he may dwell in thy courts; we shall be satisfied with the good things of thine house, with the holy things of thy Palace. Fearfull things in justice thou wilt answer us, O God of our salvation, the hope of all the ends of the earth, and of those far off by sea. O hee that stablisheth the mountains by his able might, is girded about with strength. Which appeareth the noise of the seas, the noise of their waves, and the tumultuous noise of the

peoples. And feare doe they that dwell in the utmost parts, for thy signes; the out goings of morning and evening, thou makest shout. Thou visitest the land, and plentifully moistenest it; very much thou enrichest it, with the streame of God full of waters; thou preparest their corne, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou testest the furrowes of it, thou makest it soft with showers, thou blestest the bud of it. Thou crownest the yeere of thy goodnesse, and thy pathes drop fatnesse. They drop on the pastures of the wilderness, and the hills are girded about with gladnesse. The pastures are clad with sheep, and the vallies are covered with corn; they shout, they also sing.

Annotations.

**P**RAISE, silent, waiteth] or, is silent, that is, *submissly and quietly expecteth thee*: see Psal. 62. 2. or, *Unto thee there is silence and praise*, that is, *silence looking to receive mercies, and praise for them being received.* The Greeke faith, *praise becometh thee*. The Hebrew also may imply the same, though it be more significant. The Chaldee paraphraeth thus, *The praise of the Angels is counted as silence before thee, O God, whose Majestie* (is) in *Sion*.

Verse 3. *Thou hearest*] or, *O thou that hearest*, or, *he that heareth*: see after in verse 7. *all flesh*] that is, all sorts of men; as Gen. 6. 12. Psal. 145. 21. Acts 2. 17. This is a prophetic of all Nations converted unto Christ.

Verse 4. *words of iniquities*] or, of *perversities*, that is, *perverse things*, or words, *unrighteous deeds.* Words are often put for things, as Pla. 7. 1. *mercifully cover*] or *expiate, propitiate, purge away, and to cover, and forgive.* Of the Hebrew *Capbar*, which signifieth to cover, the Cover of the Arke was called *Caporeth*, Exod. 25. 17. in Greeke *blastion*, that is, the propitiatory, or mercie-seat, Heb. 9. 5. which name Paul giveth to Christ, Rom. 3. 25. who is the true propitiatory for our sins, 1 Joh. 2. 2.

Verse 5. *takest neere*] or, *causest to approach*, to wit, unto thy selfe; the Greeke faith, *takest unto thee, thy courts*] or *court-yards*, the open places of the Tabernacle and Temple. There was an inner court and an outward, 1 Kings 7. 12. one for the Priests, another for the people, called the great court, 2 Chron. 4. 9. 2 Kings 21. 5. *good things*] for the Greeke explaineth it well: is the Hebrew speaking of the good thing in general, comprehending the whole store of pleasures and commodities, as Deut. 6. 11. Gen. 45. 23. The like here followeth, *holy, for all holy things.* And among good things, understand the principall, the gift of the *holy Ghost*: as that which in Matth. 7. 11. is good things, in Luke 11. 13. is called the *holy Ghost*.



6 Verse 6. *Fearfull things, &c.*] God out of his Tabernacle gave *oracles* and *answers* to his people, Numb. 7. 89. and from Heaven he answered to their prayers against their adversaries, Psal. 3. 5. he answered always things *reuerend* and *fearfull*.

*thoue farre off by sea*] whereby is meant, not onely those upon the sea, whole hope God is, Psal. 107. 23, 28. &c. but those also that dwell farre under disjoynt by the sea, as in Islands, which wait for his Law, Isa. 42. 4. So the Chaldee interpreteth it, and of the *lee of the Sea* which are disjoynt from the dry land (or continent.)

7 Verse 7. *Obe that [salubritie] or, which setteth fast:* it is a continued speech to God, as the words be before and after manifest, but the person changed for more passion, like that in Job 18. 4. *O be that tearst his soule*, for, *O thou that tearst thy soule*. See the notes on Psal. 59. 10. *mountaines* [hereby is often meant *kingdomes*, *polities*, and *Commonwealths*, Jer. 51. 25. See Psal. 30. 8. The Chaldee understands it here, of Gods preparing food for the wilde Goats of the mountaines.

8 Verse 8. *of the sea*] waters signifie *peoples*, Revel. 17. 15. and *sea* are the huge *armies* of *peoples*, Jer. 51. 42. Eia 17. 12, 13. All such, as well as the natural seas, God asswageth. See also Psal. 46. 7.

9 Verse 9. *And they*] or, *When they feare*. *u-mest parts*] or *borders*, to wit, of the earth, as is expressed, Isa. 41. 5.

&c.] This may be meant both of the successeful course of day and night, and of them that go out at morning and evening, which be men to their labour, and beasts for their prey, as is shewed, Psal. 104. 20, 23. and of people, inhabiting the East and West parts of the world.

10 Verse 10. *pleneously missest it*] This sense the Greeke yeeldeth: the Hebrew also may be turned, *when thou hadst made it to desire raine*: or, *and givest it the desire thereof*. These things are spoken first of the land of Canaan, (as the Chaldee expoundeth, *then remembreth the land of Israell*;) which God vilited and blessed continually, as *Moses* telleth, Deuteronomie 11. 12. and spiritually are meant of Christs Church, Ezek. 36. 8, 9, &c.

*very much*] or, with multitude, to wit, of riches, (or good things) the *stream*] or *Brooke*, *river*. See Psal. 1. 3. & 46. 5. The Chaldee paraphraeth, *from the fountain of God which is in heaven, which is full of the showers of blessing*. of God] that is, with heavenly, sweet and wholesome streames of waters, not as *Agypt*, watered with mans labour, but drinking waters of the raine of heaven, Deut. 11. 10, 11. The *fiuene* of God may be here taken for an excellent stream, as mountaines of God, Psal. 36. 7. and the word *with* is to be supplied. Compare here-with Joel 3. 18. Revel. 22. 1. where *a fountain*, and *pure river* of water of life, come forth from the Lords house and throne.

*their come*] *theirs* that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it, thou makest it fruitful.

11 Verse 11. *fullst the narrower*] or, the clouds, that is, with raine thou canst the clouds to be close to cover the seed. The Hebrew words being indefinite, to settle,

&c. have like signification with the former. See Psal. 49. 15. and 77. 2. and 103. 20. *maketh it soft*] or *melleth*, *reioiceth*, *maketh it moist*, with drops of raine, that fall many. See Psal. 72. 6. *the bud or branch, that which springeth up out of the earth*. This name is given to Christ himselfe, Eia. 4. 2. Zach. 3. 8. and 6. 12.

Verse 12. *yeere of thy goodness*] that is, thy good yeere, which thou honourest with singular blessings. So God commanding the Sabbath yeere, promised to blesse the sixth yeere, that it should bring forth fruit for three yeeres, Lev. 25. 20, 21. But the good yeere is that *acceptable yeere of the Land*, which Christ preached, Eia. 61. 2. Luke 4. 19.

*thy pathes drop*] the clouds which are Gods *chariots*, Psal. 104. 3. in which water is bound, Job 26. 8. and from which raine is dropped, to cause the earth to fructifie, Job 36. 28. and 38. 26, 27. And *pathes* here are properly such *tracks* as are made by chariot wheeles.

Ver. 13. *of the wilderness*] where there is no man, Job 38. 26. that grasse may grow for beasts, Psal. 104. 14. Though sometime shepherds there feed their flocks, Exo. 3. 1. *girded with gladness*] reioicing for the store of grasse that grow on them on every side. Things are figuratively said to be glad, when they attaine unto and abide in their natural perfection: so *light* is said to reioice when it shineth clear and continually, Prov. 13. 9.

Verse 14. *the pastures*] or *fields*, are *clothed*, that is, covered, abundantly stored with flocks of sheepe. For *fields*, the Greeke putteth *Rams* of the sheepe: the Hebrew *Carim* signifieth both, *Israh* 30. 23. and 34. 6. but the Grammatical construction and coherence here sheweth it rather to be *field* or *pasture*.



## PSALME LXVI.

An Exhortation to praise God, 5 to observe his worker, 8 to blesse him for his gracious benefit. 13 The Prophet commendeth religious service to God. 16 He declareth Gods speciall goodness to himselfe.

To the Master of the Musicke, a Song, a Psalm.

S Hout ye unto God, all the earth. With a Psalm sing the glory of his name, put glory to his praise. Say unto God, how 3 fearfull is every thy workes! through the greatness of thy strength thine enemies shal 4 falsely denie to thee. Let all the earth bow down themselves to thee, and sing Psalm to thee; let them sing Psalm to thy name Selah. Come and see the works of God; he is fear- 5 full in his doing toward the sonnes of Adam. He turned sea to dry land, they passed 6 thorow

thorow the River on foot, there did we re- 1 joyce in him. He ruleth with his power for ever, his eyes espie among the nations; the rebellious, let them not exalt themselves Se- 2 lah. Ye peoples, blesse our God, and make the voice of his praise to be heard. That pat- 3 teth our soule in life, and hath not given our foot to be moved. For thou, O God hast pro- 4 ved us, thou hast tried us as silver is tried, 5 Thou hast brought us into the net, thou hast laid straitnesse on our loines. Thou hast cau- 6 sed men to ride upon our head, we came into fire and into waters, and thou hast brought 7 us out to an abundant place. I will come into thine house with burnt offerings, I will pay 8 to thee thy vows. Which my lips have opened, and my mouth hath spoken in the di- 9 stress upon me. Burnt-offerings of marrowed rammes I will offer up to thee with in- 10 cense; I will make ready Beeves, with goat- bucks Selah. Come heare ye & I will tell, all 11 ye that feare God, what he hath done to my soule. Vnto him I called with my mouth, and 12 he was extolled under my tongue. If I had seen in my heart painfull iniquitie, the Lord 13 would not have heard. But surely God hath heard, hath attended to the voice of my 14 prayer. Blessed be God, which hath not turned away my prayer & his mercy from me.

## Annotations.

1 S Hout] to wit, with a joyfull or triumphant noise: see Psal. 41. 12. all the earth; or, all the land, that is, the Inhabitants thereof, as the Chaldee explaineth. So verie 4. and Psal. 98. 4. and 100. 1. and often in the Scripture.

2 Verse 2. *put glorie*] in Greeke, give glorie to his praise, that is, make his praise glorious and honourable. A like phrase is in Jos. 7. 19. *put glory to Iehovah*, that is, give him glory.

3 Ver. 3. *fearfull in every, &c.*] or, *fearfull art thou in thy workes*. One word singular, and another plural, meaneth exactly all and everyone, as Psal. 57. 2. and 62. 5. *fully deny*] or *lie*, that is, *fainedly submit*: See Psal. 18. 45.

4 Verse 4. *Let all*] or *All shal*. Verse 5. *in his doing*] or, *in practise*; the Greeke translatheth, *in counsell*: see Psal. 9. 12.

6 Verse 6. *sea to dry land*] the red sea God turned to dry land by a strong East wind, dividing the waters, that Israel might goe thorow it, Exo. 14. 21, 22. *thorow the river*] Jordan, when the banks thereof were full, was dried; the waters flood still on an heape till all the people went thorow it, Jos. 3. 13, 14, 17. So the Chaldee explaineth it, *thorow the river* Jordan the sonnes of Israel went on their feet. *there did we reioice*] he teacheth

them to apply their fathers deliverances to themselves: for all things fore-written are for our learning and use, Rom. 15. 4. A like speech another Prophet useth, *he found him in Bebel*, and *there he spake with us*, Hos. 12. 4. The Chaldee paraphraeth, *I will lead them to the mount of the house of the Sanctuary, there we will reioice in his Word*.

Verse 7. *espie*] that is, *travellously view* in the nations, that is, (as Solomon expoundeth it) *in every place, both the evill (persons) and the good*, Proverbs 15. 3. *the rebellious*] or, the off-fallen, *forward and refractarie* persons, which exasperate and provoke the Lord to bitternesse, as the Greeke here translatheth. *exalt*] or *be exalted* (past) in themselves.

Verse 8. *peoples*] tribes of Israel, called also *people*, Act. 4. 27. *make to be heard*] or *cause* (men) to heare, *found forth audibly*: see Psal. 26. 7.

Verse 9. *Thou putteth our soule in life*] that is, first giveth, then preserveth life, and finally rethorow our dead soules unto life. Saving from dangers of death, Psal. 30. 4. *quickning them that were dead in sinnes*, Ephel. 2. 1. The Chaldee expounds it, *the life of the world to come*. *given our feet to be moved*] that is, suffered our estate to be changed to our ruine: So Psal. 38. 17. and 121. 3. See Psal. 15. 5.

Verse 10. *as silver is tried*] Hebr. *as to try silver*, and this meaneth fore afflictions, as at large is shewed, Ezek. 22. 19, 20, 21, 22. wherefore when God mentioneth Iellers trials, he saith, *Lo, I have tried thee*, but *not as silver*, Isa. 48. 10. Hereby also is meant a purifying from dross and corruption by afflictions. See Mal. 3. 3. Zacharie 13. 9. 1 Peter 1. 7.

Verse 11. *straightnesse*] or *affliction*, as the Greeke also turneth it; but hereby a *strait chaine* or *wringing girt* may be meant, such as burthens are tied with to Beasts backs.

Verse 12. *upon our head*] to use us as Beasts for to carry them; it meaneth servile subjection: see the like in Isa. 51. 23. *came into fire and into water*] that is, passed thorow afflictions of sundry sorts, Psal. 32. 6. Ezek. 15. 6. 7. Also in Num. 31. 23. those things are said to come into (or pass thorow) fire, which would abide the same without being consumed, as metals. That sense hath also use here; as after is shewed, *an abundant place*] or, *a moist, a well watered land*, where we may drinke our fill. The Greeke calleth it a *refreshing*, which well setteth with the comforts of the Gospel, as Act. 3. 29.

Verse 14. *opened*] that is, *uttered*, or *promised* distinctly and seriously, as the Greeke saith, *distinguisht*: for the mouth being opened in vows, signifieth that they may not be called back, Judg. 11. 35, 36. *distresse upon me*] or *in my distresse*: see Psal. 18. 7. and 59. 17.

Verse 15. *marrowed rammes*] that is, *fat and lusty*. The word *Rammes* is in Hebrew lester the word *incense*: which may therefore be read, the *incense* (or perfume) of *Rams*, meaning the fat which was burned on the Altar. And so it may intend *peace offerings*, as before he mentioned *burnt offerings*.

See Levit. 3. 9, 10, 11. compared with Levit. 1. 10, 13. The Chaldee expoundeth it, *inconfessio spiritus, et sacrificia offeruntur*. make ready] or offer, as the Greeke interpreteth it. The Hebrew word to make or doe, is used for dressing or making ready of meat, or sacrifices, Gen. 18. 8. Judg. 6. 19. Exod. 10. 25. and 29. 36. Levit. 16. 24. and 22. 23.

*Beetui*] the Hebrew *bakur* is the Beefe generally, one for many, as in Psal. 8. 9. There were the principall facrifices, Levit. 1. 2, 10.

17 Verse 17. *under my tongue*] that is, *with my tongue*: or it may be meant of the heart and inward parts, which are under the tongue.

18 Verse 18. *If I had sene in my heart*] that is, *had regarded with it*: so to see, is to behold with a corrupt affection, Job 31. 26. Thus God cannot see evill, Hab. 1. 13. would not have heard] for, God heareth not sinners, John 9. 31. nor hypocrites, Job 27. 8. 9. Prov. 15. 29. The Greeke maketh it a wish, *Let not the Lord heare me*.



## PSALME LXVII.

A Prayer for the enlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessings.

1 To the master of the musick on Negith, a Psalme, a Song.  
2 God be gracious unto us, and blesse us, he make his face to shine with us Selah. That they may know in the earth thy way, thy salvation among all the Heathens. Peoples shall confesse thee, O God, peoples all of them shall confesse thee. The nations shall rejoyce and shout, for thou wilt judge the peoples with righteousness, and the nations in the earth, thou wilt guide them Selah. Peoples shall confesse thee, O God, peoples all of them shall confesse thee. The earth yeeldeth her increase, God our God will blesse us. God will blesse us, and all the ends of the earth shall feare him.

## Annotations.

2 *Face to shine*] or, *to be light*, that is, *cheerfull and favourable*. See Psal. 4. 7. and 31. 17.  
3 Verse 3. *That they may know*] meaning men, indefinitely: or, that *thy way may be knowne*. Gods way is generally his administration in the world, specially his Gospel, Act. 13. 25, 26. as his salvation is Christ, Luke 2. 30.  
4 Verse 4. *shall confesse*] or, *let them confesse*: and so after.  
7 Verse 7. *The earth*] or *land of Canaan*, (as the Chaldee explains it, the land of Israel) the seat of Gods Church; whose fruitfull increase God promised in the Law, Levit. 25. 19. and 26. 4. and

the Prophets apply it to the spirituall graces of the Gospel, Ezek. 34. 27. Zach. 8. 12. Ely 45. 8. and our land or earth is our hearts regenerate, to beare fruits to the Lord, Matthew 13. 19, 23. Hebrews 6. 7.



## PSAL. LXVIII.

A Prayer at the removing of the Arke, with a Prophecie of Christs resurrection. 5 An Exhortation to praise God for his mercies, 8 and for his care of the Church. 19 A Prophecie of Christs ascension and benefits following, for which God is to be blessed, 32 and of the conversion of the Gentiles unto his further praise.

To the Master of the Musicke, a Psalme, a Song of David.

1 Let God arise, let his enemies be scattered, and they that hate him flee from his face. As smoke is driven away, so drive thou them away; as wax is melted at the face of fire, so let the wicked perish from the face of God. And let the just rejoyce, let them shew gladnesse before the face of God, & let them joy with rejoycing. Sing ye to God, sing Psalme 10 to his name; make an high way for him that rideth in the deserts, in Jah his name, and shew gladnesse before his face. He is a father of the fatherlesse, and a Judge of the widowes; even God, in the mansion of his holinesse. God feareth the solitary in house, bringeth forth those that are bound in chaines; but the rebellious dwell in a dry land. O God when thou wentest forth before thy people, when thou marchdest in the wilderness Selah. The earth quaked, also the heavens dropped, at the face of God: Sinai it selfe at the face of God, the God of Israel. A raine of liberalities thou didst shake out, O God; thine inheritance when it was wearied, thou didst confirme it. Thy company doe dwell in it, thou doest prepare in thy goodnesse for the poore afflicted, O God. The Lord will give the speech of those that publish glad tidings to the great armie. The Kings of the armies shall flee, and shee that remaineth in the house shall divide the spoile. Though ye lie between the pot ranges, yet shall bee as the wings of a Dove, which is decked with silver, and her feathers with yellow gold. When the Almighty scattereth abroad Kings in it, it shall be snow white in Tifalmon. A mountaine of God mount Bashan is, an hilly mountaine mount Bashan. Why leape ye,

O hilly mountaine? *this is the mountaine* God desireth for his seat; yea, Jehovah will dwell in it to perpeuall aye. Gods Chariot, twise ten thousand thousands of Angels, the Lord is with them, as in Sinai in the Sanctuary. Thou art ascended to on high, thou hast led captive a captivie, thou hast taken gifts unto men, and also the rebellious to dwell, O Jah God. Blessed be the Lord, which day by day loadeth us: the God our salvation Selah. Our God is a God of salvations, and to Jehovah the Lord belong the issues of death. But surely God will wound the head of his enemies, the haire scalpe of him that goeth on in his guiltinesse. The Lord hath said, I will bring againe from Bashan: I will bring againe from the gulphes of the sea. I hat thy foot may imbrue it self in bloud, the tongue of thy dogs in bloud of thine enemies, even of every of them. They have seene thy goings, O God, the goings of my God, my King, in the Sanctuary. The fingers went before, the players on instruments after: amongst them the Damofels beating on Timbrels. In the Churches blesse ye God, even the Lord, yee of the fountaine of Israel. There little Benjamin with their ruler, the Princes of Judah with their assembly, the Princes of Zebulun, the Princes of Naphtali. Thy God hath commanded thy strength; strengthen, O God, that thou hast wrought for us. For thy Palace in Jerusalem, Kings shall bring thee a present. Rebuke the company of beare-men, the congregation of mightie bulls, with the calves of the peoples, and him that submitte himselfe with pieces of silver: he hath scattered abroad the peoples that delight in wars. Princely Ambassadors shall come out of Egypt: Ethiopia shall hastily stretch her hands unto God. Sing unto God, yee kingdoms of the earth: sing Psalme to the Lord Selah. To him that rideth in the heavens of antiquitie: loe, he will give his voice a voice of strength. Give the strength to God, his high Majestie is upon Israel, and his strength in the skies. Fearfull art thou, O God, our of thy Sanctuaries: the God of Israel he giveth strength and forces to the peoples; blessed be God.

## Annotations.

1 Let God arise] or stand up. By God here is meant Christ our Lord, for of him is this Psalme interpreted by the Apostle, Ephel. 4. 8, 9, 10. This

entrance is taken from *Mat. 21. Num. 10. 35*. where when the host of Israel rose up from mount Sinai to journey towards Canaan, the Arke of the Covenant of the Lord went before them three daies journey, to search out a resting place for them. And when the Arke went forward, Moses said, Rise up Jehovah, and let thine enemies be scattered, &c. where Moses respected not only the Arke, (the figure of Christ) but the promise of God: Behold, I send an Angel before thee to keepe thee in the way, and to bring thee to the place which I have prepared; beware of him and heare his voice, &c. for my Name is in him, &c. Ex. 23. 20, 21. The Angel of the Covenant, Mal. 3. 1. the Angel of Gods face or presence, which saved the people, Isaiah 63. 9. even Christ, whom they tempted in the wilderness, 1 Corinthians 10. 9. in whom God was, 2 Corinthians 5. 19. and who himselfe is God our all blessed for ever, Amen, Romans 9. 5. David applieth these things to his owne time and action of bringing home the Arke, 1 Chronicles 13, and prophetically altho of things to come, as Acts 2. 30, 31.

Verse 4. let them joy] to wit, inwardly, with delight, (as the Greeke explaineth it) as the former word signifieth, outward joyfull carriage and contentation.

Verse 5. make an high way] or exalt: but that this is meant of a way, or cause, first the Hebrew word *Sollu* naturally beareth, as Isa. 62. 10. & 57. 14. secondly, the Greeke version *hypothesisate*, make way, confirmeth it; thirdly the scope of this place sheweth it, compared with Ely 40. 3. where the Voice in the wilderness crieth to prepare the way of the Lord Christ, Matthew 3. 2. *deserts*] places where things are mixed and confused, as the word *Gharabab* properly signifieth. So *Gharabab* is a desert or wilderness, Isaiah 40. 2. and there is a declaration of this place, that *wildes* should be exalted, *mountaines debased*, *crooked things made straight*, and *rough places smooth*, Isaiah 40. 3. Luke 3. 5. The Greeke version here, *epi desymon*, meaneth also the same: for though the word be ambiguous, and signifieth the *best parts*, yet is it often used for the *deserts*, or *plains* of the wilderness, Num. 33. 48, 50. & 36. 13. Deut. 1. 1. Josh. 5. 10. 2 Sam. 4. 7. in *lab his name*] or by *lab his name*, to wit, *praise him*. *Lab* is the proper name of God in respect of being or existence, for he is of himselfe, Exod. 3. 14. *gibb* to all life and breath, and all things, and in him we live, and move, and have our being, Acts 17. 25, 28. It is the same in effect with *Jehovah*, but more formally used: of which see Psal. 83. 19.

Verse 6. a Judge] that is, a defence and avenger of their wrongs: see Exod. 22. 22, 23. 24. Isa. 1. 17. Jam. 1. 27. *mansion of his holinesse*] or *his holy mansion*, whereof see Psal. 26. 8.

Verse 7. the solitary] them which are alone, or desolate, meaning without children. in house] that is, *in chambers*] or in *conventicles*, that is, in *convenient and commodious* for, or into fit (and commodious) places. The Greeke saith, in solitude. The Chaldee thus, he brought forth the founte of Israel, rebuk

were bound in Egypt. dry land] or barren ground, named in the original of the *blacks* or *whites* as, as whereon nothing groweth. This the Chaldee referreth to *Pharaoh* and *his host*, which were *oblivious*, and would not send away Israel, that they dwell in a dry land.

9 Verfe 9. *Sinai* is *selfe*] or, this *Sinai*, to wit, *quarrel*, when God came down upon it to give his Law: see Exo. 19. 16, 18. Heb. 12. 18. The Chaldee faith, *Sinai*, the *smoke* thereof ascended like the *smoke* of a furnace, because the Majesty of God, the God of Israel, was revealed upon it. These words David borrowed from *Deborah* song, Judges 5. 4. 5. *Sinai* is a mountain in *Arabia*, Galatians 4. 25. in the wilderness, thorow which Israel passed, Exodus 19. 1. It was called also *Horeb*: see Psalm. 106. 19.

10 Verfe 10. *raime of liberalities*] that is, a liberal, plentiful, free and bountifull *raime*, proceeding of Gods free grace. So elsewhere is mentioned the *raime of blessing*, Ezek. 34. 26. Spiritually this meaneth the doctrine of the Gospel, Deut. 32. 2. Isa. 45. 8. Hof. 14. 6, 7. and 6. 3. Heb. 6. 7. See Psal. 65. 10. *spoke out*] or, shed and sprinkle abroad, as with the waving of the hand; the Greeke turneth it, *separate*. God divideth the spoils for the raine. Job 38. 25, 26, 28. and 37. 6. *when it, &c.*] Hebr. and *meared*, that is, dry, fainting for want of water, as Psal. 63. 2.

11 Verfe 11. *thy company*] the host of Israel, leated in Canaan. The Hebr. word *Cheleb* signifying Life, is used for all living creatures, commonly Beasts, and among them *wilde beasts*, in which moit life appeareth, Gen. 1. 24, 25, &c. also for *fishes*, Psal. 104. 25. Applied to men, it meaneth a *company* or *societie*, either good, as in this place, or evil, as after in ver. 31. It is used for an host of men, as 1 Sam. 23. 13. in stead whereof, in 1 Chro. 11. 15. is written *Machab*, a *Campe* or *Leaguer*. The Greeke here turneth it *Zoa*, *Living might*: which word is used in Rev. 4. 6. and 5. 8. 9. where myttical speech is of Christs Church. *prepare*] to wit, *time inheritance* (or, *fruitfull blessing therein*) for the *poore* (or afflicted) that is, the Church. This every man was to acknowledge when he brought the first fruits unto God: see Deuter. 26. 5, 6, 9, 10. The Chaldee expoundeth it, *then prepared* the hosts of the companies of Angels for to doe good to the *poore afflicted*.

12 Verfe 12. *will give the speech*] or, gave the words, but it may be taken for a prophetic. And by giving the speech (or word) is meant either the ministering of matter and speech unto man, or the confirming and performing of that which they have spoken. So Paul desired the prayers of the Churches, *that speech might be given him*, Ephes. 6. 19. Colos. 4. 2. But the Chaldee referreth this to the Law, *The Word of God gave the words of the Law to his people*. of those that publish glad tidings] or, (applying it to Christs time) of the Evangelists, of the *sinners* that preach the Gospel, or carry good news. Such are *inarmies*, which that carry tidings of victorie, as 2 Sam. 18. 19. Such in Christs armie are the Preachers of the Gospel, Rom. 10. 15. The origi-

nall word here *mebasrah*, is of the feminine gender, usually understood therefore of *women*, such as sung songs of victorie, as Exod. 15. 20. 1 Sam. 8. 6, 7. but the Scripture no where calleth such the publishers of glad tidings: we may therefore understand it of men; for, 1. as *Salmos* called himselfe *Kobeleb*, that is, a *Preacher*. (In the feminine gender) or a *preaching place*, Eccles. 1. 1. To may any Evangelist in like sort be called *Mebasrah*, 2. Also the Greeke verion maketh it the masculine, the Lord will give the word (tois Evangelizantibus) to the men that Evangelize. And in Isa. 40. 9. such are spoken to in this fort and forme as did preach good tidings to *Sion* and *Ierusalem*, which seemeth to be principally meant of the Apostles. 4. The Chaldee Paraphrast also applyeth it to men, though pait, as to *Moses* and *Aaron*, which evangelized the Word of God to the many companies of Israel, to the great armie] meaning the Church, of whose warfare see Isa. 40. 2. Rev. 19. 14. 2 Cor. 10. 4. or if we referre it to the Evangelists, there is a great host of them: or to the tidings that they tell, it is of much warre. The Chaldee referres it to *Moses* and *Aaron*, that evangelized Gods Word to the great hosts of Israel.

Ver. 13. *shall see*] this is meant of Chrills enemies, as in verfe 2. though here is another word, signifying a *wandering figh*, seeking where to hide them, as Rev. 6. 15. So five Kings fled from *Ishua* and hid them in a cave, Jos. 10. 16. See also Jos. 11. 4, 5, 8. *she that remaineth*] Hebr. the *manfion* (or habitation) that is, the *woman* or *women*, who goe not out to warre, but *keepe at home*, as Judg. 5. 24. Tit. 2. 5. As the Church is sometime likened to a *Woman*, Revelat. 12. 1. so the Chaldee applieth this here to the congregation of Israel, that divided the spoils from heaven. divide the spoils] this is a blessing, Isa. 53. 12. done after victorie, Judg. 5. 30. Luke 11. 22. and with Jos. 11. 9, 3. For spoils are used to denote riches, Prov. 13. 11. and 16. 19.

Verfe 14. *betweene the pot-rangers*] or, betweene the two banks or rivers, to wit, of stones made to hang pots and kettles on in the camp or leaguer: places where Scullions lie, and so are black; meaning hereby affliction and misery, as on the contrary, by the *dances silver wings* is meant prosperity. Or, we may understand it of the two bounds and limits of the enemies, where they are continually afflicted and indangered. And this the Greeke seemeth to favour, turning it, [ana meson toon cleon] amidst (or betweene) the inheritances; even as they also translate the two burthens or limits between which *Isachar* crouched, Gen. 49. 14. which Tribe had the Philistines at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase, *The God of Israel said, Thoughby Kings be (or sleepe) betweene the curtains, behold the Church of Israel, which is like unto a dove, covered with clouds of glory, divideth the spoils of the Egyptians.* with yellow gold] understand againe, decked with yellow (or greenish) gold, that is, of a golden colour and green, as the original word importeth, Leviticus 13. 49. and 14. 37.

Verfe

15 Verfe 15. the *Almighty*] or *Al-sufficient*, that is, God, named in Hebrew *Shaddai*, of his power and sufficiency to goe thorow with all things, and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *that* (destruction) shall come from *Shaddai*, (the Almighty) Isa. 13. 6. Joel 1. 15. *scattereth*] or *spreadeth abroad*, having discomfited the kings, his enemies, in that his inheritance, verfe 10. 11. So *preaching* is used for *scattering*, Zach. 2. 6. *it shall be from white*] or, *show shall be snowy*, speaking to the Church, or of it. *Whitenesse* denoteth victorie, joy, glory, Rev. 2. 17. and 3. 7. Luke 9. 29. and *whitenesse* as *sunne*, is a resemblance of purifying from sinne, Psal. 51. 9. Isa. 1. 18.

*Talmos*] in Greeke, *Salmos*, a mount of Samaria, in the Tribe of Ephraim neere the City *Sichem*, as appeareth Judg. 9. 47, 48. situate in the heart of the Country. *Talmos* significth *shade*, or *dark*, and so it seemeth this mount was, with caves, glins, and trees that grew thereon; but with snow upon it was made lightome. So to bee *from white* in *Talmos*, is to have light in darknesse, joy in tribulation.

16 Verfe 16. *A mount of God*] that is, *high*, *large*, and full of divine blessings; for *Batan* was a fat and fruitfull mountaine: See Psal. 22. 13. and 36. 7. *An billy mount*] or, a mount of *bullocks* or *knobs*, having many tops. This seemeth to be a comparison; *Batan* is a goodly large mountaine, but this *Sion* doth excell it, for here God dwelleth with his Angels, &c.

17 Verfe 17. *leape ye*] *insult ye* proudly, or *laye wait* for. The original *Kafad* is no where found in Hebrew but here only. In Arabick it significth to *effie* and *he in wait* for the hurt of others, which agreeth well with the argument here. *for his fear*] to dwell in it. The Lord chose *Sion*, and desired it for his seat: this shall be my rest for ever, Psal. 132. 13, 14. So, the *Lambe Christ* is an *mount Sion*, Rev. 14. 1. But the Chaldee referreth this also to mount *Sinai*, upon which the Word of God desired to place his divine presence.

18 Verfe 18. *Gods chariot*] which he useth for his owne service, for defence of his Church, and destruction of his foes: see Psal. 18. 11. *Chariot* is put for *Chariots* (as ship, 1 King. 10. 22. for ships, 2 Chro. 9. 21.) or to note out the joint service of all the Angels, as of one. *twice ten thousand*] or *double myriads*, that is, *innumerable*; in the Greeke, *ten thousand fold*; meaning, *innumerable*. Angels] the Hebrew *Shinam*, translated *Angels*, is not elsewhere found in Scripture. It seemeth to come of *Shamab*, to *second*, as being *second* or next to God; the chief Princes, Dan. 10. 13. as those in place next Kings are called the *second* unto them, 2 Chro. 28. 7. Eth. 10. 3. If we referre it to the number, we may turne it *redoubled* or *manifold*. In the *Chariots*, and derive it of *Shamag* to *harpen*, it may note a *kind* of *Chariots* with *steere* books tied in warres, as many humane writers record, 2 Maccab. 13. 2. *Statim lib.* 10. *Thebaid*, *Macrobis*, &c. How ever the word be doubtfull, the meaning seemeth to be of Angels (as the Chaldee

plainly expresseth) which the Greeke here translate *charfull ones*, as of the Hebrew *Sham*, to be in tranquillitie and joy; and the Apostle seemeth to have reference to this place, where he mentioneth *mount Sion*, the celestiall *Ierusalem*, and the company of *ten thousands of Angels*, which now we are come unto in Christ, Heb. 12. 22. And Angels have appeared like *serie Chariots*, 2 King. 6. 17. *with them*] or *in them*] as in *Sinai*] as God was in *Sinai*, with *ten thousands of holy ones*, when he gave the *serie Law*, Deut. 33. 2. to be in *Sin*, with *ten thousands of Angels*, Heb. 12. 22. Here the words *win*, seeme necessarily to be supplied; or the word *Lord*, as the *Lord of Sinai*, with like meaning as before.

Verfe 19. *Thou art ascended, &c.*] Thou (Lord *Iesus*) art gone up to the highest Heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, Eph. 4. 8, 9. *to on high*] or to the high place: see Psal. 7. 8. The Chaldee translate it, *to the firmament*. led captive] or, *captived a captivitie*, that is, a company of captives, a prey of people taken in warre: See the like phrase, 2 Chro. 28. 5. 11. Judg. 5. 12. Numb. 27. 1. Deu. 21. 10. So poverty is used for a company of *poore people*, 2 King. 24. 14. Chrills enemies, Satan, sinne, death, hell, &c. were by him subdued, Colos. 2. 15. his Elect captived by Satan, were of him redeemed; of whom also this may be meant, as Psal. 126. 14. *hast thou given gifts unto*] that is, *hast given* (and distributed) gifts among men. An Hebrew phrase often used, as, *Take me a sword*, 1 King. 3. 24. that is, *give or bring* it me. *Take me to wife*, Judg. 14. 2. *Take me an offering*, Exodus 25. 2. *Take me a little water*, 1 King. 1. 10. that is, *Give*. Giving also is sometime used for *saking*, as Gen. 42. 30. he gave (that is, *sake*) *me* for *spirits*. Rightly therefore doth the Apostle turne this in the Greeke, given, Ephes. 4. 8. and the next words *Adam*, is *unto men*, as Paul explaineth it, or among men, as Ieremy 49. 15. And the gifts are the *Ministers of the Gospel*, given for the good of the Church, Ephes. 4. 11, 12. So the Chaldee here addeth, *thou hast taught the words of the Law*, *hast given gifts to the sinner* of men. and also the rebellious] or *disobedient*, to wit, *thou hast led captive*. They that continue rebellious are subdued to destruction, Psal. 2. 9. Isa. 11. 4. others by conversion, as Saul, breaching our threatening and slaughter, was by Christ subdued, Act. 9. And after spake of himselfe and others, *we our selves were in times past unwise, disobedient, &c.* but when the bountifullnesse and love of God our Saviour towards man appeared, he saved us, &c. Tit. 3. 3, 5. *to dwell*] understand, in Gods *ministry*, as verfe 17. or, *with Iah God*, meaning it of the captives. Or, *that thou*, O Iah God, *maist dwell*, to wit, in *mens hearts* by faith, Ephes. 3. 17. or in the Church, which by those thy gifts (the Ministers) is builded as a spiritual house for God to dwell in, 1 Cor. 3. 9, 10, 16. 1 Pet. 2. 5. So God dwelt among the Israelites, Num. 10. 33. and 35. 34.

Verfe 20. *day by day*] or daily: see Psal. 61. 9. *lodeth us*] to wit, with his blessings, or gifts, verfe

verse 19. or with afflictions, wherewith the Saints are burdened, and yett be him for his comforts in them, 2 Cor. 5. 4. and 1. 3. 4. 8. and 6. 4. -6. The Chaldee understandeth it of such loading as is by adding precepts upon precepts.

21 Verse 21. *Our God, &c.* or, *God to us is a God for Judahims*, that is, *all manner health, helpe and deliverance that fully sazebe Jehovih* [to the name of God is written usually, when *Adonai*, Lord, next followeth it, as here and Psal. 109. 21. or goeth before it, as Gen. 15. 2. having the vowels of *Elahim*, God, and so is by the Jewes pronounced; as other times having the vowels of *Adonai*, it is so pronounced, Lord. So, for *Adonai*, *Jehovih*, 2 Sam. 7. 18. is written, *Jehovah Elahim*, 1 Chro. 17. 16. See Psal. 83. 19. *issues* that is, *waies and meanes of death*, or *to death*: meaning that he hath many waies to bring his enemies to death, and to deliver his people out of it. For, *he hath the keyes of death*, Revelation 1. 18. *he killeth and giveth life, woundeth and healeth, and now can deliver out of his hand*, Deut. 32. 39. So *issues of life*, Prov. 4. 23.

22 Verse 22. *hairie scalpe* [Hebrew, *the crowne* (or *scalpe*) of *haire*, meaning open and inevitable judgement on the chieftest and most fierce enemies. *grühimself*] *guiltie sinnes, impieties*: So Psal. 69. 6.

23 Verse 23. *I will bring againe* [or, *will returne, reduce, to wit, thee my people, as I brought thee from the perill of Ogb in Basan*, Num. 21. 23. 35. and of *Pharoh* at the red sea, Exod. 14. 22. 23. 18. 29. Former deliverances are often by the Prophetes applied to the times and works of Christ: See Isa. 11. 3. 11. 5. 16. and 51. 10. 11. *gulfe*] or *deeps, bottomes*: See Psal. 69. 3.

24 Verse 24. *That thy foot may embrace* [that is, *be embraced, or, That thou mayst embrace thy foot*. It is the same word which before in vers. 22. is Englished *wound*, and signifieth, *to make gore bloody*, and is here by consequence put for *embraving or dipping in gore blood*: as the Greeke turneth it, *That thy foot may be dipped*. And this noteth a great slaughter of the enemies; as the dipping of the foot in oyle, Deut. 33. 24. meaneth *abundance* thereof. *in blood of thine enemies* [or, *which floweth from thine enemies from him*, that is, *from each of them*, or *from the greatest of them*, Antichrist: or, of the same blood. Compare herewith the slaughter of Chriests enemies, Revel. 19. 17. 18. 21.

25 Verse 25. *They have sene* [that is, *Men have sene* (not naming any speciall persons) *thy going, or meate*, and administration. The Chaldee saith, *The house of Israel have sene the goings of thy Majestic upon the Sea*, O God. *in the* [that is, *which are in the Samelvarie, or into the Samelvarie*, referring it to *David*: carrying of the Arke into the holy Tent, 1 Chron. 13. 6. 8. and 15. 28.

26 Verse 26. *leaving on Timbrel* [or on *Tabers*, to wit, with the land; so in the triumph at the red sea, *Mary the sister of Aaron*, and *all the women after her with Timbrel and Piper*, sing praise to God, Exod. 15. 20. 21. unto that the Chaldee here referreth it. So at the slaughter of the Philistims,

1 Sam. 18. 6. 7. and at the slaughter of the Ammonites, Judg. 11. 34. A *Timbrel* (or *Taler*) is in Hebrew named *Toph*, of the like found that it maketh when it is thricken.

Verse 27. *In the Churches* [or *congregations*: see Psal. 26. 12. *ye of the fontaine*] that cometh out of *Israels* as out of a well or fountain: a phrase taken from Deut. 33. 28. *Ejain* hath also one much like it, Isa. 48. 1. It seemeth to be meant of the people, though it may also be referred to Christ: *blesse the Lord*, who is *of the fontaine of Israell*. For, of the Israelites, concerning the Jews, Christ came, who is *God over all, blessed for ever, Amen*, Romans 9. 5.

Verse 28. *There* [in the Churches be little Benjamin, the Tribe or posterite of Benjamin, who was himselfe little, that is, *youngest* of all Israels children; and his Tribe little, that is, *few in number*, being almost all destroyed for the innee of Gibea, Judg. 20. 1. &c. *their Ruler*] the Prince of that Tribe. The Greeke version saith, *in a trance*, taking the Hebrew *Rodem* to be of *Rodem*, though it be not found elsewhere in this forme; yet rare words but once used, are sundry times found in this and other Psalmes. These things applied to Chriests times and after, are very mystical. Benjamin the least is here put first; so in the heavenly Jerusalem, the first foundation is a *baser*, Rev. 21. 19. which was the last precious stone in *Aarons* Breitt-plate, on which Benjamin name was graven, Exod. 28. 10. 20. 21. In this Tribe *Paul* excelled as a Prince of God, though one of the last Apostles, 1 Cor. 15. 8. 9. 10. who was converted in a *trance* or *extasie*, Act. 9. 3. 4. &c. and in extasie he and other Apostles saw the mysteries of Chriests Kingdome, Acts 10. 10. 11. &c. 2 Corinthians 12. 1. 2. 3. 4. *their assembly* [in Greeke, *their Governours*]; the Hebrew word *Ragamh* but once used, causeth this ambiguitie: for comming of *Ragam*, to *show an heape of stones*, Leviticus 24. 14. may either be taken for an heape or assembly, or for a stone, that is, a *Ruler*; as elsewhere a stone signifieth, Gen. 49. 24. Of this Tribe of *Judah* were the Apostle *James*, and other our Lords brethren, Galathians 1. 19. Acts 1. 14. *Zebulun*, *Naphthali*] these Tribes were situate in the farthest parts of *Canaan*, as *Judah* and Benjamin were in the first and chieftest parts; meaning by these few, all other Tribes gathered to praise God. In these coasts Christ called to the Apostleship *Simm* Peter, Andrew, &c. Fishers of *Galilee*.

Verse 29. *commanded thy strength* [that is, *powerfully appointed it, speaking to the Church*. See the like phrase, Psal. 133. 3. and 45. 5. By strength also, Kingdome is often meant. *strengthen*] the Chaldee paraphraze, *dwell in this house of the Samelvarie which thou hast made for us*.

Verse 30. *thy Palace* [or *Temple*, which was after *David* daies to be built: in the heavenly Jerusalem, the Lord and the Lambe are the Temple of it, Rev. 21. 22. *bring a present*] or lead along a gift, that is, *gifts or presents*. So Psal. 76. 12. which presents are sometimes of the persons of men. See Isaiah 18. 7. and 66. 20. Rom 15. 16. and 12. 1. Verse

31 Verse 31. *Rebuke* [that is, *Disgrace*. See Psal. 9. 6. *company of speare-men*] or of *Archers*, the rout (or *crue*) of the *Cane*, that is, such as use *Canes* or *Rods*, whereof *Speares* or *Arrows* were made. Of this word *company*, see before, v. 11. It may also be read, *the wilde beasts of the Reeds*, meaning the salvage wicked people. So the Chaldee turneth it, *the armies of sinners*. *mighy bulls* [the high Priests and great Personages: see Psal. 22. 13. *that submitte*] that is, the Hypocrite which fainteth subjection (as the former were professed enemies) or *will be* (that is, *every one*) *submit*, as Deu. 33. 29. The word signifieth such submission, as when one casts downe himselfe at the feet, as to be trodden on: so Prov. 6. 3. *by hath scattered*] this is spoken to the Church of God. The Greeke turneth it as the former, *scatter thou*.

32 Verse 32. *Princely Ambassadors* [Hebr. *Chashmanim*, a word not used but here. The Greeke saith, *Presbys*, *Ambassadors*. Egypt] in Hebrew called *Misafajim*, the name of the sonne of *Cham*, the son of *Noah*, Gen. 10. 6. who called the country where he and his posterity dwelt by his own name. In Greeke, and in the new Testament, it is alwaies called *Egypt*. This is a prophesie of the calling of the Gentiles to the faith, as the Chaldee saith, *that they may be made Profelytes*. *Aethiopia* [in Hebrew *Cash*, another son of *Cham*, brother to *Misafim* and *Canaan*, Genes. 10. 6. the country where he and his children dwelt, is called by his name *Cash*, in Greeke *Aethiopia*. The people we call *blacke Moyses*. *hastily stretch*] Heb. *make rime*: noting the readinesse of that nation to offer gifts and sacrifices, (or as the Chaldee explaineth it, to spread out their hands in prayer) and to receive the Gospel: see Acts 8. 27. &c.

34 Verse 34. *of heacons of antiquitie* [that is, the most ancient and highest heacons, which were since the world began, noting hereby Gods powerfull Majestie and helpe to his Church, as Deut. 33. 26. *will give*] or *giveth usually in waies*, that is, *speakes aloud*, or *thundereth*: see the notes on Psal. 46. 7. &c. 2. 9. Some Apostles were called *Sons of thunder*, Mark. 3. 17. and Chriests powerfull voice raiseth the dead, Joh. 5. 25.

35 Verse 35. *Give the strength* [that is, *strong praise*, and the glory of the Kingdome: see Psal. 8. 3.]

36 Verse 36. *Sanctuaries* [the holy and most holy places of the Tabernacle, and Heaven it selfe: see Psal. 43. 3. *the people*] that is, as the Greeke explaineth his people. So the saule, Psal. 69. 2. for my saule: see Psal. 45. 4. *Blessed be God*] Hereupon God was called in Israel, the Blessed one, as Marke 14. 61. *Art thou Christ the son of the Blessed?* that is, the son of God, Mat. 26. 63.



PSAL. LXIX.

David (the father and figure of Christ) complaineth of his great afflictions. 14 He prayeth for deliverance. 23 He denounceth his enemies to destruction. 31 He praiseb God for the situation of his Church.

To the Master of the Musike, upon Shonanim, a Psalm of David.

S Ave me, O God, for waters are entred even to the soule. I sinke downe in the mud of the gulfie, where no standing is; I am entred into the deeps of waters, & the streaming floud overfloweth me. I am weary with my crying; my throat is burnt, mine eyes faile, I attentively waiting for my God. Many are, more than the haire of my head, they that hate me without cause; mighty are they that would suppress me, mine enemies fall: I patiently waiting for my God. I am become, as thou knowest my foolishnesse, and my guiltinesse are not concealed from thee. Let not them be abashed for me that hopefully expect thee, Lord Jehovih of hosts: let them not be ashamed for me that seek thee, O God of Israel. For, for thy sake doe I beare reproach, shame covereth my face. I am become a stranger to my brethren, and a forreiner to my mothers sons. For the zeale of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. And I wept, with fasting afflicted my soule, and it was for reproaches to me. And I made my raiment sack cloth, and I was to them for a Proverbe. They that sit in the gate spake against me, and they that drinke strong drinke made melodies. And I, my prayer is to thee, Jehovah, in time of acceptance; O God, in multitude of thy mercie answer thou me, in the truth of thy salvation. Deliver mee out of the mire, and let me not sinke downe: let me be delivered from my haters, and out of the deeps of waters. Let not the streaming floud of waters overflow me, neither let the gulfie swallow me; neither let the pit shut her mouth upon me. Answer me, Jehovah, for thy kinde mercie is good; according to the multitude of thy tender mercies turne the face unto me. And hide not thy face from thy servant, for distresse is on me; make hast, answer me. Draw neere to my soule; redeeme it; because of mine enemies, ransom thou me. Thou hast known my reproach, and my shame, and my dishonour; before thee are all my distressers. Reproach hath broken my heart, and I am full of heavinesse; and I looked for some to come me, but none came; and for comforters, but I found none. But they gave me gall for my meat, and in my thirst they gave me vinegar to drinke. Let their table be before them for a snare, & for recompences for a trap-fall. Let their eyes be

be darkened that they see not, and make their loines to shake continually. Powre out upon them thy detestible ire, and let the burning wrath of thine anger take them. Let their Castle be defolate; within their tents let there not be a dweller. For they persecute him whom thou hast smitten, and they tell of the sorrow of thy wounded ones. Give thou iniquity unto their iniquity, and let them not come into thy justice. Let them be wiped out of the Booke of the living, and let them not be written with the just. And I, poore afflicted and forrowing, let thy salvation, O God, lift me up. I will praise the Name of God with a song, and magnifie him with confession. And it shall be better to Jehovah, than a yong Bull that hath hornes, that parth the hoofe. The meeke shall see it, they shall rejoyce; the seekers of God, and your heart shall live. For Jehovah heareth the needy, and despiseth not his prisoners. Praise him let heavens and earth, seas, and all that creepeth in them. For God will save Sion, and build the Cities of Judah; and they shall dwell there, and have it for inheritance. And the seed of his servants shall possesse it: and they that love his name shall dwell therein.

## Annotations.

- 1 **S** *Hosbammim* that is, six-stringed Instruments, or, Lutes: see Psal. 45. 1.
- 2 Verse 1. *Save me, &c.* David in his troubles, being a figure of Christ, prayeth for deliverance from tentations and persecutions, under the similitude of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew, Mat. 27. 48. Joh. 19. 29, that the life hereof is for us, the Apostle sheweth, Rom. 15. 3. 4. that we through patience and comfort of the Scriptures might have hope. waters] The Chaldee expoundeth these, armies of sinners, which beset him like waters. the foule] to wit, of me, as the Greeke explaineth it, that is, I am ready to drown and choke me: so Joh. 2. 5. see also Psal. 45. 4.
- 3 Verse 3. *mud of the gulfes* or, of the deepe, that is, the deepe of gulfes mud in the bottomes of the sea, as Psal. 68. 25. Rom. 1. 4. another figure of great calamitie, as also in Psal. 88. 7. wherefore Babylon that held captive Gods people, is called a Gulf, or Deep, Isa. 44. 27. no standing] no stay or ground, but I linke more and more. deepe of waters] in Greeke, deeper of the sea.
- 4 Verse 4. *is burnt* that is, parched, dried, or (as the Greeke explaineth it) hoarse. eyes faile] or are confirmed, to wit, with teares and earnest expectation, as Lam. 2. 11. & 4. 17. This was a curse of the Lam. Lev. 26. 16. Deut. 28. 65. but Christ became a curse for us, Gal. 3. 13. So after Psal. 119. 82.

Verse 5. *faile*] in Greeke, unjustly, *took not away*] or, which I robbed not, *took not by force and rapine*] which I might have been taken for all unjust criminations, whereof David and Christ were innocent, yet in speciall it was verified in Christ, who being in the forme of God, thought it no robbery to be equal with God, Phil. 2. 6. notwithstanding for witnessing himselfe to be the son of God, he was put to death by the Jewes, Joh. 19. 7.

Verse 6. *my holinesse*] that is, my sinne: see the note on Psal. 38. 6. In David were sins properly, in Christ, by imputation: for God made him sinne for us, which knew no sin, 2 Cor. 5. 21. Or this may be meant of false imputation, O God thou knowest my holinesse, if any such be, as my foes charge me with: so Psal. 7. 4. 5.

Verse 7. *absolved me*] for my sake, to wit, if I be not delivered. So of Christ, his Disciples hoped that he should be the Saviour of Israel; but when he was killed, they began to doubt and feare, Satan winnowing their faith to make them alarmed; but Christ prayed for their confirmation, Luke 24. 20, 21. & 22. 31. 32. So great are Christs afflictions, that blessed is he that is not offended in him, Mat. 11. 6. Jehovah] or God, it hath the vowels of *Abelium* see Psal. 68. 21.

Verse 8. *bear reproach*] that is, are reproached: contrary hereunto is, to beare grace and favour: that is, to be favoured and well liked, Eth. 2. 15. 17. Compare herewith Psal. 44. 16. 23.

Verse 9. *forreiner*] to wit, in their estimation & carriage towards me. This also was the case of Job and others, Job 19. 13. Gen. 31. 15. & of Christ the Jewes said, they knew not whence he was, Joh. 7. 29. and his brethren believed not in him, Joh. 7. 5.

Ver. 10. *zeale of thine house*] or zealous indignation for the polluting of thine house, and *judicious fervent care* to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the Temple, Joh. 2. 15. 16. 17. *cast me up*] devoured, or consumed. For love and jealousy are a fire and vehement flame, Song 8. 6. See also Psal. 119. 139. *are fallen on me*] that is, I have taken them on me, & willingly beare them, as the Apostle gathereth from these words, that Christ pleased not himselfe, (that is, sought not his own pleasure or profit) but for his Fathers sake and his bretherens, did beare all things: and this is an example for us to doe the like: see Rom. 15. 1, 2, 3, 4.

Verse 11. *afflicted my foule*] the word afflicted is here supplied from Psal. 35. 13. for often there is want of a word to be understood, which the Hebrew Text sometime sheweth; as 2 Chron. 10. 11. 14. I, with Scorpions, for which in 1 Kings 12. 14. is written, I will chastise you with Scorpions: see the notes on Psal. 18. 7. 29. & 2. 7. *it was for*] or it was turned to reproache; that is, to much reproach and opprobrie. So Johns fasting turned to his reproach; they said, he had a Devil, Luke 7. 33.

Verse 12. *And I made*] or, when I gave, that is, made, or put on. So giving is for putting, Psal. 8. 2. Verse 13. *that sit in the gate*] that is, great men in the publique assemblies. The rulers of the Jewes, Deut. 25. 7. Ruth 4. 1, 2, &c. *spake*] or talked and

and meditated, communed how to worke me evil, Luke 22. 24. *strong drink*] Heb. *Shoker*, which is all manner strong drink, which will make drunken, as ale, beere, wine, sider, methaglin, &c. The Greeke here turneth it wine. melodies] or songs sung with instruments of musick of me. So Job also complaineth, Job 30. 9.

Verse 14. *And I*] that is, And (or but) as for me. *time of acceptation*] that is, an acceptable time, as the Apostle interpreteth this phrase, 2 Cor. 6. 2. from Elay 4. 8. *in truth of thy salvation*] that is, for thy facing truly true, or faithful salvation.

Verse 15. *mine*] the Chaldee expoundeth it, captivity, which is like unto mine.

Ver. 16. *flout her mouth*] so that I cannot get out of miserie; as Dathan, Abiram, &c. went downe alive into the pit, and the earth covered over them, that no hope was left of their returne, Num. 16. 33. But Christ in all troubles had comfort, even in the grave his flesh rested in hope, Psal. 16. 9, 10. The Chaldee expoundeth this verse thus, Let not the strong king, which is like to a fund of waters, captivate me, neither let the mighty prince swallow me, &c.

Verse 17. *turne the face*] or, respect, regard mee with favour: See Psal. 25. 16.

Ver. 20. *disfavour*] or ignominie, slander, calumnie: See Psal. 4. 3.

Verse 21. *full of heavinesse*] or, sick, sorrowfull, of this word in Hebrew man hath his name *Repho*: see Psal. 8. 5. *to me*] to pity, and plesse me, or, to have compassion: So Job 42. 11. *found none*] in Christs greatest need, all his Disciples forsake him and fled, Mat. 26. 56. and all his acquaintance fled as farre off, Luke 23. 49.

Verse 22. *gall*] in Hebrew *Refso*, it is Herbe bitter as wormewood, with which it is often joyined, Deut. 29. 18. Am. 6. 12. Lam. 3. 19. It groweth in Corne fields, Hof. 10. 4. the water or juice hereof signifieth bitter affliction, Ier. 9. 15. These things were also actually done to Christ, whom the Jewes refreshed with gall and vinegar, Mat. 27. 34. Joh. 19. 28, 29, 30.

Verse 23. *and for recompences*] that is, and for a full recompence of that which they did to me (let their table be) a trap unto them. Or, and for peace, that is, and the things which they expect peace and welfare by, let become a trap unto them. But the first sense agreeth with the Apostles interpretation, Rom. 11. 9. There are Davids imprecations against the Jewes and prophecies of their rejection, as the Apostle sheweth; and by their table we are to understand all means of comfort and refreshing both of body and soule, which turne to the ruine of the wicked, even an odour of death unto death, 2 Cor. 2. 15, 16.

Verse 24. *that they see not*] so the Apostle explaineth the Hebrew phrase, from seeing, Rom. 11. 10. The like is in Eza. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a velle is over their hearts, Ioh. 12. 39. 40. Act. 28. 26, 27. 2 Cor. 3. 14, 15. *make their lines to shake*] how downe their backs, saith the Apostle, Rom. 11. 10. and

this meaneth bondage and miserie, as appeareth by the contrary blessing of going upright, which God once vouchsafed unto that peopl, Lev. 26. 13.

Ver. 26. *their castle*] or their tower palace, habitation, faire and orderly builded, Gen. 25. 16. Num. 31. 10. Song 8. 9. This which David speaketh of all Christs enemies, Peter applyeth to Iudas that betrayed him, Let his habitation be desart, Act. 1. 20. but Christ threatneth the like to them all. Mat. 23. 38. Castle here is for Castle or Palace, as Chariv for Chariv, Psal. 68. 18.

Verse 27. *whom thou hast smitten*] Christ the shepherd, who was smitten of God, and wounded for our sinnes, Eza. 53. 4, 5. Mat. 26. 31. they tell of the sinners, that is, tell one another vainly, of the sinners (smart or paine) of thy wounded, thy servants, who are wounded for thy sake; or, they teach hereof: see the like phrase, Psal. 2. 7. or, they tell to the sinners, that is, made into and increase it, as the Greeke turneth it.

Verse 28. *Give thou iniquity, &c.* that is, Adde sinne unto their sinne, give them over to a reprobate minde, which was Gods heaveie judgment first on the Gentiles, Rom. 1. 24, 28. afterward on the Jewes, who fulfilled their sinne when wrath came on them to the utmost, 1 The. 2. 16. Rom. 11. 8. Mat. 23. 32. Or by iniquity, may be understood punishment for it, as Psal. 31. 11. *not come into thy justice*] that is, not believe thy Gospell, and to come to the justice of God, which is by faith, as the Scriptures shew, Rom. 10. 3, &c. Phil. 3. 9. Ioh. 12. 39, 40. The Chaldee expounds it, let them not enter into the Church of thy just ones.

Verse 29. *booke of the living*] or, Booke of life, wherein the just that live by faith are written, that is, let them be cut off from being any longer counted thy people, or registred in the writing of the booke of Israel, as Ezek. 13. 9. Rom. 1. 20. Phil. 3. 23. Psal. 87. 6.

Verse 30. *lift me up*] or, set me on a high place, that is, safely defend me.

Verse 32. *better to*] that is, more pleasing and acceptable. a young bull] to the Greeke explaineth the Hebrew phrase, a bull a bullocke, that is, a bull which is but young, or a bullocke. So Iudg. 6. 25. where the order is changed, take the bullocke of the bull, that is, the young bull or bullocke. Some understand it here of two, better than bull or bullock, that hath hornes] Hebr. *borneth*, that is, brings forth or beareth hornes, and parteth the hoofs: for such were fitt for sacrifice, but confession and thanks are more pleasing to God, specially Christs obedience; see Psal. 50. 13, 14, 15. and 40. 7.

Verse 33. *the seekers*] or, ye seekers of God, to wit, shall see it, and your heart shall live, ye shall have inward life, joy and consolation: See Psalme 22. 27.

Verse 34. *his prisoners*] such as are persecuted and bound in prisons for his truth: Thus Paul calleth himselfe the prisoner of Christ, Eph. 3. 1.

Ver. 35. *heavens*] the Chaldee saith, Angels of Heaven, and the inhabitants of the earth.

Verse 36. *save Sion*] that is, his Church, figured out



out by *Sion* and *Iudab*: see Psal. 2. 6. and this building of *Iudab's citie* is by preaching of the Gospel, 1 Cor. 3. 9. 10. a figure of this worke was done by *Iehothaphat*, 2 Chron. 17. 9. 12, 13. and *Iſaiah* propheseth the like, *Iſa.* 44. 26.



PSAL. LXX.

David prayeth for speedy helpe, to the shame of the wicked, and joy of the godly.

To the master of the musicke, a Psalm of David for to record.  
**O** God, for to deliver me; Jehovah, to mine helpe make haste. Let them be abashed and ashamed that seeke my soule; let them be turned backward and blush that delight mine evill. Let them turne backe for a reward of their shame, that say, aha, aha. Let all that seeke thee be joyfull and rejoyce in thee; and let them say continually, magnified be God; they that love thy salvation. And I, poore afflicted and needy, O God, make haste to me; thou art mine helpe and deliverer; Jehovah, delay not.

Annotations:

**T**o record] or to cause remembrance: see Psalm 38. 1.  
 Verse 2. to deliver] or to rid me free; understand, make haste, or vouchsafe, as is expressed in Psal. 40. 14. for this Psalm is the same in substance, and almost in words with the end of that Psalm: see the annotations there.  
 Verse 3. that seeke my soule] to make an end of it, as Psalm 40. 15.  
 Verse 4. turne backe] desolate or wasted, as Psalm 40. 16.  
 Verse 5. be God] in Psalm 40. 17. it is written, be Jehovah.  
 Verse 6. O God, make haste to me] for this in Psalm 40. 18, is, the Lord thinkeſt on me. *Iehovah* in Psalm 40. 18. my God.



PSAL. LXXI.

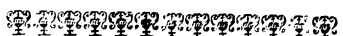
The Psalmist in confidence of faith and experience of Gods favour, prayeth both for himselfe and against the enemies of his soule. 14 He promisseth constancie. 17 Prayeth for perseverance. 19 Prayeth God, and promisseth to doe it cheerefully.

**I**N Jehovah doe I hope for safety, let me not be abashed for ever. In thy justice rid thou mee, and deliver mee; incline thine care unto me, and save me. Be thou to me for a rock of habitation to enter continually; thou hast commanded to save me, for thou art my rock and my munition. My God, deliver mee out of the hand of the wicked, out of the palme of the evil doer; and the leavened. For thou art mine expectation, Lord Jehovah, my confidence from my childhood. By thee have I bin holden up from the wombe; from my mothers bowels thou tookest me; of thee is my praise continually. As a wonder I am unto many, but thou art my strong hope. Let my mouth be filled with thy praise, all the day with thy glory. Cast me not away at the time of old age, when mine able strength faileth, forsake thou not me. For mine enemies speake of me, and they that observe my soule consult together. Saying, God hath forsaken him; pursue & take him, for there is none to reskue. O God, be not thou far away from me; my God, make haste to mine helpe. Let them be abashed and consumed that are adversaries of my soule: let them be covered with reproach and dishonour that seek mine evil. And I will patiently wait continually, and adde unto all thy praise. My mouth shall tell thy justice, all the day thy salvation, though I know not the numbers. I wil enter in the powers of the Lord Jehovah; I will record thy justice, thine only. O God, thou hast learned me from my child-hood; & hitherto have I shewed thy marvellous works. And also unto old age & hoarinesse, O God forsake mee not; untill I shew thine arme to this generation, thy power to every one that shall come. And thy justice, O God, which is to on high, which hast done great things; O God, who is like thee? Which didst make me to see distresses many & evil, didst returne & quicken me; and from the deeps of the earth didst returne and bring me up. Thou didst much increase my greatnesse, and didst turne about and comfort me. Also I will confesse thee with the instrument of Psalterie, even thy faithfulness, my God; I will sing Psalme to thee with Harpe, O holy One of Israel. My lips shall shout when I sing Psalme unto thee, and my soule which thou hast redeemed. Also, my tongue shall talke of thy justice all the day; for they are abashed, for they are ashamed that seeke mine evill.

Annotations.

**I**n the] Chald. In the word of the Lord. This Psalm which hath no title in the Hebrew, is in Greeke thus intituled: *Of David, a Psalm of the pannes of Iudasab, and of them that were first captived.*  
 Verse 2. deliver] or, make me to escape safe.  
 Verse 3. of habitation] or of mansion, a rock whereunto I may fly and there dwell safe. God is often called a Rock, Psal. 18. 3. and a mansion (or habitation) to his people, Psal. 90. 1. The Greeke here makes it plaine thus, Be to me for a God protector.  
 Verse 4. to wit, think Angels, as Psalm. 91. 11. or, hast officially appointed: See Psal. 44. 5.  
 Verse 4. evil doer] or, injurious, wrong doer.  
 Verse 4. the leavened] that is, the malicious; for maliciousnesse and wickednesse is likened to leaven, 1 Cor. 5. 8. The Hebrew *Chomets* properly significeth that which is leavened or swete, Exod. 12. 29. here used for the malicious or violent cruel man, as the Greeke turneth it, the injurious, or *Chomets* may be used for *Chomets*, the violent.  
 Verse 5. Jehovah] or God, for it hath the vowels of *Alabum*: so after, verse 16. See Psalm 68. 21.  
 Verse 6. tookest me] or, didst rid me, to wit, from danger: Compare this with Psalm 22. 10. 11. of thee] or in thee, but in is often used for *of* as Psal. 63. 7. and 87. 3. See the notes there.  
 Verse 7. a wonder is many] or, a monster to the mighty: a signe whom the many (or mighty) doe gaze upon, speake of, and shew to others, and wonder at. A wonder and a signe are sometimes used as one, 2 Chron. 32. 24. with 2 King. 20. 8. 9. So Christ and his Disciples were as signes and wonders in Israel, *Eſay* 8. 18. Heb. 2. 13. *Iehoshuah* and his fellows were monstrous persons, *Zach.* 3. 8. the Apostles a gazing stocke to the world, 1 Cor. 4. 9. hope] or refuge, a place where one hopeth for safety.  
 Verse 8. with thy glory] or glory of thee, that is, with glorifying thee, honouring, beautifying, and commending thy Majesty.  
 Verse 10. speake of] or say of me, that God hath forsaken me, verse 11. or, they speake against me, abuse] that is, say wait for, it is meant here for evil, as is the observing of the steps, Psalm 56. 7. but often this phrase is used for good, to keepe, regard, and preserve the soule or life, Psal. 97. 10. and 121. 7. Prov. 22. 5.  
 Verse 14. adde unto all thy praise] that is, increase it; I will praye thee more than I have done, or, more than others doe, as 2 Chron. 10. 11. I will adde unto your yoke, that is, increase it.  
 Verse 15. though I know not] or for I know not the numbers, to wit, of them. Gods justice and salvation is innumerable wayes administred, which are to be celebrated, but cannot be reckoned, Psal. 40. 6.  
 Verse 16. I will enter] to wit, into this worke of praying God in his power, not mine owne; or, I will enter, that is, begin with his powerful workes to praise them; or, I will enter, that is, goe in hand, or goe forward with my busines through his power.

Verse 18. unto old age] or, rebukes old age is upon me, as verse 9. So elsewhere God saith, that hee had borne *Israel* from the wombe and birth, & would beare them still unto old age and the hoary haire, *Eſay* 46. 3. 4. thine arme] that is, strength, helpe, salvation. So Psalm 77. 16. *Eſay* 51. 5. and 53. 1. Deut. 33. 27. this generat[i]on] the men of this age. The word this (or present) is understood by that which followeth: see also Psalm 45. 4.  
 Verse 19. And thy justice, O God, which is to on high] that is, which reacheth up to heaven, viz. I will shew it. Thus the Greeke understandeth it. Wee may also translate, For thy justice is unto the high place, that is, to heaven, incomprehensible, as Psalm 36. 6. 7. And may be in lead of For, as Psalm 66. 13. and the high place is by the Chaldee expounded, the high heavens: so Psalm 93. 4. Matt. 21. 9.  
 Verse 20. didst make me se] or so se: shewdest me and us; for the Hebrew hath a double reading, meaning David in speciall, & other Gods people with him: so after, it is read in the margine, quicken me, bring me up, (as also the Greeke hath it) but written in the line, quicken us, bring us up. By making see, is also meant experience and feeling, as Psalm 49. 10. And evil] or evils, that is, calamities. didst returne] that is, didst againe quicken, or, wilt againe quicken me. So after. But the Greeke turneth it in the time past. depre] abjects of the earth, gulls of affliction and death, elsewhere called the lowest parts, *Psal.* 88. 7. such Christ in his humanity, sorrowes and death, went down unto and returned, *Eph.* 4. 9. Rom. 10. 7.  
 Verse 21. my greatnesse] or magnificence, majesty, honour; for Christ after afflictions entered into his glory, *Luke* 24. 26. 1 Pet. 1. 11. Phil. 2. 8. 9. & the godly must suffer with him, *Rom.* 8. 17.  
 Verse 22. psalterie] or lute: see Psal. 33. 2. even thy faith] or, for thy faithfull truth. holy one] or Saints of Israel: God is so called, both for that he is holinesse it selfe, & sanctifieth his people, *Lev.* 20. 8. 26. and againe is sanctified, that is, holily praised and honoured of them, *Eſay* 8. 13. So Psal. 78. 41. and 89. 19.  
 Verse 24. talke of] or meditate, that is, speake advisedly, and after due meditation: See Psal. 1. 2. for they] or when they are abashed, that is, destroyed: see Psal. 6. 11.



PSAL. LXXII.

David praying for Solomon, forereth the goodness and glory of his type, and in truth of Christs Kingdome. 18 Hee bleblish God.

For Solomon.

**O** God, give thy judgements to the King, and thy justice to the Kings sonne. That he may judge thy people with justice, and thy poore afflicted ones with judgement. The mountaines shall bring forth peace to the people, and the hills with justice.



4 justice. He shall judge the poore afflicted of  
the people; he shall save the sons of the needy,  
5 and shall breake downe the fraudulent  
oppressor. They shall feare thee with the  
Sunne, and before the Moone, 10 generation  
6 of generations. Hee shall come downe like  
the raine upon the mowen *grasse*; as the  
showers, the dispersed moisture of the earth.  
7 In his dayes shall the just *man* flourish,  
and multitude of peace, until the Moone be nor.  
8 And he shall have dominion from sea unto  
sea, and from the river unto the ends of the  
9 land. They that dwell in dry places shall  
kneele before him, and his enemies shall lick  
10 the dust. The Kings of Tharshish and of the  
Iles shall tender an oblation; the kings of She-  
11 ba & Seba shall offer a present. And all kings  
shall worship him, all nations shall serve him.  
12 For hee shall deliver the needy that cryeth  
out, and the poore afflicted, and him that  
13 hath no helper. Hee shall mercifully spare  
the poore and needy, & shall save the foules  
of the needy. He shall redeme their soule  
14 from fraud and violent wrongs, and precious  
shall their blood be in his eyes. And hee shall  
15 live, and he shall give to him of the gold of  
Sheba, and shall pray for him continually,  
16 shall blesse him all the day. There shall bee  
a parcell of Corne in the land, in the top of  
the mountaines; the fruit thereof shall shake  
like Lebanon, and flourish shall they of the  
17 City as the herbe out of the earth. His name  
shall be for ever, his name shall be continued  
before the Sunne, and they shall blesse them-  
selves in him; all Nations shall call him bles-  
18 sed. Blessed be Jehovah God, the God of  
Israel, which doth marvellous things him-  
19 selfe alone. And blessed be the name of his  
glory for ever; and let all the earth be filled  
20 with his glory; Amen, and Amen.

Ended are the prayers of David  
sonne of Jesse.

## Annotations.

1 **F** Or Solomon] the Greeke addeth, a Psalm of David for Solomon; and the last versie sheweth it to be made by David, and it concerneth Christ and his Kingdom, figured by Solomon, Song. 3. 11. and therefore called by his name, as elsewhere hee is called David, Hof. 3. 5. Such also is the title of the 127. Psalm. Kings [some] to whom the right of the Kingdom belongeth by birth and inheritance. So Christ was King Davids sonne, and borne King of the Jewes, Mar. 11. 10. Mat. 2. 2. and 22. 42. to him the Father gave all judgement, John 5. 22. The Chaldee expoundeth the King to be Christ, and the Kings sonne to be King Davids sonne.

Verse 2. That he may] or, Let him judge, that is, governe thy people in justice, that is, justly, wherefore he is named Melchizedek, that is, King of justice, Heb. 7. 2. of whom it was prophesied, Ishaia King shall reigne in justice, Isa. 32. 1.

Verse 3. The mountaines shall bring forth] or, shall beare, to wit, as their fruit; for to this phrase importeth, Job 40. 5. This and the rest that follow, may also be read prayer-wise, let the mountaines beare, &c. The Chaldee paraphraseth, The dwellers on the mountaines shall bring peace to the people of the house of Israel. peace] that is, prosperity, plenty of fruits which should be enjoyed with peace, as all Solomons dayes Israel dwelt without feare, every man under his vine and fig-tree. 1 King 4. 25. And under Christ, the worke and effect of justice, is peace, quietnesse, and assurance for ever, I say 33. 17. Rom. 5. 1. the mountaines drop downe new wine, and the hills flow with milke, Ioa. 3. 18. Amos 9. 13. hills with justice] that is, the hills also shall beare peace with justice; both peace and justice, as these two are said to kisse each other, Psal. 58. 11. and Christ is King both of justice and peace, Heb. 7. 2. his kingdom is justice, peace, and joy Rom. 14. 17. It may also be ready for justice.

V. 4. shall judge] that is, shall deliver; see the notes on Psal. 43. 1. save the sons of the needy] that is, the needy persons; in Chaldee, shall redeme the sons of misery, that is, such as are in wretched care, the fraudulent oppressor] whom the Gr. here calleth *scropham*, which word is used for *injuriny* by forged cavillations, Luk. 19. 18. and 3. 14. See before in Psal. 62. 11.

Verse 5. They shall feare] men shall reverence that is, worship, and serve thee. So feare is used for worship, I say 29. 13. Mat. 1. 5. 9. with the sun for before the sun, as is after expressed, verse 17. and as the Hebrew *gholim*, with, is elsewhere used for before, Eit. 7. 8. and before the sun and moone, meane continually so long as they shine on the earth, which is, so long as the world endureth, Gen. 8. 22. Psal. 89. 37. 38. The Chaldee interpreteth it, with the rising of the sunne, and in the light of the moone, that is, at morning and evening, day and night; as the twelve Tribes are said to instantly to serve, Aet. 26. 7.

Verse 6. the mowen grasse] the medow, which being mowen in the beginning of Summer, createth raine that it may grow again. The original word signifieth also a *borne* fleece of wooll; which sense to me keepe here, and referre it to the dew that fell on Gedeons fleece, when the land was dry, and againe on the land when the fleece was dry, Iudg. 6. 37. — 40. Solomon and Christ are here said to come downe as raine, in respect of the doctrine and administration of judgement by them. So Moles said, My doctrine shall drop as the raine, &c. Deut. 32. 2. and Iob said, they waited for me as for the raine, &c. Iob 29. 23. and the Lord shall come unto us as the raine, &c. Hof. 6. 3. the dispersed moisture] understand, which are the moisture, that is, which showres doe moisten the earth. Zaraph, the Hebrew word used only in this place, hath the signification of *dispersing moisture* or *water*, as by showres, God having divided founts for the raine, whereby it is strowed abroad upon the earth, Iob 38. 25.

38. 25. Wherefore the former word *showres*, im-  
plicitly raine that falleth with manifold (or millions of)  
drops, as Psal. 65. 11.

7 Verse 7. multitude of peace] to wit, shall be, or, shall flourish; and this *Shalom*, peace, may respect the name of *Shelomoh* or *Solomon*, which signifieth peaceable, as was promised to David, Behold, a time is come to thee which shall be a man of rest, for I will give him rest from all his enemies round about, therefore his name is *Solomon*, and I will send (Salom) peace and quietnesse upon Israel in his dayes, 1 Chron. 22. 9. move be not] or be taken away, as the Greeke explaineth it, that is, till the worlds end, as before, verse 8.

8 Verse 8. from sea to sea] from the salt Sea, (the lake of Solom, Gen. 14. 3) to the maine Sea. See Num. 34. 3. — 6. &c. where the limits of the land are described. from the river] the great river Euphrates, Gen. 15. 18. Deut. 11. 24. In Solomon this was accomplished, when he reigned over all kingdoms, from the river to the land of the Philistines, and to the border of Egypt, 1 King. 4. 21. In Christ, when all Nations were brought into his subjection by the Gospell, as Mat. 28. 18, 19. Aet. 1. 8. Col. 1. 5, 6. Revel. 11. 15.

9 Verse 9. in dry places] or, in deserts, which the Greeke explaineth, the *Asiopolis*. The Hebrew *Tijim* signifieth here, and Psal. 74. 14. people that dwell in dry desert places: sometime it is used for wild beasts that haunt such deserts, as I say 34. 14. and 13. 21. Ier. 50. 39. lick the dust] like a Serpent, as is expressed in Mic. 7. 16. noting hereby great feare and subjection, testified by bowing downe their faces to the ground, as is the manner in the Eastern countries. In I say 49. 23. a like promise is made to the Church of Christ.

10 Verse 10. Of Tharshish] or of the Ocean, that dwell by the maine sea. See the Note on Psal. 48. 8. Sheba and Seba] that is, of *Asiopia* and *Arabia*, far southerne Countries, inhabited by the posterity of Sheba and Seba, the Nephew and sonne of Caph, the son of Cham, the son of Noab, Gen. 10. 7. The Queen of Sheba (or of the Saba) came from the utmost parts of the earth to heare the wisdom of Solomon, & gave him much gold, sweet odours, and precious stones, 1 King. 10. 1. — 10. Mat. 12. 41.

12 Verse 12. hath no helper] or, to whom no helper. See the like by Iob, Iob 29. 12.

14 Verse 14. precious shall their blood be] that is, their death, meaning, that he regardeth their life, and will not easily suffer them to be killed, for that it is precious and deare unto him: as on the contrary Paul said, his life was not deare unto himselfe, when hee was willing and ready to lose it for Christs cause, Aet. 20. 24. See Psal. 116. 15.

15 Verse 15. he shall give] meaning man in general, or each one brought in subjection, as the Greeke faith, to him shall be given, meaning to Solomon. gold of Sheba] the Greeke faith of Arabia: See ver. 10. all the day] or daily.

16 Verse 16. There shall be a parcell, &c.] where a handfull of corne shall be sowne on the top of the mounts (the most barren places) there shall be

such increase that the fruit shall shake & make a noise like the trees of Lebanon. shake] or stir with noise, rustle. Lebanon] that is, trees of Lebanon; as the earth, for the inhabitants of the earth, Psal. 66. 1. of this mount see the Note on Psal. 29. 5. they of the City] that is, the citizens, as, they of the world are worldlings, Psalme 17. 14. yee of the heathen, Psal. 148. 1. are the inhabitants there. The Chaldee addeth, of the City Ierusalem. Compare here with I say 27. 6.

Verse 17. continued] to wit, as a sinne continueth his fathers name, for the original *jinnon* (or *janin*) commeth of *Nin*, which is a *Sonne*: the Greeke also turneth it, his name continueth; and Christs name is continued in us that believe in him, called *Christians*, Aet. 1. 2. 6. and his children, Heb. 1. 13. 14. before the sun] that is, so long as it endureth, as ver. 4. So Psal. 102. 29. they shall blesse] to wit, men of all nations shall count and speake of their blessednesse in him, So Gen. 22. 18. call him blessed] or happy, shall beautifie him.

Verse 19. name of his glory] that is, his glorious (or honourable) name. So Lord of glory, Iam. 2. 1. for glorious Lord. filled with his glory] that is, with the manifestation of his glorious works, and praising him for the same. See the like speeches, Num. 14. 21. I say 6. 3. Revel. 18. 1. Ezek. 43. 2. Amen] So be it. This second booke of Psalmes is concluded with twice Amen, as was the former: see Psalme 41. 14.

Verse 20. Ended] or Compleat are, meaning that this Psalm was the last of Davids prayers or hymnes (as the Greeke translareth it) howsoever it is not set last in order as neither other be. Or, that this matter touching Christs Kingdom is the last thing wherof David prophesied, and for which he prayed, as 1 Pet. 1. 10, 11. I say] or I shal, as the Hebrew soundeth it, and sometime I shal, 1 Chron. 2. 12. 13. which name signifieth strength and manhood, as David, amiable.

## The third Booke.

## PSALME LXXIII.

The Prophet prevailing in a temptation, sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of Gods purpose in destroying the wicked, and sustaining the righteous.

## A Psalm of Asaph

Y Et surely God is good to Israel, to them that are pure in heart. And I, my feet almost swayed aside; my steps had well-nigh slipped out. For I envied at vain glorious foolles, when I saw the peace of the wicked. For there are no bands in their death, & lusty is their strength. They are not in the molestation of sory man, and with earthly man they are not plagued. Therefore pride compasseth them about as a

chaine, violence covereth *as* a garment. Their eyes standeth out with faneftie, they paffe the imaginations of the heart. They doe corrupt and fpeake with maliciousneffe of oppreffion, they fpeake from aloft. They fet their mouth againft the heavens, and their tongue walketh thorow the earth. Therefore his people turneth hither, and waters of a full cup are wrung out to them. And they fay, How doth God know, and is there knowledge in the moft high? Lo, thefe are the wicked, and in tranquillity ever; they increafe wealthy power. Surely in vain have I cleaned mine heart, & washed my hands in innocency. And am plagued all the day, and my rebuke is in the mornings. If I fay, I will tell thus; loe, I unfaithfully wrong the generation of thy fons. And I thought to know this, but it was a painfull thing in mine eyes. Vntill I entred into the Sanctuaries of God, did prudently attend to their laft end. Surely thou doft fet them in flippery places, doft make them fall to defolations. How are they brought to wondrous defolation as *in* a moment? are they at an end, are they confumed with troublefome frights? As a dream after one awaketh; O Lord, when thou raiſeft up, thou wilt deſtroy their image. Surely mine heart was leavened, & I was pricked in my reines. And I was brutiſh and knew not; as the beaſts was I with thee. Yet I continually was with thee, thou haſt holden me faſt by my right hand. Thou wilt guide me with thy counſel, and after wilt receive me to glory. Whom have I in the Heavens? and with thee I delight not *any* in earth. Wholly confumed is my fleſh and my heart; the Rock of my heart and my portion is God for ever. For loe, they that are gone farre from thee ſhall periſh, thou ſuppreſſeſt every one that goeth a whoring from thee. And I, to draw nigh to God is good for me; I have ſet my hope for ſafety in the Lord Jehovih, for to tel all thy workes.

## Annotations.

**T**he third Booke ] to wit, of *Psalmes*. See the Note on *Psalm*. 42.

Verse 1. of *Asaph*, or to *Asaph*, who was both a Prophet and a ſinger: ſee *Psalm*. 50. 1. The like title is of the 10. *Psalmes* following. Theſe are for the moſt part complaints and meditations of the troubles of Gods people.

Verse 2. *almost* ] or, a very little lacked, but my feet had ſwarved to after, well nigh, or, almoſt nothing lacked, but my ſlips had bene ſted: noting hereby

his great danger to have fallen through his infirmity, had not faith in God ſuſtained him. *swarved* ] or *turned, declined*. This and the next word *ſlipped* have a double reading in the Hebrew by the vowels, they had *swarved*, they had *ſlipped*; by the conſonants, it had *swarved*, it had *ſlipped*; meaning each of his feet, and every of his ſlips, to his utter ruine. *ſlipped out* ] or *bene poured out*, to wit, as water, and so I had bene loſt.

Verse 3. *envied* ] or *was jealous, bad emulous zeal*: See *Psalm* 37. 1.

Verse 4. *bands* ] or *knots*, that is, *paines, ſores, diſeaſes, &c.* in their death ] or till their death, meaning that they live long in pleaſure, and dye at eaſe, as is explained, *Iob* 21. 13. *I thy friend* their days in wealth, and ſuddenly they goe downe to the grave. The Chaldee ſaith, For they are not terrified or troubled for the day of their death. *buſty* ] or, and ſat in their ſortitude (their firm ſtrength of body) as *Job* ſaith, one dieth in his full ſtrength, being in all eaſe and proſperity, his breſts are full of milke, and his bones run full of marrow, *Iob* 21. 23. 24.

Verse 5. *moleſtation of ſorry man* ] that is, ſuch trouble as other miſerable men endure. See the like phraſe in 1 Sam. 7. 14. *Enoſh* and *Adam* are here the names of all wretched mankind. See *Pla*. 8. 5. The Chaldee expoundeth it, *I thy labour* not in the labour of men that ſtudie in the Law, and with juſt men &c.

Verse 6. *compaſſion*, &c. ] or, is a chain to me and to him, that is, every of them, as a collar that is hanged for an ornament about the neck. And of this word *Anak*, to bang a chaine, that Giant *Anak* had his name, whoſe children were called *Anakims*, men great of ſtature, proud and cruel. See *Num*. 13. 23. 34. *Iob*. 15. 13. 14. *a garment* ] as *fit habit* or ornaments, finely fitted to the body; ſuch was the harlots habit, *Prov*. 7. 10.

Verse 7. *eyes ſtandeth* ] that is, *Each eye ſtandeth* or ſtareth out of the hole for ſaveneſſe. In Chaldee, The ſmilitude of their faces is changed for ſaveneſſe. So in *Iob* 15. 27. he hath covered his face with his ſaveneſſe. they paffe the imaginations, &c. ] that is, they exceed in proſperity above that they could imagine or thinke, or they ſurpaſſe in wickedneſſe above that which mans heart can thinke, according to that which here followeth, and as in *Ier*. 5. 28. it is ſaid they are wizen fat and ſhining, they doe paffe the words (or deeds) of the wicked.

Verse 8. They doe corrupt ] or conſume, diſſolve or make diſſolute by their wicked ſpeeches, & by their oppreſſion of men. It may be underſtood of corrupting, or making rotten with ſin themſelves or others; or conſuming and waſting with oppreſſion. *with maliciousneſſe* ] or in evil, that is, maliciously or malignantly. from aloft ] that is, *loſtly* Or, of the moſt High, that is, of God, as in the next verſe: but the Chaldee expoundeth it, of the highneſſe of their heart.

Verse 9. *againſt Heavens* ] that is, *againſt God* and his Saints whom they blaſpheme, as it is written, he opened his mouth unto blaſphemy againſt God, to blaſpheme his name and his tabernacle, and ſom that dwelt in Heaven, *Revel*. 13. 6. So elsewhere Heavens are uſed for God, *Dan*. 4. 23. *Luke* 15. 18.

Verse 10. *his people* ] Gods owne people are by this afflicted.

afflicted. Therefore the Greeke ſaith my people; the *Psalmist* ſpeaking of his brethren, as aliter of himſelfe, *ver*. 13. *biber* ] to theſe thoughts and tentations, which follow in the next verſes.

A full ] the word *cup* or *baſon* is here to be underſtood; as *strong*, for *strong pates*, *Pla*. 10. 9. See the note there. By waters of a full cup, are meant abundance of tears, which they muſt drinke, that is, of afflictions and tentations which they ſuffer; as in *Pla*. 80. 6. So the Chaldee explaineth it, and tears as many waters ſhall flow from them. wrung out to them ] or drunke (ſucked up) by them, as in *Pla*. 75. 9.

Verse 12. in tranquillity or quiet, ſafe, wealthy, as eaſe. Compare herewith *Ier*. 12. 1. 2. wealthy power ] ability by riches: ſee *Pla*. 49. 7.

Verse 13. *cleaſed* ] that is, *laboured to cleaſe* and purge, by faith and continual ſanctification, *Akt*. 15. 9. 1. *Ioh*. 3. 3. otherwiſe, who can ſay, I have made mine heart cleaſe, *Prov*. 20. 9. innocency ] or cleaſed: ſee *Pla*. 2. 6. and 24. 4.

Verse 14. *am plagued* ] or touched with afflictions, puniſhed, which the wicked are not, v. 5. my rebuke ] or blame, to wit, I beare the chaſtiſement for my ſinnes. in the morning ] that is, every morning, or early: the like phraſe is *Pla*. 101. 8. *Iob* 7. 18. *Lam*. 3. 23. *Eſay* 33. 2.

Verse 15. I will tell thee ] that is, if theſe tentations prevail againſt me, ſo that I ſhould tell and declare for truth theſe my carnall thoughts. Telling is often uſed for publiſhing and preaching to others: See *Pla*. 2. 7. unfaithfully wrong ] or faithleſly tranſgreſſe againſt the generation of thy ſonnes, (O God) that is, of thy people, called the ſons of God, *Deut*. 14. 1. 1. *Ioh*. 3. 1.

Verse 17. prudently attend to ] or, conſider their latter end. A like ſpeech Moſes uſeth, *Deut*. 32. 29.

Verse 18. *ſlippery place* ] whereby ſuddenly fall to perdition. The Chaldee ſaith, in dark places.

Verse 19. *wondrous defolation* ] ſuch as altonieth the beholders. Such ſudden ſtrange defolation God brought on Babylon of old, *Ier*. 51. 37. 41. and will againe, *Rev*. 18. 10. 17.

Verse 20. As a dream ] to wit, ſo they are, ſo vaniſheth their proſperity; which when one awaketh, is gone, as is plainly ſet forth in *Eſay* 29. 7. 8. So elsewhere it is ſaid, he ſhall fee away as a dream, and not be found, and ſhall paſſe away as a viſion of the night: the eye which ſaw him ſhall doe ſo no more, &c. *Iob* 20. 8. 9. The Chaldee explaineth it, as the dreamer of a drunken man. thou raiſeſt up ] to wit, thy ſelfe, that is, riſeſt up to puniſh them, as *Pla*. 35. 23; or raiſeſt up, to wit, them, at the laſt day of judgement. So the Chaldee Paraphraſt turneth it, ſaying, in the day of the great judgement, they ſhall riſe up out of the bonſe of the grave, in wrath thou wilt deſtroy their image. The Greeke ſaith, in thy eternall thou wilt deſtroy their image: the Hebrew word *begin* being ambiguous. In this ſenſe compare herewith *Eccleſ*. 8. 10. deſtroy their image ] or their ſubſtance, that is, deſtroy their tranſitory ſtate, for man walketh in an image, *Pla*. 39. 7. Or referring it to the laſt judgement, their image may mean their corrupt ſubſtance, *Gen*. 5. 3. and the deſtroying of it, is their utter rejection; for then they ſhall riſe to blame and con-

tempt eternall, *Daniel* 12. 2.

Verse 21. *was leavened* ] or leavened it ſelfe, that is, *was vexed, grieved, ſorewed, was ſorve* as leaven, with my fretting griefe and anger. I was pricked ] or, ſharpened (pricked) my ſelfe, that is, *felt* *sharp pines*, to wit, with my fretting thoughts and deſires.

Verse 22. *brutiſh* ] that is, *fooliſh, ſenſually*, like a brute beaſt, not having the underſtanding of a man in me: as is explained, *Pro*. 30. 2. See alſo *Pla*. 49. 11. as ſhe beaſt ] that is, as one of them, or a great beaſt, *Hebr*. *Behemoth*, which is uſed for the vaſt *Behemoth*, *Iob* 40. 10. The Greeke here turneth it *beaſtly*, or *brutiſh*.

Verse 24. to glory ] or with glory, that is, *gloriously, honourably*. See 1. *Tim*. 3. 16. *Phil*. 3. 21. *Heb*. 2. 10. 1. *Pet*. 5. 1. 4. The Chaldee paraphraſeth, *Thou wilt guide me with thy counſel in this world; and after that the glory is accompliſhed, which thou haſt ſaid thou wilt bring upon me, thou wilt receive me*.

Verse 25. *whom have I* ] or, who is for me, but thee to truſt in, or call upon. *deight* ] or take no pleaſure in, in any perſon, or thing.

Verse 26. the Rock ] that is, the ſtrength and hope; the Greeke ſaith, the God of my heart.

Verse 27. *gone farre* ] that is, the wicked who are here ſaid to be *farre* from God; and in *Psalm* 119. 150. are ſaſt from his Law, and therefore ſalvation is *farre* from them, *Pla*. 119. 155. as here they perſh, whereas the righteous are a people nere God, *Pla*. 148. 14. that goeth a whoring from thee ] that is, *goeth after idols*, departing from the true God, as *Hoſ*. 1. 2. for idolatry or breach of Gods covenant, is often called *whoredome* or fornication, *Ier*. 3. 9. 20. *Ezek*. 23. 3. 5. 7. &c. *Pla*. 106. 39.

Verse 28. in draw night ] ſo both the Greeke and Chaldee doe explaine the Hebrew phraſe the drawing nere of God; and thus it is alſo uſed in *Eſay* 58. 2. and is done by the faith of the Goſpell, *Heb*. 7. 19. *Iehonib* ] or God: ſee *Pla*. 68. 21. The Chaldee ſaith, in the word of God, to tell ] that I may tell, or declare, as the Greeke explaineth it.

## PSAL. LXXIV.

The Prophet complaineth of the deſolation of the Sanctuary. 10 He moveth God to helpe in conſideration of his power, 18 of his reproachfull enemies, of his children, and of his Covenant.

An inſtructive *Psalm* of *Asaph*.

**V**Wherefore, O God, haſt thou caſt us off to perpetuity: ſhall thine anger ſmoake againſt the ſheepe of thy paſture? Remember thy congregation, which thou haſt purchaſed of old, the rod of thine inheritance, which thou haſt redeemed, this mount Sion wherein thou haſt dwelt. Lift up thy feet to the deſolations of perpetuity, the enemy hath done evil to all things in the Sanctuary. Thy diſtreſſers roar in the

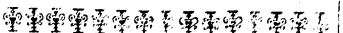
mids of thy synagogues; they have set their  
signes for signes. He was knowne, as he lifted  
on high, axes against the thicket of the  
wood. And now the carved works thereof all  
together they have beat downe, with beetle  
and mallets. They have cast into the fire thy  
sanctuaries, to the earth they have profaned  
the dwelling place of thy name. They said  
in their heart, let us make spoile of them al-  
together; they have burned all the syna-  
gogues of God in the land. We see not our  
signes, there is not any Prophet more, nor any  
with us that knoweth how long. How long,  
O God, shall the diffreiser reproach? shall  
the enemy blaspheme thy name to perpetui-  
ty? Wherefore turnest thou away thine hand,  
even thy right hand? draw it out of the  
midst of thy bosome, make a full end. For  
God is my King from antiquity, he worketh  
salvations in the midst of the earth. Thou  
didst break asunder the sea by thy strength,  
didst break in peeces the heads of the dra-  
gons in the waters. Thou didst quite burst  
the heads of Lijathan, didst give him for  
meat to the people that dwell in dry deserts.  
Thou didst cleave the fountaine and the  
streame, thou diddest dry up the rivers of  
strength. The day is thine, the night also is  
thine; thou hast prepared the light and the  
Sun. Thou hast constituted all the borders of  
the earth, the summer and the winter, them  
hast thou formed. Remember this, the ene-  
my reproacheth Jehovah, and the foolish  
people blaspheme thy name. Give not the  
foule of thy turtle-dove to the wild compa-  
ny; the company of thy poore afflicted for-  
get not to perpetuity. Have respect unto the  
covenant, for full are the darknesses of the  
earth, of the habitations of violent wrong.  
Let not the oppressed returne ashamed; let  
the poor afflicted & needy praise thy name.  
Rise up, O God, plead thou thy plea, re-  
member thy reproach from the foole all the  
day. Forget not the voice of thy distressers;  
the tumultuous noise of them that rise up a-  
gainst thee ascendeth continually.

Annotations.

**O**F Asaph or, *noe Asaph*, in Chaldee, *by the*  
*bands of Asaph* see Psal. 50. 1. If Asaph (who  
lived in Davids dayes) made this Psalme, it was a  
prophetic of troubles to come. If some other  
Prophet made it when calamities were on Israel,  
then was it committed to *Asaph posterity*, the sing-  
ers, called by their fathers name; as *Aaron po-*  
*sterity*, are called *Aaron*, 1 Chron. 12. 27. *thine*

*anger snake* [or, *thy nose snake*, that is, *burne*, as was  
threatned, Deut. 29. 26. A manifestation of fore  
displeasure: see Psal. 18. 9. and 80. 5. *shepe*  
*or flocke*, that is, us thy people, as Psal. 79. 13. The  
flocke comprehendeth *shepe and goats*, Leviticus  
1. 10.  
Verse 2. *purchased of old* [or *bought of yore*, when  
thou broughtest them out of Egypt, Exod. 15. 16,  
or understand, *that thou hast purchased it, hath re-*  
*deemed, &c.* *the rod of thine inheritance* [that is,  
Israel, Jer. 10. 16. called elsewhere *the line of Gods*  
*inheritance*, Deut. 32. 9. which he measured out for  
himselfe as land is meted with a rod or line. It may  
also be read *the sepher*, or *the tribe of thine inheri-*  
*tance*, as Elay 63. 17. for the Hebrew *Shepher*, which  
properly is a rod or staffe, is sometime a *sepher*,  
Psal. 45. 7. sometime a *tribe*, Psal. 78. 67.  
Verse 3. *Lift up thy feet* [or *thy banners*, that is,  
*thy trokes*, to *stampe or beat downe the enemy*, as  
perpetuall desolations. Thus the feet are used to  
tread downe with, Elay 26. 6. and so the Greeke  
taketh it here, changing the metaphor, and transla-  
ting it, *thy hands*, which are also instruments to  
strike downe with. Or *lift up thy feet*, that is, Come  
quickly to see the perpetuall desolations which the  
enemy hath made. *hath done evil* [that is, broken,  
robbed, burned, wasted all things: as did  
Nebuchadnezar in the Temple, 2 King. 24. 13.  
and 25. 9. 13, 14. &c.  
Verse 4. *thy synagogues* [or *assemblies*, either the  
*courts and places* about the temple, where the peo-  
ple assembled, or the other *synagogues* in Jerusalem,  
as after v. 8. he speaketh of *all the synagogues in the*  
*land*, places where prayers and lectures of the law  
were used, Act. 16. 13. & 15. 21. The *assembly* of  
Christians is called also by this name *synagogue*,  
Iam. 2. 2. *their signes* [or *banners*, which are signes  
of victory, or of idolatry. See after, verse 9.  
Verse 5. *He was knowne* [He, that is, *Aman*, or  
every one of the enemies *was knowne*, that is, re-  
nowned, or famous, as having done some notable  
act. *as he lifted on high* [or, *as he thus brought*  
*alst*, that is, as a man brings the axe aloft over  
his head, to fell downe the thicke wood with  
might and maine. They cut downe the wood of  
the Temple, as men doe trees in a forest: *thicket*  
*of the wood* [that is, the *thick wood* or *tree*, whose  
boughes are wrapped one in another: or, (if we  
understand it of the wood-work in the Temple)  
the *infused graven wood*, which he that did most e-  
agerly cut downe, was most renowned.  
Ver. 6. *And now* [or, *And then*, at the same time,  
So Psal. 27. 6. *carved work* [graving, or, (as the  
Hebrew phrase is) *opening*, used for *graven* or *car-*  
*ved works*, Exod. 28. 11. The Greeke here turneth  
it, *doors*, which also have their name of *opening*.  
Verse 7. *thy sanctuaries* [the temple which had  
divers holy places] *was laid by* Nebuzar-adan,  
2 King 25. 9. *to the earth* [to wit, *burning* or *ra-*  
*sing downe to the ground*.  
Verse 8. *Let us make spoile*, or, *we will oppress*,  
prey upon them. Of this Hebrew word, the  
Dove hath her name in that tongue, as being sub-  
ject to the prey and spoyle of Hawkes, &c.  
wherefore

wherefore in ver. 19 he calleth the Church a *turtle-*  
*dove*.  
Verse 9. *now signes* [the testimonies of Gods  
presence and favour, extraordinary or ordinary,  
as the sacrifices, &c. Dan. 11. 31. So *Circumcision*,  
the *Passover*, the *Sabbath*, &c. were for signes to Is-  
rael, Gen. 17. 11. Exod. 12. 13. and 31. 13. or, as  
the Chaldee expoundeth it, *the signes which the Pro-*  
*phets gave us*. *any Prophet* [that could see and  
foretell the spirit an end of their troubles, Lam.  
2. 9. A Prophet (*Nabi*) is one that from the in-  
ward counsell of God uttereth oracles. In old  
time he was called a *Seer*, 1 Sam. 9. 9. Amos 7. 12.  
*how long* [to wit, *this still shall thou endure*. The  
like speech is in Psalme 6. 4.  
Verse 11. *draw it, &c.* [this word, or some  
such, seemeth here to be understood, as often in  
the Hebrew: see Psal. 69. 11. The drawing the  
hand out of the bosome denoteth a performance  
of the worke without slacknesse, as we may see  
by the contrary, Prov. 26. 15. *full end*] by con-  
suming our enemies, and accomplishing our deli-  
verance.  
Verse 13. *the sea* [in Chaldee, *the waters of the*  
*red sea*, of the *dragons*] or *whales*, meaning the  
mable men of Egypt, who pursuing the Israelites,  
were drowned in the red sea, Exod. 14. 28. For  
great perons are likened to *Dragons* or *Whit-*  
*fishes*, as Ezek. 29. 3.  
Verse 14. *the heads* [that is, the *head*, as the  
Greeke translatheth it, called *heads* for the excel-  
lency and principality. of *Lijathan*] or,  
of the *whale*, meaning Pharaoh king of Egypt, who  
was drowned with his Princes, Psal. 136. 15. *Le-*  
*vianah* is the name of the great *whit-fish*, or *sea*  
*Dragon*, so called of the fast joyning together of  
his scale; as he is described, Job 40. 20. and 41.  
6. &c. and is used to resemble great tyrants, here,  
and in Elay 27. 3. So the Chaldee expoundeth it,  
the *heads of Pharaohs mighty men*. *in dry desarts*  
[that is, *to the wild beasts of the wilderness*, which  
might devour the Egyptians after they were  
drowned, and cast upon the shore, Exod. 14. 30.  
The *beasts* may be called a *people*, as *Comes*, *Pjmites*,  
*Lacerta*, &c. are called *people* and *nations*, Prov. 30.  
25. 26. Ioc. 1. 6. See also the notes on Psal. 72. 9.  
unless by these *dwellers in dry places*, we understand  
the Israelites in the wilderness, to whom the  
spoyle of the Egyptians was as *meat*; as elsewhere  
they said of the Canaanites, *they are bread for us*,  
Numb. 14. 9. This the Chaldee favoureth.  
Verse 15. *didst cleave the fountaine* [bringing a  
well and streame of water to thy people out of  
the rocks, Exod. 17. 6. Num. 20. 11. Elay 48. 21.  
Psal. 105. 41. *rivers of strength*] that is, *strong*,  
*rough*, or *columen rivers*, as the waters of Iarden  
were drye up, that Israel might goe thorow, Ioc.  
3. 15. -17. The Chaldee Paraphrast addeth also  
the rivers *Arnon* and *Iabok*; whereof see Numb.  
21. 14. Deut. 2. 37.  
Verse 16. *the light* [The Hebrew *Mam* is pro-  
perly a *light some body*, as is the *Sunne*, *Mame*, *St. 1. 11*,  
*6. c.* Gen. 1. 4. 15. and here may be meant of the  
*Mame*, as the Chaldee translatheth it, for the *Sunne*

next followeth. For these God is elsewhere also  
celebrated, Psal. 1. 6, 7, 8, 9.  
Verse 19. *finke of thy turtle-dove* [that is, *the life*  
*of thy Church*, called a *turtle-dove*, for their dan-  
ger to be pierced upon by the wicked, as before,  
v. 8. being of themselves weak, mournfull, and  
timorous; also for their faith and loyalty to-  
wards God, & innocency of life. In these *revelays*  
are *dares* mentioned, Hof. 1. 11. 1. Ezek. 7. 16. Elay  
38. 14. and 59. 1. Song. 4. 1. and 6. 8. Matth. 10.  
16. So the Chaldee explaineth it, *Give not the*  
*foole of them that teach thy law*, *to the people which are*  
*like wild beasts*. *wild company* [or *wild beasts*, as  
the Greeke translatheth it, meaning the cruell peo-  
ple like *wild beasts*, as the Chaldee faith. The time  
word straight-way followeth for the Church, or  
lively flocke of Christ. See the notes on Psal. 68.  
11. 31.  
Verse 20. *the covenant* [which thou didst make  
with our fathers, (as the Chaldee addeth to ex-  
plaine it) it may be meant of the covenant with  
Abraham and his seed, as is expressed, Psal. 105.  
8, 9, 10. or, which was made with Noah, that the  
world should no more be drowned, as once it  
was, when it was full of cruelty, Gen. 6. 13, 17, 18.  
and 8. 21. 22. which covenant the Prophets ap-  
ply to the Church after, Elay 54. 9. *the darke-*  
*nesser*] that is, *darke places*, as in Psal. 88. 7. and 143.  
3. see meane that the base obdurate places were  
full of violence, even follis or habitations of cru-  
elty; no cottage being free from the rapine of  
the enemies. *Darke places* may be e. put for *base* or  
*mean*; as in Prov. 22. 29. *darke or obscure persons*, are  
the *base* for. The Gr. here also translatheth it *darke*  
*persons*, meaning the vile gracelesse enemies.  
Verse 22. *plead thy plea* [defend thine owne  
cause: see Psalme 35. 1. *from the foole* [unver-  
stand, *which thou sufferest from the foole, or* *imjus*, *Nab-*  
*ah*, which word was also before, ver. 18. whereof  
see Psalme 14. 1. The Chaldee paraphraseth, *from*  
*the foolish King*.  
Verse 23. *ascendeth* [that is, *cometh up into thee*,  
it is so great; as Iona. 1. 2. or, it *increaseth*, as  
the battell is said to *ascend* when it *increaseth*, 1 King.  
22. 35.  
  
P S A L. LXXV.  
A confession to God, and promise to judge rightely.  
5. A rebuke of the proud, by consideration of Gods pro-  
vidence.  
To the Master of the Musicke, Corrupt not: 1  
a Psalme of Asaph, a Song.  
VVe confesse to thee, O God, wee 2  
confess, & neer is thy name; they 3  
tell thy wondrous workes. When I shall re- 4  
ceive the appointment, I will judge righteou- 5  
nesses. Disfolled is the earth & all the inha-  
bitants thereof; I have set free the pillars ther-  
of. Selah. I said to the vain-glorious foolles,

be not vain-gloriously foolish; & to the wicked, lift not up the horn. Lift not up your horn to on high, nor speak with a stiffe neck. For not from the East, or from the West, neither from the desert cometh promotion. But God is the judge, he abaseth one, and exalteth another. For a cup is in the hand of Jehovah, & the wine is red, it is full of mixture, and hee powreth out of the fame; but the dregs thereof wring out and drinke shall all the wicked of the earth. And I will shew for ever, will sing Psalmeto the God of Iakob. And will hew off all the hornes of the wicked; the hornes of the just man shall be advanced.

Annotations.

- 1 **C**orrupt not ] or, Destroy not; see Psalme 57. 1. The Chaldee addeth, in the time when David said, destroy not the people. of Asaph ] or to Asaph; in Chaldee, by the hand of Asaph: see Psalm. 50. 1.
- 2 Verse 2. and neere is ] to wit, neere in our mouthes and hearts to celebrate it. Thus Gods word is said to be neere, Rom. 10. 8. and, thou art neere in their mouth, Jer. 12. 2. In this sense the Greeke also explaineth it, and we will call on thy name.
- 3 theyd ] that is, I and others with mee: so the Greeke saith, I will tell.
- 4 Verse 3. receive the appointment ] or, take the appointed thing, (or time, as the Chaldee translateth it;) that is, the office appointed and promised. They seeme to be the words of the Psalmist (as appeareth more plainly by verse 10. and 11.) in person of Christ, to whom the kingdom of Israel was appointed in due time; whom David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 2 Sam. 3. 17. 19. and 5. 1, 2, 3. rightconfesseth ] that is, most rightwilly.
- 4 Verse 4. dissolved ] or melted, that is, saint with trouble, feare, &c. as Ios. 2. 9. set sure ] or, will surely fasten, artificially stablish, as by line and measure, that they fall not. Pillars ] the mountaines, which may also meane Governours; for great personages are likened to Pillars, Gal. 2. 9.
- 5 Verse 5. the borne ] the signe of power and glory, Psalm. 112. 9. and 89. 18. 25. Luk. 1. 69. In 1 Chron. 25. 5. mention is made of propheties, to lift up the borne.
- 6 Verse 6. to on high ] that is, alst, or against the high God. with a stiffe neck ] like untained oxen shaking off the yoke of obedience. Or, speake not a hard thing (as Psalm. 31. 19.) with a neck stretched out, that is, arrogantly, or with one neck; that is, with joynt force: as heart, in Psalm. 83. 6. is for one heart.
- 7 Verse 7. the desert ] that is, the South or North; for deserts were on both ends of the land of Canaan. promotion ] or exaltation; or as the Greeke translateth, desert of the mountaines, that is, the

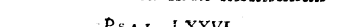
mountaine desert, meaning that preferment or deliverance comes not from any of the nations round about. The Hebrew *Harim* is ambiguous, signifying both exaltation, and mountaines. The Chaldee maketh this paraphrase, For there is none besides me, from East to West, from the North the place of the desert, or from the South the place of the mountaines.

Verse 8. abaseth me ] Hebr. this man. another ] Hebr. this man. It may also be read, He (this God) abaseth, and be advanceth.

Verse 9. a cup ] to measure our afflictions; as Psalm. 11. 6. a similitude often used: see Hab. 2. 16. Eze. 23. 31. Jer. 25. 2. 8. The Chaldee saith, a cup of curse. wine ] that is, wrath or indignation, as is expressed, Jer. 25. 15. Job 21. 20. Revel. 14. 10. red ] or thicke, strowled, muddy, noting fierce indignation. The Greeke turneth it, aceration mere, meaning strong wine, not allayed. So in Revel. 14. 10. where mere, or pure wine, meaneth great afflictions. The Greeke there is taken from this Psalm.

of mixture ] that is, of liquor mixed, ready to be drunk: as wisdom is said to have mixed her wine, Prov. 9. 2. that is, tempered it ready. So Revel. 14. 10. The Chaldee addeth, mixture of bitterness. the powereth out ] to wit, into his owne people, afflicting them, as is expressed, Jer. 25. 17. 18. 28. 29. the dregs ] the most grievous afflictions, as Elay 51. 17. 22. wring out ] or suck up, that is, suck, and be afflicted with it. So Eze. 23. 34. Elay 51. 17.

Verse 10. will shew ] to wit, this work of God, his mercy, and judgement. The Chaldee explaineth it, will shew thy miracles. hornes of the wicked ] their power, dominion, and pride, whereby they afflict and icatter Gods people, Jer. 48. 25. Lam. 2. 3. Zach. 1. 21. Revel. 17. 13. 13. as by hornes of the just man, is meant his power, dominion, glory, Psalm. 132. 17. and 92. 11. and 148. 14. 1 Sam. 2. 10. So the Chaldee openeth it, And I will humble all kingdoms, the high strength of the wicked.



PSAL. LXXVI.

A declaration of Gods majestie in the Church, against her enemies. 12 An exhortation to serve him reverently.

To the master of the musick on Neginoth, a Psalm of Asaph, a Song.

**G**OD is knowne in Judah, his name is great in Israel. And in Shalem is his tabernacle, and his dwelling in Sion. There brake he the burning arrowes of the bow, the shield & the sword, & the war, Selah. Bright, wondrous excellent art thou, more than the mountains of prey. The mighty of heart have yeelded themselves to the spoil; they have slumbered their sleep, and none of the men of power have found their hands. At thy rebuke, O God of Iakob

both chariot and horse hath bin cast asleepe. Thou, thou art fearefull, and who shal stand before thee when thou art angry? From the heavens thou caulest judgement to bee heard; the earth feared, & was still. When God arose to judgement, to save all the meeke of the earth, Selah. Surely the wrathfull heat of men shal confesse thee, the remnant of the wrathfull heats thou wilt gird. Vow ye, and pay to Jehovah your God: all they that be round about him, let them bring a present to the FEAR. To him that gathereth as grapes the spirit of the Governours, that is fearefull to the Kings of the earth.

Annotations.

- 1 **O**N Neginoth ] or with stringed instruments: see Psalm. 4. 1. of Asaph ] or, to Asaph: see Psalm. 50. 1.
- 2 Verse 3. Shalem ] or Salem, the Citie of Melchisedek, Gen. 14. 18. afterwards called Jerusalem; whereof see the notes on Psalm. 51. 20. The Greeke translateth it, in Peace, which is the interpretation of the name Salem, as the Apostle sheweth, Heb. 7. 2. The Chaldee paraphrase saith, Jerusalem. his tabernacle ] or tent, pavilion, which is both a meane dwelling, and a moveable, Levit. 23. 42. 43. Selam. 11. 9. 10. For both Moses tabernacle and Solomons Temple were meane cottages in respect of Gods glory, 1 King. 8. 27.
- 4 Verse 4. burning arrowes ] or fiery darts, (as the Apolly calleth the tentations of that wicked one, Ephes. 6. 16.) The Hebrew *Risphet*, is properly burning coles, Son. 8. 6. figuratively here the glistening brass-bladed arrowes, elsewhere the fiery thunder-bolts, Psalm. 78. 48. and burning plague, Deut. 32. 24. Habak. 3. 5. likened to arrowes, Psalm. 91. 5. Here it may lead us to mind this Psalm, to celebrate the victories against Satan, figured by the vanquishing of the Assyrians, and other enemies, 2 King. 19. 35. The Chaldee explaineth it thus, When the house of Israel did his will, he placed his divine majesty among them; there brake he the arrowes and bowes of people that warred; shield, and sword, and battle-raz, destroyed before ever. and the warre ] that is, the army of warriers, the battle-raz. See Psalm 27. 3. And thus Shalem, or Peace, is maintained by breaking all warlike instruments: as Elay 2. 4.
- 5 Verse 5. Bright ] made light, that is, glorious: speaking to God, as ver. 7. wondrous excellent ] magnificent: see Psalm. 8. 2. mountains of prey ] the mountaines of the Lions and Leopards, Son. 4. 8. meaning the kingdoms of this world, which make prey and spoyle one of another, like wild beastes, Dan. 7. 4. 5. 6. 7. whom the Lambe on mount Sion exalteth in power and glory, Revelation. 14. 1. and 17. 14. Or, from the mounts of prey, that is, when thou comest from conquering the enemies, which lie in the mountaines to make prey of thy people.

Verse 6. mighty of heart ] or stout, stubborn-hearted; a title of the wicked that are farre from justice, Elay 46. 12. called here in Greeke *immi in ee mri*, their sleep ] their eternal sleep, Jer. 51. 39. 57. the sleep of death, Psalm. 13. 4. So in the next verse. none of ] Hebr. all (or any) have not found, that is, none found. So 1 Ioh. 3. 15. every manslayer hath not, that is, none hath life. See also Psalm. 143. 2. men of power, able men, for strength, courage, and riches, (in which last sense the Greeke taketh it here) these did not resist, or could not, as Psalm. 77. 5. They were not able (as the Chaldee faith) to take their reasons in their hands.

Verse 7. thy rebuke ] that is, punishment, destruction: see Psalm. 9. 6. charme ] that is, Princes and Captaines riding on chariots and horses, on which they were wont of old to fight, Indg. 4. 3. 1 King. 22. 31. 34. These by Gods rebuke have bin slaine, as in the campe of Ashtar, 2 King. 19. 35. and the host of Antichrist, Rev. 19. 18. 21.

Verse 8. when thou art angry ] Hebr. from then (that is, from the time of) thine anger, after thine anger is once kindled.

Verse 9. the earth ] or, the land, which the Chaldee understandeth thus; the land of the heathens feared, the land of Israel was quiet.

Verse 11. shall confesse thee ] that is, shall turne to thy praise, when thy people are delivered from the rage of their foes. the remnant ] or, the remainder, that is, thy people which remaine and perish not in the rages of the wicked. thou wilt gird ] to wit, with joyfulness, that they shall find praise to thee; as the Greeke explaineth it, shall hope a feast to thee. As in Ios. 1. 13. Gird ye, there is understood, with sorrow, or sack-cloth: so here seemeth to be understood joy or gladnesse, wherewith persons (or things) are said to be girded, Psalm. 30. 12. and 65. 13. or, thou wilt gird with strength, as Psalm. 18. 40. Or if we refferre it to the hot rage of the wicked, the residue thereof thou wilt gird, that is, blind or ravenous from attempting further evil.

Verse 12. Vow ye ] men in danger, or delivered from it, were wont to make vowes unto God, Gen. 28. 20. Iona. 1. 16. Psalm. 66. 13. 14. round about him ] a description of his people, as the twelve tribes pitched round about the Tabernacle, Numb. 2. 2. and the foure and twenty Elders were round about Gods throne, Rev. 4. 4. So the Chaldee poundeth it, see that dwell about his Sanctuary. to the feare ] that is, the most fearefull God, called Feare or Terror, for more reverence and excellency, unto whom all feare is due, as Elay 8. 12. 13. Malach. 1. 6. So Iakob called God the Feare of his father Isaac, Genesis 31. 53. And this was performed when after Ashturs overthrow, many brought offerings to the Lord, 2 Chron. 32. 21. 23.

Verse 13. To him that gathereth ] so the Greeke, to him that taketh away: or we may read, Hee gathereth, (or Cutteth off as in vintage,) a similitude from grape-gatherers; which cut off the clusters of the vines; applyed here to the cutting off the lives of men. The like is in Rev. 14. 18. 19. 20. also in Indg. 20. 45. The Chaldee explaineth it,

To him that representeth the pride of the spirit of earth-mourning; *God, who feared above all Kings of the earth.* Governor] or Prince, Captain, that leade and goe before the people. So Gods Angell destroyed all the valiant men, and Princes, and Captaines in the Campe of the King of Asshur, 2 Chro. 32. 21.



## PSAL. LXXVII.

The Psalmist sweeth what fierce combat hee had with diffidence. 11 The victory which he hadly consideration of Gods great and gracious workes done of old.

1 To the Master of the Musicke, to Jeduthun, a Psalm of Asaph.

2 MY voice was to God, and I cried out:  
3 my voice was to God, and he gave  
4 care unto mee, In day of my distresse I fought the Lord, my hand by night  
5 reached out and ceased not, my soule refused  
6 to be comforted. I remembered God, and made a troubled noise; I meditated, and my  
7 spirit was overwhelmed Selah. Thou heldest  
8 the watches of mine eyes, I was stricken  
9 amazed and could not speake. I recounted  
10 the daies of antiquity, the yeeres of ancient  
11 times. I remembered my melody in the  
12 nights, with my heart I meditated, and my  
13 spirit searched diligently. Will the Lord cast  
14 off to eternities, and not add favourably to  
15 accept any more? Is his mercy ceased to  
16 perpetuity; is his word ended to generation  
17 and generation? Hath God forgotten to be  
18 gracious; hath he flur up in anger his tender  
19 mercy Selah? And I said, doth this make me  
20 sicke, the change of the right hand of the  
most high? I will record the actions of his  
surely, I will remember thy miracle from  
antiquity. And I will meditate of all thy  
workes, and will discourse of thy praiches. O  
God, thy way is in the sanctuary; who is so  
great a God as God? Thou art the God that  
doest a marvellous worke, thou hast made  
known thy strength among the peoples.  
Thou hast redeemed thy people with arme,  
the sons of Jakob, and of Joseph Selah. The  
waters saw thee, O God, the waters saw  
thee, they trembled, all the deeps were stirred.  
The clouds streamed downe waters, the  
skies gave out a voice, also thine arrows walked  
about. The voice of thy thunder was in the  
round aire; lightnings illuminated the  
world, the earth was stirred, and quaked.  
Thy way was in the sea, and thy pathes in the

many waters, and thy footsteps were not  
known. Thou didst leade thy people like a  
flocke, by the hand of Moses and Aaron.

## Annotations.

TO Jeduthun] or, for him: see Psal. 39. 1. and 62. 1.

Verse 2, he gave care] so the Greeke explained, the Hebrew phrase to give care: see the like, Psal. 65. 11.

Verse 3, sought the Lord] in Chaldee, sought instruction from before the Lord, and the spirit of prophesie rested upon me. reached out] or, flowed, was poured out, that is, was stretched out in prayer: (avehement figurative speech, like that of pouring on the heart, Psal. 62. 9.) or, was wet with continual wiping of mine eyes: or by hand may be meant plague or sore (as in Job 23. 2.) which continually ran. The Chaldee expoundeth it, by night mine eyes dropped teares, and ceased not.

Verse 4, meditated] or praised. See Psal. 55. 3. 18. overwhelmed] or overcame in selfe, that is, was overcome or fained with sorrow. See Psal. 142. 4. and 143. 4. and 107. 5. Lam. 2. 12.

Verse 5, the watches] or the wards, enfoldes, (that is, as the Chaldee explaineth it, the lids) of mine eyes, so that I cannot sleepe. stricken amazed] beaten with terror, or with a hammer; or, as the Greeke saith, troubled. See Dan. 2. 13. Gen. 41. 8. could not speake] so the Hebrew phrase is, not, is sometime to be interpreted: as, who had judge, 2 Chron. 1. 10. for which in 1 King 3. 9. is written, who can (or, is able to) judge. So Psalme 78. 20.

Verse 6, of ancient times] or, of eternities, that is, of ages past. This he did according to the commandement, Deut. 32. 7. for former histories are written for our learning. Rom. 15. 4. 1 Cor. 10. 11.

Verse 7, my melody] or musical play, to show how I had before time played, and sung songs of praise for thy benefits; (see Psal. 33. 2. 3.) or, I remembered my musick, and tocke my instrument, and thus I sung. spirit searched] in Chaldee, the knowledge of my spirit searched marvellous things.

Verse 11, doth this make me sicke] doth it grieve and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his workes? The Prophet seemeth to checke himselfe, for his infirmity. Or, (taking it not for a question) it maketh me sicke; or, this is my miserie. the change] or, the changed it; for so the Hebrew phrase, to change, may be resolved.

Verse 12, will record] will remember for my selfe, and mention to others. The Hebrew implieth both these, by a double reading. miracle] that is, miracles or wondrous workes (as the Greeke explaineth it) all and every of them, done of old. So after in verse 15.

Verse 13, discourse] or meditate, inrest of, both in minde and talke.

Verf

1-4 Verse 14, in the Sanctuary] or in sanctie, in the hol. place, as the Greeke turneth it: meaning, it is most holy, and secret, hidden from the eyes of the world, as holy things were hidden in the Sanctuary, especially the Arke and Cherubims where God late. So as it was not lawfull for people or Priests to see them, Num. 4. 6. 7. 15. 20. Lev. 16. 2. Compare also herewith, Psa. 73. 16. 17. The Chaldee translatheth, O God how holy are thy waies. a God] or a mightie one, a Potentate: Hebr. El. So in the next verse, or God] in Greeke, our God: in Chaldee, or the God of Israel.

15 Verse 15, Marvellous worke] that is, worke, wondrous. This is taken from Exod. 15. 11.

16 Verse 16, with arme] that is, with power: an arme stretched out, as Exo. 6. 6. in Greeke, with thine arme of Iakob] that is, the Tribes of Israel, borne of him. of Joseph] this may be meant (as the Chaldee Paraphrast taketh it) of all the Israelites whom Joseph nourished. Gen. 45. 10. 11. and 50. 21. called therefore his sons; or in speciall of the Tribes of Ephraim and Manasse, the sons of Joseph, noted from the rest, for more honour. Compare also herewith Psal. 80. 2. 3.

17 Verse 17, The waters] of the red sea, Exod. 14. 21. Psal. 114. 3. The Chaldee paraphrasteth, Thy sea thy divine Majesty from the midst of the sea, O God, trembled] or were painted, as a woman in travell. So Psal. 29. 8. and 97. 4.

18 Verse 18, streamed or gushed with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and so feared and hindred them with stormy tempests, that their chariot wheels fell off. Exo. 14. 24. 25. And thus Israel was baptized in the cloud and in the sea, 1 Corinthians 10. 1. 2. shine arrows] meaning baile-stones. See Psal. 18. 15. Job. 10. 11.

19 Verse 19, in the round aire] in the sphere or globe. The aire is so called of the round forme, which it (with all the heavens) hath. Of the thunder in the aire, see Job 37. 2. 5. Psal. 29.

20 Verse 20, Thy way] wherein thou wentest, and leddest thy people; confounding thy foes, Exod. 14. 29. 20. 22. Nehem. 9. 11. So elsewhere, his way is in the whirlwind, Nahum 1. 3. were not knowne] to wit, before that time; nor after, for the waters returned to their force, and drowned the Egyptians: Exod. 14. 27. So his other waies are past finding out, Rom. 11. 33. that men must walke by faith, not by sight. 2 Cor. 5. 7.

23 Verse 23, lead thy people] thorow the sea, and after thorow the wilderness towards Canaan, Moses being their King, and Aaron their Priest. The Memory of which merite is often celebrated, Den. 8. 2. 5. 15. and 32. 10. Jer. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psal. 136. 16. Acts 7. 35. 36.



## PSAL. LXXVIII.

An Exhortation both to learne and to preach the Law of God. 9 The storie of Gods wrath against the in-

delous and disobedient Israelites. 67 Ephraim being re-  
fused, God chose Judah, Sion, and David.

An instructing Psalm of Asaph.

1 IVE care my people to my law, incline  
2 your care to the words of my mouth.  
3 I will open my mouth in a parable, I  
4 will utter hid things, of antiquity. Which  
5 we have heard, and have knowne them, and  
6 our fathers have told us. We will not hide  
7 from their sons, to the generation after, tel-  
8 ling the praifes of Jehovah: his power altho,  
9 and his marvell which he hath done. How  
10 he blisshed a testimonie in Jakob, and put  
11 a law in Israel, which he commanded our fa-  
12 thers, to make them knowne to their sons.  
13 That the generation after, sons that should  
14 be borne might know, might rise up and tell  
15 their sons. And they might put their con-  
16 stant hope in God, and not forget the acts  
17 of God, and might keepe his commandements.  
18 And not be as their fathers, a generation  
19 perverse and rebellious: a generation  
20 that prepared not aright their heart, and  
21 whose spirit was not faithfull, with God.  
22 The sons of Ephraim armed shooting with  
23 bow, turned backe in the day of battell.  
24 They keepe not the covenant of God, and  
in his Law they refused to walke. And for-  
gote his actions, and his marvellous workes  
which he had shewed them. Before their  
fathers, he had done a miracle in the land of  
Egypt, the field of Tfoan. He cleit the sea  
and made them passe thorow, and made the  
waters to stand as an heape. And led them  
with a cloud by day, and all the night with a  
light of fire. He clave the Rocke in the wil-  
dernesse, and gave drinke as out of the great  
deepes. And brought forth streames out of  
the rock, & made waters descend like rivers.  
And they added yet to sin against him, to  
provoke bitterly the most high in the dry  
desart. And tempted God in their heart, ask-  
ing meat for their soule. And they spake, a-  
gainst God they said; Can God furnish a ta-  
ble in the wilderness? Loe hee smote the  
Rock, & waters gushed out, & streams over-  
flowed: can he also give bread, or will he pre-  
pare flesh for his people? Therefore Jeho-  
vah heard, and was exceeding angry, & fire  
was kindled against Jacob, & also anger  
came up against Israel. Because they belee-  
ved not in God, & trusted not in his salva-  
tion. Though he had commanded the skies  
from above, and opened the doores of hea-  
vens. And rained upon them Manna to eat,  
and the wheat of heavens he gave to them.

L IIIII

Man



Man did eat the bread of the mighties, hee  
sent them meat to satietie. Hee made an  
East-wind to passe forth in the heavens, and  
brought on a South-wind by his strength.  
And rained seih upon them as dust; and fea-  
thered fowle, as the sand of the seas. And  
made it fall in the midst of his campe, round  
about his dwelling places. And they did eat  
and were filled vehemently, and their de-  
sire he brought unto them. They were not  
estranged from their desire, their meat was  
yet in their mouth. When the anger of God  
came up against them, and slew of the fat of  
them, and smote downe the choise yong  
men of Israel. For all this they sinned yet,  
and beleevd not for his marvellous *works*.  
And he consumed their daies in vanitie, and  
their yeeres in hasty terrour. When he slew  
them, then they fought him, and returned,  
and fought God early. And remembered that  
God was their Rocke, and the most high  
God, their Redeemer. But they flatteringly  
allured him with their mouth, and with  
their tongue they lied to him. For their heart  
was not firmly prepared with him, neither  
were they faithfull in his covenant. And he  
being compassionate, mercifully covered in-  
iquitie, and corrupted not, but multiplied to  
turne away his anger, and did not stir up all  
his wrathfull heat. For hee remembered that  
they were flesh, a wind that goeth and shall  
not returne. How oft did they bitterly pro-  
voke him in the wilderness, grieve him in  
the desert! For they returned and tempted  
God, and limited the holy one of Israel.  
They remembered not his hand, nor the day  
in which he had redeemed them from the  
distresser. When he put his signes in Egypt,  
and his wonders in the field of Tioan. And  
turned their rivers into bloud, and their  
streames, that they could not drinke. Hee  
sent among them a mixed swarme which  
did eat them, and the frog which corrupted  
them. And he gave their fruit to the cater-  
pillar, and their labour to the locust. He kil-  
led their vine with haile, and their wild fig-  
trees with the blasting hailestone. And hee  
shut up their cattell to the haile, and their  
flockes of cattell to the lightnings. Hee  
sent among them the burning of his anger,  
exceeding wrath, and indignation, and dis-  
tresses, by the sending of the messengers of e-  
vils. He weighed out a path to his anger, he  
withheld not their soule from death, & their  
wild beast he shut up to the pestilence. And  
smote all the first-born in Egypt, the begin-

ning of strengths in the tents of Cham. And  
he made his people passe thorow as sheepe,  
and led them on as a flock in the wilderness.  
And led them in confident safety, and they  
dreaded not, and the sea covered their ene-  
mies. And he brought them to the border  
of his holinesse: this mountaine, which his  
right hand purchased. And he cast out the  
heathens from their faces, & made them fall  
in the line of possession, and made the tribes  
of Israel to dwell in their tents. And they  
tempted & bitterly provoked the most high  
God, and kept not his testimonies. But tur-  
ned backe and unfaithfully transgressed like  
their fathers; they were turned like a warp-  
ing bow. And provoked him to anger by  
their high places, and by their graven *idols*  
they stirred him to jealousy. God heard, &  
was exceeding wroth, and vehemently ab-  
horred Israel. And hee forsook the dwell-  
ing place of Shilo, the tent he had placed for  
a dwelling among earthly men. And gave his  
strength into captivity, and his beaureous  
glory into the hand of the distresser. And  
shut up his people to the sword, and was ex-  
ceeding wroth with his inheritance. The  
fire did eat their choice yong men, and their  
virgins were not praised. Their Priests fel by  
the sword, and their widows wept not. And  
the Lord awaked as one out of sleepe; as  
a mighty one shouting after wine. And smote  
his distressers behinde, he gave them eternal  
reproch. And he refused the tent of Joseph,  
and chose not the tribe of Ephraim. But he  
chose the tribe of Judah, the mount Sion  
which he loved. And builded his Sanctuary  
like high places, like the earth which hee  
founded for ever. And he chose David his  
servant, & took him from the folds of sheepe.  
From after the ewes with yong brought he  
him, to feed Jakob his people, and Israel his  
possession. And he fed them according to  
the perfection of his heart, and by the dis-  
cretions of his hands led he them.

## Annotations.

**M**Y Law] or Doctrine, for of it the Law hath  
the name in Hebrew; see Psal. 19.8. Christ  
speakeh in this Psalme to his people, as the next  
verse sheweth. So Isa. 51.4.

Verse 2. in a *parable*] that is, in (or with) *para-  
bles*, as the holy Ghost expoundeth it, Mat. 13.34.  
35. All these things Jesus saith to the multitude in *para-  
bles*, &c. that is, he saith, he fulfilled which was spoken  
by the Prophet, saying, I will open my mouth in *parables*,  
&c. Here the narration and applying of an-  
cient Histories are called *Parables*, because all these  
things

things came unto our fathers as types, and were written  
to admonish us, 1 Cor. 10. 11. What a *Parable* mean-  
eth, see Psal. 49.5. will utter ] or well out,  
as from a spring or fountaine. *bid things*  
] the holy Ghost expoundeth it in Greeke, Mat.  
13.35. the Hebrew word signifying *harpe* or ob-  
scure speeches, or riddles: see Psal. 49.5. of an-  
tiquity] understand, which are of antiquity, that is,  
ancient things since the foundation of the world, Mat.  
13.35.

Verse 5. *stablished*] or reared up. *testimony*  
] or witness, meaning the Covenant: see Psal. 10.8.  
in *Iakob*] among the Israelites, the children of  
Iakob. to their sinner] all their posterity; as  
Deut. 4.9. teach them thy sinner, and thy sons sinner, so  
Deut. 6.6. 7.21.

Verse 8. *perverse*] or forward, *subborne*. So Is-  
rael is noted to be, Exod. 32.9. Deut. 31.27.

Verse 9. *Ephraim*] The ten tribes of Israel, of  
which Ephraim was chief, though they were va-  
liant warriors, yet for their sins fell before their  
enemies, 1 King. 17. Hol. 10.11.14. Some under-  
stand it of that slaughter of Ephraim sinner  
mentioned, 1 Chron. 7.21, 22, 23. which was  
while their father lived in Egypt.

Verse 10. *refused to walk*] as 2 King. 17.14.  
15. they would not obey, but hardened their necks, &c.  
and refused his statutes and his covenant, which hee made  
with their fathers, &c.

Verse 12. a *miracle*] that is, *miracles*, *marvels*, as  
in verse 2. *parable* is for *parable*, of *I sion*  
] or of *Tanis*, as the Greeke and Chaldee call it.  
It was a chiefe cite in Egypt, & the Kings Court  
or palace, and a place of great antiquity, Eia. 30.  
3.4. Numb. 13.23. And the field of *Tisim*, is the  
countrie or territories of that cite, as the field of  
Edom, Gen. 32.3. the field of *Moab*, Gen. 36.35.  
Num. 21.20. So after, verse 43.

Verse 13. *desse the sea*] the *red sea*, where the Is-  
raelites were baptized, Exod. 14. 1 Cor. 10.2.

Verse 14. a *cloud*] to shadow them from the  
Sunne; and to guide them in their journeyes: a  
figure of Gods protection over his Church, and  
guidance of the same, Exod. 13.21. and 40.38.  
Numbers 9.17-22. Nehem. 9.19. Eia. 4.5.

Verse 15. the *Rock*] once at Horeb, Exod. 17.  
6. and againe at Cadesh, Num. 20.11. The *Rock*  
was spiritually Christ 1 Cor. 10.4.

Verse 16. *great deeps*] that is, the *great deeps*, as the Greeke turneth  
it: the phrase is taken from Gen. 7.11. though  
here *deeps* is put for *deeps*, for the more vehemen-  
cie, or for every of the *great deeps*. Or we may turne  
it, as in *deeps* very much, to wit, *drinke*.

Verse 17. *to provoke bitterly*] by rebellion, exas-  
perating, and causing wrath and bitterness, as  
both the Hebrew and Greeke words signifie, Psal.  
5.11. Hebrews 3.16.

Verse 18. *for their soule*] that is, *their lust*, *their  
appetite*: See Psalme 27.12.

Verse 20. *bread*] that is generally, *food*, Psalme  
136.25. and in speciall *fish*, as after is explained,  
and the Hebrew *lehem* sometime signifieth, Levit.  
3.11. Num. 28.2. Of this their lust, see Num.  
11.4. &c. can bee prepare] The word can is

againe to be repeated from the former sentence.  
See also the note on Psal. 77.5.

Verse 21. *ascended*] that is, *burned*: for fire mount-  
teeth upward: so verse 31.

Verse 24. *Manna*] or as in Hebrew, *Man*, a  
small round thing like *Coriander seed*, coloured  
like *Beldium*, (that is, like wax, & clear, but white)  
hard, to be ground in Mills, or pounded; of it  
cakes were made, whose taste was like the best  
fresh oile, and like waters made with honey. When  
the dew fell on the hoist by night, the Manna fell  
with it; when the dew was ascended, the Manna  
appeared like the hoare frost on the earth; then  
the people gathered it, for when the heat of the  
Sun came, it was melted. It was a meat which they  
knew not, nor their fathers: when they saw it,  
they said, *Is it Manna* (that is, a ready meat, or What  
is this?) for they wilt not what it was: and *Moses*  
said, *This is the bread which the Lord hath given you to  
eat*, Num. 11.7, 8, 9. Exo. 16.14, 15, 31. Deut. 8.3.  
Or this they had to eat forty yeeres in the wilder-  
nesse, till they came into *Canaan*, Exo. 16.35. Jos.  
5.12. It was a figure of Christ and his spirituall  
graces, Joh. 6.31, 32, 33. Rev. 17.

Verse 25. *man did eat*] or Every one did eat.  
*bread of the mighties*] that is, of the *Angels*, (as the  
Chaldee and Greeke explaineth it) which are  
mightie in strength, Psal. 103. 20. and *Manna* is  
called their bread, either because by their Ministe-  
rie God sent it, or because it came from heaven,  
the habitation of *Angels*, as the Chaldee paraphra-  
seth: or because it was excellent, so as the *Angels*  
(if they needed any food) might eat it. So the  
tongue of *Angels*, 1 Cor. 13.1. is the most sweet and  
excellent tongue: Or by *Mighties*, we may under-  
stand the *mighty heavens*. meat] The Hebrew  
*isdab*, properly signifieth *emison*, that is, meat  
caught with hunting; but generally is used for all  
food. So Psal. 132.15. *to sitie*] or enough:  
for every man had an *Omer* full (that is, the tenth  
part of an *Ephah* or *Bushell*) of Manna for a day,  
Exod. 16.16, 36. and of flesh they had store, till it  
came out at their nostrils, and was loathsome un-  
to them, Num. 11.19, 20.

Verse 26. *brought on*] led or drove forward; as  
Num. 11.31. Then there went forth a wind from the  
Lord, and brought Quails from the Sea. &c.

Verse 27. *flesh as dust*] that is, *Quails* in great  
abundance; so that he that gathered least, gather-  
ed ten *Omers* full, (that is, an hundred *Ephahs*  
or *Bushells*;) for one *Omer* contained ten *Ephahs*,  
Num. 11.32. Ezek. 45.11.

Verse 28. *made it fall*] the flesh, the Quails, be-  
ing fat and heavie fowle, and by the moist South-  
east wind made more heavie, fell upon the campe  
a daies journey on each side, round about the  
hoist, and they were about two cubits above the  
earth, Num. 11.31. his campe] the Lords, be-  
cause he dwelt among them, Num. 5.3. called else-  
where the *host* of the Lord, Exod. 12.41. or his, that  
is, *Israel*: so verse 63. 64.

V. 30. *they were not estranged*] that is, as the Greeke  
explaineth it) they were not deprived, their deli-  
cious meat was not taken away from them; as it is  
LIIII 2 written,



written, *The fields may yet between their teeth, it was not yet cut off* : (that is, taken from them, as Joel 1. 5.) and *the wrath of the Lord was kindled against the people*, Num. 11. 33. Or it may be understood of their affections and lust, not yet changed.

31 Verfe 31. *ascended* ] that is, *burned*, as verfe 21. This is meant of the plague wherewith God smote the people, Num. 11. 33, 34. *fat* ] that is, *the chiefe and strongest*, as Judge. 3. 29. So weakes, poore, or bafe men, are called *leane* or *thin*, Pla. 41. 2. *Fat*, (or *fatness*) is here figuratively put for *fat persons*. See the notes on Plal. 36. 12. and 106. 15.

33 Verfe 33. *basile terror* ] or, *a sudden plague*, as was threatened, Levit. 26. 16.

36 Verfe 36. *flatteringly allured* ] or *deceivd*, that is, went about to deceive, by perswading flattering words.

37 Verfe 37. *firmly prepared* ] *aright failed, ready and stable*, as is the heart of the godly, Plal. 111. 7. and 57. 8.

38 Verfe 38. *mercifully covered* ] *made expiation, and forgave* : So Plal. 65. 4. and 79. 9. *corrupted* ] that is, *destroyd utterly* : so Deut. 4. 31. *multiplied turre* ] that is, *much and often turned away his anger*.

39 Verfe 39. *steb* ] that is, *weake, and corrupt*. See Plalm. 56. 5. *a wind* ] mans life is *a vapour* that appeareth for a little time, and afterward vanishev away, Jam. 4. 14.

40 Verfe 40. *How oft* ] ten times (as the Lord said, Num. 14. 22.) *this people tempted him*, and obeyed not his voice. 1. At the Red Sea, for feare of the Egyptians, Exod. 14. 11, 12. 2. At Marah, where they wanted drink, Exod. 15. 23, 24. 3. In the wilderness of Sin, where they wanted meat, Ex. 16. 2. 4. In keeping Manna till the morrow, which God had forbidden, Exod. 16. 20. 5. In going out for Manna on the Sabbath day, Exod. 16. 27, 28. 6. At Rephidim, murmuring for lacke of water, Exod. 17. 1, 2, 3. 7. At Horeb, where they made the golden Calf, Exo. 32. 8. In *Tazerab*, murmuring for tediousness of their way, Num. 11. 1. 9. At Kibroth-hatarab, where they lust for flesh, Num. 11. 4. 10. In Paran, where they refuse the land of Canaan being discouraged by their Spies, Num. 14. 1, 2, &c. And after this they sinned seven times ; as 1. In pressing to goe fight, when God forbade them, Num. 14. 44, 45. 2. In the rebellion of Korah, Dathan and Abiram, Numb. 16. 1, &c. 3. In the murmuring for the death of Korah and his company, Numb. 16. 41, &c. 4. At Meribah, murmuring for lacke of water, Num. 20. 2, 3, &c. 5. For griefe of their way, murmuring and loathing Manna, Num. 21. 4, 5, &c. 6. At Shitim, committing whoredome with the daughters of Moab ; 7. And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead, Num. 25. 1, 2, 3, &c.

41 Verfe 41. *returned and tempted* ] that is, *effronter, again and again tempted*, contrary to the Law, Deut.

6. 16. *limited* ] prescribed limits, bound or marks, as before, verfe 20.

Verfe 44. *to blond* ] The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers, Exod. 7. 19, 20, 21. and 1. 22. whereto agreeth the third viall of wrath powred out on Antichrists kingdom, spiritually called Egypt, Rev. 16. 4, 6. and 1. 8.

Verfe 45. *a mixed swarme* ] a mixture,undry sorts of flies, vermine, or hurtfull beafts : by the Greek they were *flies* ; by the Chalde, *mixtures of mille beafts*. It was the fourth plague of Egypt : See Exod. 8. 24. *the frog* ] that is, *frogs*, (as afterward caterpillar, locust, for locusts, &c.) The second plague of Egypt, Exod. 8. 6. figures of *uncharitable spirits*, which gather the Kings of the world to the battell of the great day of God, Rev. 16. 13, 14. *corrupted* ] that is, *married and defroyed*.

Verfe 46. *their frain* ] all that grows out of the earth, *caterpillar* ] a worme that consumes and spoileth grasse and fruits, Joel 1. 4. *to us* ] or grasshopper, (which have their name of their multitude, for they file many together, Prov. 30. 27. Nah. 3. 15. Judg. 6. 5.) Locusts in those countries file in the aire multitudes together ; and wheresomever they fall, they devour every greene thing. This was the eighth plague of Egypt, whereby all herbs and fruits were consumed, Exod. 10. 14, 15. Figures of Antichrists Ministers, Rev. 9. 3, 4, &c.

Verfe 47. *blasting baillone* ] a word no where found but in this place. The seventh plague of Egypt was grievous *hail mixed with fire*, that killed men, beafts, herbs and trees, Exod. 9. 24, 25. So in Revelation 16. 21. *hail of talent weight falleth* on blasphemers.

Verfe 48. *he flut up* ] that is, *gate* : See Plal. 31. 48. 6. to verfe 50. *lightnings* ] or, *the flying fire, color, thunderbolts* : see this word, Plal. 76. 4. The Greeke turneth it, *fire*.

Verfe 49. *messengers* ] or *Angels of evil*, or as the Greeke faith, *evil Angels* : such indeed God useth to punish men by, Job 1. 12, 16, &c. The Chaldee also translateth, *sent by the hand of them that doe evil*. But hereby may be meant *Moses and Aaron*, whom the Lord sent to denounce their plagues before they came, and by their hand brought them on Egypt, Exod. 7. 1, 2, 19. and 8. 1, 2, 5, 16, 21. and 9. 14, 15, &c.

Verfe 50. *He weighed* ] to wit, making his punishments proportionable to their sins and obstinacy : for as men increase sin, so doth God judgement, Levit. 26. 21, 23, 24, 27, 28. *mid: feasts* ] that is, *beasts*, which have their name of *livelihood* (as is noted, Plal. 68. 11.) therefore some surmise it here, *life*, but the Greeke plainly faith *cattell*. The fifth plague of Egypt, was the peit or murraine of all beafts and cattell, Exod. 9. 3.

V. 51. *the first-borne* ] the tenth and last plague was the death of all the firstlings of Egypt, in the night that Israel kept the Passover, and departed the land, Exod. 12. 27, 29, 30. The first-borne ultimately minitred to God : but God smote all such idolatrous miniters in Egypt, & upon their gods also hee did execution, Num. 33. 4. but spared the

the first-borne of Israel, by the blood of the Lamb ; and after chose the tribe of Levi to miniter in their stead, Num. 3. 40, 41, 45. and 8. 16, 19. *beginning of strength* ] or *chiefest of painfull might* : so the eldest child is named, Gen. 49. 3. Deut. 21. 17. Therefore were they to be given to the Lord.

17. *There were they to be given to the Lord.* *outs of Cham* ] the dwellings of the Egyptians, which were the posterite of Cham, the sonne of Noab, Gen. 10. 6. See the Note on Plalme 68. 32.

52 Verfe 52. *his people passe forth* ] the Israelites rooke their journey from Ramefes, Exodus 12. 37. See Plal. 77. 21.

54 Verfe 54. *border of his holinesse* ] *his holy border* ; meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as Num. 34. 2, 3, 12. or, *border of his Sanctuarie*. *this mountaine* ] that is, mountanie countrie Canaan, called a land of mountaines and valleys, Deut. 11. 11. So Exod. 15. 17. Or in speciall hee may mean *mount Sion* : whereof after in verfe 68.

55 Verfe 55. *the Heathens* ] the seven mightie Nations of Canaan, where Ishma and Israhel killed one and thirtie Kings, Deuteron. 7. 1. Josh. 12. 7, 24. *made them fall in the line* ] that is, made their countrie fall out by line and measure, to be the inheritance of Israel, Jos. 15. and 16 and 17 chapters.

56 Verfe 56. *And they tempted* ] The Israelites notwithstanding all former mercies, tempted God and finned in Canaan their possession, as is manifested in the Booke of Judges.

57 Verfe 57. *like their fathers* ] whose carkasses fell in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Isphua, Exod. 38. 26. Num. 14. 29, 30. and 26. 64, 65. *a warping Bow* ] or, *Bow of deceit*, that shooteth awry, and so deceiveth. So Hof. 7. 16.

58 Verfe 58. *high places* ] Temples, Chappels, and concentered places on mountaines, where the nations used to sacrifice, and Israel imitated them, Num. 33. 52. Deut. 12. 2. 1 Kings 11. 7. and 12. 31, 32. and 14. 23. *to jealousie* ] to *jealous anger*, for which a man will not spare in the day of vengeance, *we can beare the sight of any ransome*, Prov. 6. 34, 35. unto this, God is moved by idolatry, which is spiritual fornication, Exod. 20. 4, 5. Deut. 31. 16, 17. and 32. 21.

59 Verfe 59. *abhorred* ] or *refused*, with loathsome- nesse and contempt. So after, verfe 67.

60 Verfe 60. *the dwelling place* ] the Tabernacle set in Shilo, 1 Sam. 1. 3. There God dwelt among men, Exod. 29. 44, 45, 46.

61 Verfe 61. *his strength* ] the Arke of his covenant, (called the Arke of his strength, Plal. 132. 8.) this was captived by the Philistims, 1 Sam. 4. 11. The

Chaldee translateth it, *his Law*. *beauteous glorie* ] or *fairnesse, magnificence*, meaning the Arke forementioned, as Phineas wife said, *th: glorie is departed from Israel* ; for the Arke of God is taken, 1 Samuel 4. 20, 22.

Verfe 62. *flut up* ] that is, *delivered his people to the sword of the Philistims, who killed thirtie thousand Israelites*, 1 Sam. 4. 10.

Verfe 63. *The fire* ] that is, Gods wrath, by the sword of the Philistims, as verfe 21. So in I.zek. 30. 8. *a fire in Egypt*, significth (as the Chaldee there expoundeth it) *a people strong like fire, were not praised* ] by Hymnes, and Songs, as was the wont at their epousals and marriages ; that is, they were not married.

Verfe 64. *Their Priests* ] *Hophni and Phineas*, 1 Sam. 4. 11. The Hebrew is singularly, *Hu Priests*, and fo before and after, *his chiefe young men*, &c. meaning *Israel*, who is spoken of, as of one man. But the Scripture useth these phrases indifferently ; as, *All Adam was servants*, 2 Sam. 8. 14. for in 1 Chron. 18. 13. is written, *All Adam were servants*. Of this name the Priests, see Plal. 99. 6. *weep not* ] that is, *lamented not at their funeral*, for Phineas wife her selfe died in travell, 1 Samuel 4. 19, 20.

Verfe 65. *awaked* ] stirred up himselfe to punish the Philistims, whereas before hee seemed to sleepe, as Plalm, 44. 24. *after wine* ] *ot*, by reason of wine, that is, *when hee hath drunk wine, which elevates and encourageth the heart ; so did God love himselfe*.

Verfe 66. *behinde* ] that is, *in the hinder secret parts*, (as the Chaldee addeth, *with Emtruds in their hinder parts*) : for so God smote the Philistims with Piles or Hemoroids for abusing his Arke, 1 Sam. 5. 1, 6, 9, 12. *eternall reproach* ] by this punishment, and the monuments thereof, for the Philistims were forced to make similitudes of the Hemoroids and secret parts, of gold, and send with the Arke home to Israel, as an oblation for their sinne, 1 Sam. 6. 4, 5, 11, 15, 17.

Verfe 67. *be refused* ] or *abhorred, despised*, as verfe 59. *the tent of Joseph* ] that is, the Tribe of Ephraim, the son of Joseph, where the Tabernacle and Arke had remained many yeeres in Shiloh : God returned not the Arke thither, but to Bethshemesh and Kirjathjearim, cities of Judah, 1 Sam. 6. 12, & 7. 1, 2. Wherefore Shiloh is used after for an example of judgement, Jer. 7. 12, 14, & 26. 6, 9. Or this may be meant of the ten Tribes of Israel, (of whom Ephraim of Joseph was chiefe) which were cast off for idolatry, and captived by the Assyrians, 2 Kings 17.

Verfe 68. *builded the Sanctuarie* ] the glorious Temple by Solomon son of David, 1 Kings 6. 1, 2, 3, &c. *like high places* ] Kings palaces or towers. The Greeke and Chaldee turn it, *Unicornes*, whose hornes are high, Plal. 92. 11. For *Ramin*, *high places*, they reade *Remin*, *Unicornes*.

Verfe 70. *from the fold of sheepe* ] that is, from base estate. For David keeping his fathers sheepe, was by Samuel anointed King over Israel, 1 Sam. 16. 1, 13. 2 Sam. 7. 8. So Amos 7. 14, 15.

LIIIIII 3 Verfe

- Ver. 71. *to feed Jakob*] [so the Greeke well explaineth the Hebrew phrase, *to feed in Jakob*; where in is to be omitted in English, as the like phrase sheweth, 1 Sam. 16. 11. & 17. 34. and the Hebrew it selfe often omitteth it, as 2 Sam. 5. 2. and 7. 7. So here in the former verse, *be doke in David*, that is, *be doke David*. Kings are said to *feed* their people, because their office is like to the good shepherds, in guiding and governing. See Psal. 23. 1. And *Pastors* are *Princes*, Jer. 6. 3. and 19. 10.
- Verle 72. *dissection of his hands*] or *Prudencies of his palmes*, that is, with most prudent and discrete administration managed he them; figuring Christ herein, who is called *David*, and the great and good *Pastor* of his flocke, Ezek. 34. 23. Joh. 10. 11. Hebr. 13. 20.

## PSAL. LXXIX.

The Psalmist complaineth of the desolation of Ierusalem.  
8 He prayeth for deliverance, 13 and promiseth thanksgiving.

## A Psalm of Asaph.

- O God, the heathens are come into thine inheritance; they have defiled the Palace of thine Holiness, they have laid Ierusalem on heaps. They have given the carcasse of thy servants, for meat, to the fowle of the heavens; the flesh of thy gracious Saints to the wilde beast of the earth. They have shed their blood like waters round about Ierusalem, and there was none to bury them. We are a reproach to our neighbours, a scoffe and a scorn to them that are round about us. How long, Jehovah, wilt thou be angry to perpetuities; shall thy jealousie burn as fire? Powre out thy wrathfull heat upon the heathens which know thee not, and upon the kingdoms which call not on thy Name. For hee hath eaten up Jakob, and his habitation they have wonderously desolated. Remember not against us former iniquities, make halt, let thy tender mercies prevent us, for we are brought very low. Helpe us, O God of our salvation, because of the glory of thy Name, and rid us free, and mercifully cover our sinnes for thy names sake. Why shall the heathens say, where is their God? knowne be among the heathens before our eyes, the vengeance of the blood of thy servants that is shed.
- Let the sighing of the prisoner come before thy face; according to the greatness of thine arme, relieve thou the sons of death. And render to our neighbours seven-fold into their bosome, their reproch, wherewith they

have reproached thee, O Lord. And we thy people, and sheepe of thy pasture, will confesse to thee for ever; to generation and generation, we will tell thy praise.

## Annotations.

O F Asaph] or to him: see Psal. 50. 1. *things in inheritance*] or *possession*; the land of Canaan invaded by the Gentiles, Exod. 15. 17. 2 Sam. 20. 19. Jer. 50. 10. 11. Lam. 1. 10. *keeper*] that is, *ruiner*, Mic. 1. 6. and 3. 12.

Verle 2. *carcasse*] for *carcasses*, as after *beast*, for *beasts*; and *prisoner*, verle 11. for *prisoners*: See Psal. 34. 8.

V. 3. *none to bury*] which is a thing most dishonourable, Eccl. 6. 3. Compare herewith Rev. 11. 8. 9. Ver. 5. *jealousie*] that is, *hot wrath burne*, as Psal. 89. 47. So Ezek. 36. 5. elsewhere it is said to *smoke*, Deut. 29. 19. this fire is the flame of Iah, Song 8. 6.

Verle 6. *which call not*, &c.] a note of profanenesse, Psal. 114. 4. This sentence Ieremie useth, Jerem. 10. 25.

Verle 8. *former iniquities*] *iniquities of former times* (or *persons*), done by us, or our fathers, as Psal. 25. 7. both are joynted together, Levit. 26. 40. Lam. 5. 7. *Former*, and *iniquities*, differ in gender, yet many times such are coupled, the sense being regarded more than strict forme of words; which the Hebrew Text sometime manifesteth, as *tabo*, 2 Sam. 8. 5. for which in 1 Chron. 18. 5. is *jabo*; *laben*, 2 Chron. 18. 16. *lahem*, 1 Kings 22. 17. So againe in this Psalm, verle 10. *brought low* [or *weakened*, emptied, impoverished. See this word, Psal. 41. 2. and 116. 6.]

Verle 10. *knowne be*] to wit, the vengeance, let it be open and manifest. The Chaldee translatheth, *Let him be revealed among the peoples*, that we may see the vengeance of thy servants blood that is shed. Here againe the words differ in gender, (as was noted before, verl. 8.) wherefore some turne it, *let him* (that is, God) be *knowne*, by the vengeance, &c. Compare herewith Deut. 32. 42. 43. Jer. 51. 36. 37.

Verle 11. *the sighing*] or *the groaning*, *monstruosity*: So Psal. 102. 21. *revenge*] or *make to remaine*, that is, keepe alive from destruction; which if God had not done, they had been as *Gomerah*, Isa. 1. 9. And this God promised to do, Ezek. 6. 7. 8. & 12. 16. *sins of death*] that is, *persons appointed to die*, or *worthy of death*; in Chaldee, *delivered to death*: as 1 Sam. 20. 31. Deut. 25. 2. So Psal. 102. 21. and, *Son of perdition*, 2 Thel. 2. 3.

V. 12. *seven-fold*] that is, *fully and abundantly*. See Psal. 12. 7. *into their bosome*] that is, *largely*, and that it may affect, and cleave unto them, so Isa. 65. 7. Jer. 32. 18. See also Luke 6. 38.

## PSALME LXXX.

The Psalmist complaineth of the miseries of the Church.  
9 Gods former favours are turned into judgements. 15 He prayeth for deliverance.

- 1 To the Master of the Musicke on Shoshannim, Eduth, a Psalm of Asaph.
- 2 Thou that feedest Israel, give care; thou that ledest Joseph as a flock, thou that sittest on the Cherubims,
- 3 shine bright. Before Ephraim, and Benjamin, and Manasse, stirre up the strength,
- 4 and come for salvation to us. O God, returne us, and cause thy face to shine, and we shall be saved.
- 5 Jehovah God of hosts, how long wilt thou smoke against the prayer of thy people?
- 6 Thou makest them eat the bread of teares, and makest them drinke of teares a great measure. Thou puttest us a strife to our neighbours, and our enemies mocke among themselves. O God of hosts returne us, and cause thy face to shine, and we shall be saved.
- 7 Thou removedst a vine out of Egypt, thou drovest out the heathens and plantedit it. Thou preparedst the way before it, and roo-tedit in the roots of it, and it filled the land,
- 8 The mountaines were covered with the shadow of it, and the boughes of it were like the Cedars of God. It sent out the branches thereof unto the Sea, and the sucking sprigs thereof unto the river. Why hast thou burst downe the hedges of it, so that all which passe by the way have plucked it? The Boare out of the wood hath rooted it up, and the store of beasts of the field have fed it up. O God of hosts returne, O now; be-hold from heavens and see, and visit this
- 10 Vine. And the stocke which thy right hand planted, and the sonne whom thou madest strong for thy selfe. It is burned with fire, it is cut downe; at the rebuke of thy face they perish. Let thy hand be upon the man of thy right hand, upon the son of Adam, whom thou madest strong for thy selfe. And wee will not goe backe from thee, quicken thou us, and we will call on thy Name. Jehovah God of hosts returne us; cause thy face to shine, and we shall be saved.

## Annotations.

1 Shoshannim] that is, *six-stringed Instrumens*, or *Lutes*: see Psal. 45. 1. *Eduth*] that is, a *Testimonie*, or *Ornament*. An excellent testimonio of the faith of Gods people in afflictions. The Chaldee applieth it to them that *sate in the Synedrion*, that studied in the testimonio of the Law. See also Psal. 60. 1.

2 Verle 2. *feedest Israel*] O God, *Pastor of the Is-*

raelites. See Psal. 23. 1. *Joseph*] the posterite of *Joseph*, and with them the other tribes. *Joseph* is named as principall, the first birth-right being taken from *Reuben*, and given to him, 1 Chron. 5. 1. 2. So Psal. 77. 16. 21. *on the Cherubims*] which were upon the Arke of the Covenant, in the Sanctuary from whence God gave Oracles to his people, when they fought unto him, Exo. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Of these Cherubs, see the Note on Psal. 18. 11. *shine bright*] that is, *shew thy glorie*, and *thy favour* to us, as Psal. 50. 2. and Job 10. 3. where *shining is favour*. This is taken from Deut. 33. 2. So after in Psal. 94. 1.

Verle 3. *Ephraim, Benjamin, and Manasse*] that is, the *Tribe*, or *posterite of these three Patriarchs*, which were all joynted together in one quarter, on the West side of Gods Tabernacle; and when it removed, they went next after it, Num. 2. 17. 18. 20. 22. & 10. 21. 22. 23. 24. After the captivitee of Babel, all the remnants of these Tribes dwelled in Ierusalem, for which they were thanked by the people, 1 Chron. 9. 3. Neh. 11. 2. *a salvation*] or *full salvation and deliverance*. By adding a letter, the signification is increased, as in Psal. 3. 3.

Verle 4. *returne us*] or *restore us*, to wit, from sorrow to joy, from captivitee to libertie, &c. Psal. 126. 1. and 23. 3. So the Chaldee saith, *returne us from our captivitee. Face to shine*] or, *to be light*, that is, *cheerfull, comfortable*. See Psal. 4. 7. and 38. 17. and 67. 2. Dan. 9. 17. *and we shall*] or, *that we may be saved*: as Psal. 43. 4. So verle 8. and 20.

Verle 5. *smoke*] be very angry against the prayer, that is, not heare, but shut it out, as Habak. 1. 2. Lamentations 3. 8. So the Chaldee expoundeth it, *wilt thou not receive the prayer. See smoke for anger*, Psal. 74. 1.

Verle 6. *bread of teares*] *bread strept in teares*, as the Chaldee saith, or *teares in stead of bread*, as Psal. 42. 4. meaning *great afflictions*. *a great measure*] The Hebrew *Shalish* is the name of a measure, so called of three, as containing a third part of the greatest measure, foure times as big as the usual cup to drinke in.

Verle 7. *a strife*] *contention*, or *contradiction*, that our neighbours contend and speake against us, or strive who shall vanquish and possesse us. *among themselves*] for their pleasure; or, *mocke at them*, (as Psal. 2. 4.) that is, as thy people, as verle 6. that is, as we, as the Greeke translatheth it. This may be the meaning, though *us* went before; for the Hebrew sometime changeth person, though it meane the same; as Deut. 5. 10. *that love me, and keepe his* (that is, my) *commandments*. See also Psal. 59. 10. and 65. 7. and 115. 9.

Verle 8. *and we shall*] or, *that we may be saved*. This verle is the same with the fourth, save that there was onely God; here is added, *God of hosts*; and in verle 20. (where it is the third time repeated) is added, *Jehovah, God of hosts*; thus increasing faith and earnestnesse in their prayers.

Verle 9. *removedst a Vine*] that is, a *Church*, the *Common-wealth of Israel*; as it is writen, the *Vine-*

yard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plants, *Ila. 5. 7. Jerem. 2. 21.* So the Chaldee paraphrasteth, the house of Israel, which is likened to a Vine. And removing or transplanting, is the word so often used in Numb. 33. where all the journeys of Israel are rehearsed, the beateyns the seven Nations of Canaan. See Psal. 78. 55.

10 Verie 10. *preparedst* or *madest array*: so this word is translated in Greeke, Mat. 3. 3. from *Iia. 40. 3.* and Mat. 11. 10. from Mal. 3. 1. where the word *way* is expressed; and here also the Greeke faith, *thou madest way*; properly it signifieth to take away all impediments, that the *plaine way* may appeare. The Chaldee explaineth it, *thou removedst the Canaanites from before it.* *rootedst in* that is, *madest to take deepe root.*

11 Verie 11. *Cedars of God* that is, the great and goodly Cedars, as Psal. 36. 7. or, Cedars planted of God, as Psal. 104. 16. These the Chaldee expoundeth to be Cedars (of the Law) likened to strong Cedars.

12 Verie 12. *the river* Euphrates: see the Notes on Psal. 72. 8.

13 Verie 13. *the hedge* the fences; whereupon the spoile of it tolloweth, as *Istiah 5. 5.* So after, Psal. 89. 41. 22.

14 Verie 14. *Beasts tyrants, like swine*; as the Assyrians, Babylonians, &c. which waited the land of Canaan, 2 Kings 17. 6. and 25. 1, 2, &c. *store of beasts* as Psal. 50. 11. So the Law threatned, *I will send wilde beasts upon you, which shall spoile you,* &c. Leviticus 26. 22. But here *beasts* are wicked people.

16 Verie 16. *the stocks* or vine-yard: the base or place which beareth up the vine-branches. and the son for branch: understand againe, visit him, or looke upon him. By the same may be meant Christ, as the Chaldee Paraphrast plainly faith, the King Messias, (called in verse 18. the son of man, and to here also in the Greeke version :) who is the true Vine, his Father the husbandman, his disciples the branches. Joh. 15. 1, 5. who taketh part with the afflictions of his people, was himselfe called out of Egypt, Mat. 2. 15. and when his servants are vexed, it is done unto him, Act. 9. 4. Otherwise by the same may be understood a young Vine, or branch, as elsewhere boughes are called daughters, Gen. 49. 22. And so by the same be meant Israel, as Exod. 4. 22. the Lords plant, *Iia. 5. 7.*

18 Verie 18. *man of thy right hand* whom thou lovest, thou makest, and powerfully helpest. So *Jakob* called the sonne whom he loved, Benjamin, that is, the Son of the right hand, Gen. 35. 18. Herby also is meant Christ, called the son of Gods love, Col. 1. 13. and the Church his body, translated into his kingdome. The Chaldee expoundeth it, the man to whom thou hast sworn by thy right hand.

PSALME LXXXI.

An Exhortation to a souldier praising of God. 5 God challengeth thou duty by reason of his benefits. 9 Exhortation

ting to obedience, complainers of their disobedience, which turneth to their hurt.

To the Master of the Musicke upon Gittith, A Psalm of Asaph.

Shout joyfully unto God our strength, Shout triumphantly unto the God of Jakob. Take up a Psalm and give the timbrell, the pleasant harpe with the psalterie. Blow up the Trumpet in the new Moone, in the appointed time, at the day of our feast. For it is a statute to Israel, a judgement due to the God of Jakob. He put it into Joseph for a testimonie, when he went forth from the land of Egypt, where I heard a language that I knew nor. I removed his shoulder from the burden; his hands passed from the basket. Thou calledst in distresse, and I released thee: I answered thee in the secret place of thunder, I proved thee at the waters of Meribah Selah. Heare, O my people, and I will testifie unto thee, O Israel, if thou wilt hearken to me. If there shall not be in thee a forraigne God, neither thou bow down thy selfe to a strange God. I am Jehovah thy God, which brought thee up out of the land of Egypt, open wide thy mouth, and I will fill it. But my people hearkened not to my voyce, and Israel was not well affected to me. And I sent him away in the perverse intendment of their owne heart, let them walke in their owne counsels. O that my people had been obedient to me, that Israel had walked in my waies. Even soone would I have humbled their enemies, and turned my hand upon their distressers. The haters of Jehovah should have falsly denied to him; and their time should have beene for ever. And hee would have fed him with the fat of wheat, and out of the rocke, with honey would I have sufficed thee.

Annotations.

Gittith see the Note on Psal. 8. 1. Verie 3. Take up] to wit, in your murther, or lift up your voice with Psalme or Song. So in *Ela. 42. 2.* to lift up, is meant the voice. gittith that is, bring the Timbrell, &c. of these instruments, see Psal. 68. 26. and 33. 2.

Verie 4. Blow the trumpet] or the Cornet, (whereof see Pl. 98. 6.) this was done both to proclaim the solemnitie unto men, and to be a memoriall for them before God, Lev. 23. 4. Num. 10. 10. for in their publike worship, the Israelites used trumpets, with other muscicall instruments, 2 Chro. 5. 12, 13. & 29. 27. the new Moone] when a solemne feast,

feast, with special worship was appointed of God, Num. 28. 1, 14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 2 Kings 4. 23. Ezek. 46. 3. *Ela. 66. 23.* these feasts were a shadow of things to come, but the body is in Christ, Col. 2. 16, 17. the appointed time] or, the solemnitie, solemne feast, which was thrice in the yeere, 1 at the Passover, 2 at Pentecost, and 3 at the feast of Tabernacles, Deut. 16. 26. of which last, some understand this festivity, Ceph, as having the name of covering in bootes: others of the covering, that is, the change of the Moone, when it is hid by the Sunne. feast] or dance, see Psal. 42. 5. This may be meant of all feasts; or in speciall of the feast of blowing Trumpets, in the first day of the seventh Moneth, Levit. 23. 24. or of the Passover, as after, verie 6.

Verie 5. a judgement] that is, a rite, or ordinance, made by God, and a duty to be performed to him. So judgement is for duty, Deut. 18. 3.

Verie 6. in Joseph] among the posteritie of Joseph, and the other Tribes of Israel. Joseph is named as principall, having the birth-right, 1 Chro. 5. 1, 2. So Psal. 89. 2. from the land] so the Greeke turneth it, the Hebrew Gmlal, being here for Abeghal, the same that min. from, as 2 Chro. 33. 8. with 2 Kings 21. 8. Zach. 4. 3. At their going out of Egypt, the feast of the Passover was appointed, Exod. 12. after in the wilderness, the other feasts, Levit. 23. or we may reade it, against the land, viz. to destroy it, and the first-borne, Exod. 11. 4, 5. The Chaldee applieth this to Joseph when he went out of prison, and ruled over the land of Egypt. I heard a language] Hebrew, a lip used for the speech or language, as Gen. 11. 1.

Verie 7. from the burden] that is, burdens, whereof they were vexed in Egypt, making bricks, building cities, Exod. 1. 11. and 5. 4, 5, 7, 8. baker] or pot; such vessels as wherein they carried straw, Mortar, Bricke, &c.

Verie 8. Thou calledst] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord, Exo. 14. 10, 15. secret place of thunder] out of the blacke cloud, wherewith God guided and protected Israel; but with thunder, raine, &c. dismayed the Egyptians, Exod. 14. 19, 20, 24, 25. See also Psal. 77. 18, 19. of Meribah] that is, of Siris, so named because Israel there strove with Moses, and almost slain him, Ex. 17. 12, 13, 4, 7. There God proved thee, to know what was in the heart, whether they would keep his commandments or no, Deut. 8. 2. Ex. 15. 25. & there they proved God, Pl. 95. 9.

Verie 9. testifie] or protest, take to witness, namely the heavens and earth, &c. as Deut. 31. 28. and 32. 1, 46. and 30. 19. and deeply charge thee. Compare herewith Exod. 19. 3, 4, 5, &c. and 20. 22, 23. Jer. 17. 8, 9.

V. 11. open wide] that is, speake and aske freely. This sentence our Saviour openeth thus, If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you, Joh. 15. 7. and the Apostle thus, Whatsoever we aske of God, we receive of him, because we keepe his Commandments, &c.

1 Joh. 3. 22. The Chaldee expoundeth it, Open thy mouth to the words of the Law, and I will fill it with all good.

Verie 12. not well affected] had no will, or good inclination; which they shewed presently after the giving of the Law, by making themselves gods of gold, and by their continual rebellions afterward, Exod. 32. 1, 31.

Verie 13. perversis intendment] or stubborn opinion, writhing and obstinate intension, which they looked after in their erroneous heart. This word is taken from Deu. 29. 19, and after often objected to them by Jeremie, Jer. 3. 17. and 7. 24. and 9. 24. and 11. 8. And this is noted for a judgement of God, when he suffereth people to walke in their owne waies, Acts 14. 16.

Verie 15. humbled] and so have given them rest from their enemies, as in 1 Chr. 17. 10. compared with a Sam. 7. 11.

Verie 16. falsly denied] or, faintly submitted: see Psal. 18. 45. and 66. 3. their time] if this be referred to the enemies, it is meant their time of distresse, as Pl. 10. 1. and 3. 1. 16. so time is used, Jer. 27. 7. *Iia. 13. 22.* if to Gods people, it meaneth their continued seditious state, which the Chaldee translateth, their strength.

Verie 17. fulvmin] that is, his people, verie 14. fat of wheat] the principall, or flower of corn: so Deut. 32. 14. Pl. 147. 14. out of the rocke] out of which God had made his people sucke honey and oile, Deut. 32. 13. Spiritually, the Rocke is Christ, 1 Cor. 10. 4. the honey is the gracious words that flow from him; sometimes to the flock, and health to the bones, Prov. 16. 24. Psal. 19. 11. Song 4. 11.

PSALME LXXXII.

An Exhortation to the Judges, and reproofe of their negligence.

A Psalm of Asaph.

God standeth in the assembly of God, He judgeth in the midst of the Gods. How long will ye judge injurious evil, and accept the faces of the wicked Selah? Judge ye the poore weakling and the fatherless: justify the afflicted and the poor. Deliver the poore weakling and the needy, rid free out of the hand of the wicked. They know not, neither will they understand; they will walke on in darkness: moved shall be all the foundations of the earth. I have said ye are Gods, and ye all are sonnes of the most high. But surely ye shall die as men, and as one of the Princes shall ye fall. Rise up, O God, judge thou the earth, for thou shalt inherit all nations.

Annotations.

The assembly of God] that is, the assise (or session) of Magistrates; whose office is the ordinance of God.

God, Rom. 13. 1, 2. Deut. 16. 18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement, 2 Chron. 19. 6. Deut. 1. 17. in the midst of the Gods [that is, among the Judges] (as the Chaldee translate) together Magistrates, (v. 6.) who in the Law are called Gods, Exod. 22. 8, 9, 28. because the word of God was given to them, Joh. 10. 34, 35.

2 Verse 2. *How long, &c.* [That is,] Thus God by his Prophet judgeth and reproveth the Gods or Judges for unrighteous judgement. The Chaldee addeth, *How long, ye wicked, will ye judge, &c.* accept the faces? respect the persons? lift up, admire, honour or favour the faces; a thing forbidden both concerning rich and poor, Deut. 1. 17. and 16. 19. Lev. 19. 15. Prov. 18. 5. Lam. 2. 1. 5. 9.

3 Verse 3. *Judge ye* [that is, defend, deliver, see Psa. 43. 1. Eia. 4. 17. *justitie*] that is, *do justice*, as 2 Sam. 15. 1. and *aquit or absolve him*, his cause being right, Deut. 25. 1. Jer. 22. 3.

5 Verse 5. *They know not* [The Judges are ignorant of their duty, Micah 3. 1. Jer. 10. 21. Proverbs 29. 7. The Chaldee paraphrase, *They are not wise to do good, and they understand not the Law. they will walk on*] that is, continue wilfully ignorant, and in-firm in perverting justice, Mic. 3. 9. To walke in darkness, is to live in sin, 1 Joh. 1. 6. Eph. 4. 17, 18. & 5. 8. *moved shall be* [to wit, therefore moved, as the Chaldee explaineth it, or though moved be all the foundations; though all lawes and orders be violated, all cities disturbed, and strong helps come to ruine, Eia. 24. 18, 19.]

6 Verse 6. *formers of the most high* [the Chaldee paraphrase, *as the Angels of the high*. And Magistrates should be as *Angels* for wisdom, 2 Samuel 14. 20.]

7 Verse 7. *as earthly men* [as Adam, that is, as any other mortal man: so after, as one of the Princes, that is, of the other Princes of the world: see the like in Judg. 16. 7, 11, 17. Gen. 49. 16. for this Psalm was spoken to the Magistrates of Israel: for *whoever the Law saith, it saith it to them that are under the Law*, Rom. 3. 19.]

8 Verse 8. *subvert* [that is, have sovereignty and dominion. So this word meaneth, Levit. 25. 45. 46. Jer. 49. 2. And Christ is called *beire* (that is, Lord) of all, Heb. 1. 2. See Psa. 2. 8.]



PSAL. LXXXIII.

*A complaint to God of the enemies conspiracy. 10 A prayer against them that oppress the Church.*

1 A Song, a Psalm of Asaph.

2 O God, keepe not thou silence, cease not as deaf, and be not still, O God.  
3 For loe, thine enemies make a tumultuous noise, and thy haters lift up the head. Against thy people have they craftily taken secret counsell, and consulted against

thine hidden ones. They have said, Come and let us cut them off from being a nation, that the name of Israel may be remembered no more. For they have conspired in heart together, against thee they have stricken a covenant. The tents of Edom, and the maelices, Moab and the Hagarens. Gebal, and Ammon, and Amalek: the Philistines, with them that dwell in Tyrus. Also As-sur is joyned with them: they have been an arme to the sons of Lot Selah. Docthou to them as to Midian, as to Sifera, as to Jabin, at the brooke of Kishon. Which were abolished in Endor, they became dung for the earth. Put them even their Nobles, as Oreb and as Zeeb, and as Zebach, and as Salmunnah, all their authorized Princes. Who said, Let us possess to our selves the habitations of God. My God, set them as a rolling thing, as stubble before the wind. As the fire burneth a wood, & as the flame seareth the mountaines; So pursue them with thy tempest, and suddenly trouble them with thy storme. Fill their faces with flame, that they may seek thy name Jeſuſhah. Let them be abashed and suddenly troubled unto perpetuities; and let them be affamed and perished. That they may know that thou whose name is ЯВОВАН, onely thou art the most high over all the earth.

Annotations.

Keepe not silence, &c.] Hebrew, *let not silence* (or *stilleſſe*) *be to thee*, that is, *fit not still*, but stir up thy self to help and avenge us on our enemies. So silence is used for *sitting still*, Judg. 18. 9.

Verse 3. *lift up the head* [inolently and boldly, vaunting themselves, and warring against us. So Judg. 8. 28. On the contrary, Gods people shall lift up their heads, that is, be of good comfort and courage, when their redemption draweth neere, Luke 21. 28.]

Verse 4. *thine hidden ones* [that is, as the Greeke explaineth it, *thy Saints*, which are bidden of God in his Tabernacle in the day of evil, from the strife of tongues, Psa. 27. 5. and 31. 2. whose life is hid with Christ in God, Col. 3. 3.]

Verse 5. *from being* [or, that they be no more a nation; Moab and others consult thus against Israel, after the like is against Moab, and effected, Jeremie 48. 2.]

Verse 6. *in heart together* [this noteth their craftinesse, craftinesse, and joint consent in evil.]

Verse 7. *The tents* [that is, *armies* with their Kings and Captaines, Judg. 7. 13, 15. 2 Kings 7. 10. Jer. 6. 3. Hab. 3. 7. *Edom* [the Edomites, or Idumeans, which were the sons of Esau, named Edom: the brother of Israel, see the Notes on Psa. 60. 10. the *Ismaelites*] children of Ismael, the

sonne of Abraham, who was (with the bond-woman Hagar his mother) cast out of his fathers house for perfecting his brother Isaac, in whose evil waies his children here walke, Gen. 16. 1, 15. & 21. 9, 10, 14. Galath. 4. 22, 29, 30. *Moab* [the Moabites, the posteritie of Lot, see Psa. 60. 10. the *Hagarens*] the Chaldee Paraphrast calleth them *Hungarians*. They were the posteritie of Isaac, *Hagar*, and other like children of Ismael son of Hagar, of whom came twelve Princes of their nations, Gen. 25. 12, 15, 16. some of which were called by their fathers name, *Ismaelites*, (as before) some by their grandmothers name *Hagarens*, and dwell in Arabia, Eastward from Gilead, neere to the Israelites, 1 Chron. 5. 10, 19. The word *Hagarens*, signifieth *fugitives*, or *strangers*, (as the Greeke translate them, *παροις*, 1 Chron. 5. 10.) they were after called *Saraens*, which in the Arabic tongue is *Hever*.

8 Verse 8. *Gole* [that is, the *Gabalites*, or *Gibbe-lites*, that dwell in the Province or Citie *Gabal*, (or *Gabala*) in Phœnicia neere *Sidon*, whence *Solomon* had *Masons*, or *stone-hewers*, 1 Kings 5. 18. Ezek. 27. 9. *Ammon*] the *Ammonites*, that came of *Loi*, as did the *Moabites*, Gen. 19. 37, 38. These nations which were neere all united unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, Deut. 2. 4, 5, 9, 19. combine here together against Israel to call them out of Gods inheritance, to evill did they reward them, as King *Iechaphat* complained, 2 Chron. 20. 10, 11, 12. *Amalek*] the *Amalekites*, which were of *Eliphas*, the son of *Esau*, the brother of *Israel*, Gen. 36. 12, 16. they dwell in the South country neere *Canaan*, Num. 13. 30. were the first that fought against Israel, Exo. 17. 8. & for which God would have their remembrance put out from under heaven, Deut. 25. 17, 18, 19. and King *Saul* was sent to performe it, but did it not fully, 1 Sam. 15. 2, 3, 9. & 28. 18. & was himself slain by an Amalekite, 2 Sam. 13. 9, 10. the *Philistines* [or *Philistia*: see the Note on Psa. 60. 10. *Tyrus* [the *Tyrins*, which remembered not the brotherly covenant that had been between them and Israel, Amos 1. 9. See the note on Psa. 45. 13.]

9 Verse 9. *Assur*] the *Assyrians*, the posteritie of *Shem* the son of *Noah*, Gen. 10. 22. This nation was the rod of Gods wrath against Israel, who in the end captived ten Tribes, Eia. 10. 5, 6. 2 Kings 15. 29. and 18. 9, 11, 13. &c. The Chaldee paraphrase, *Senacherib also the King of Assur, &c.* an *arme*] that is, *as helpe* (as the Greeke saith) and a strength to *Lus* sons, the Moabites and Ammonites. Thus were here ten peoples, confederates against God and his people. So in Gen. 15. 19, 20 21. there are ten wicked nations, whose land is given, upon conquest, to *Abrahams* seed.

10 Verse 10. *as to Midian*] the *Midianites*, the posteritie of *Abraham*, by his Concubine *Keitrah*, 1 Chron. 1. 32. who being turned Idolaters, drew Israel to sin in the wilderness, for which *Moses* re- venged the Israelites of them, by the slaughter of all their males, & their five Kings, and a wonderful great spoil, Num. 31. 1, 7, 8, 16, 32, &c. but al-

ter that recovering and oppressing Israel in their owne land, were by *Gedon* and 300 men, vanquished, when they lay in the valley like grasshoppers in multitude, Judg. 6. 1. & 7. 7, 12, 22, &c. and to this victory hath the Psalmist here reference.

as to *Sifera*] the Captain in the host of *Lubin*, King of the Canaanites; he had nine hundred chariots of Iron, and vexed Israel sore, but by *Deborah* a Prophetesse, and *Barak* a Captaine of *Naphthali*, the Lord destroyed *Sifera*, with all his host and chariots; there was not a man left, and *Sifera* flying, was killed by *Iael*, *Hebers* wife, who drove a nail into the Temples of his head, Judg. 4. 23, 25. 21.

*Lubin*] the King of *Canaan*, who upon the death of his Captaine *Sifera* forementioned, was subdued and destroyed before the Israelites, Judg. 4. 23, 24. at the brook [or in the bourn, that is, the valley of *Kishon*: the Hebrew *Nahal* (as our English bourn) signifieth both a valley and a river running in it, *Kishon* was a river at the foot of mount *Carmel*, by it *Sifera* and the Kings of *Canaan* fought, & were vanquished; and the bourn *Kishon* sweeps them away, Judg. 4. 13. & 5. 21.

*Isidor*] a Citie by *Kishon*, neere unto *Taanach* and *Mejidda*, whence the Canaanites perished, Jos. 17. 11. Judg. 5. 19. dung for the earth [that is, lay rotting above ground unburied, as is explained, Jer. 8. 2. & 36. 4.]

Verse 12. *Put them* [or him, that is, every one of their nobles, and all jointly. See the Notes on Psa. 2. 3. *Oreb* and *Zeeb*] two Princes of the Madianites whom *Gedon* slew, Judg. 7. 25. *Zeebach* and *Salmunach*] two Kings of the Madianites, whom *Gedon* also pursued and killed, Judg. 8. 12, 21.

authorized] or *appointed*, that is, *Princes*, as the Greeke expreſſeth, and the Chaldee translate them *Kings*. See the Notes on Psa. 2. 6.

Verse 14. *as a rolling thing* [or *wheele*; but here is meant a light thing, as chaff, or straw, that rolleth or turneth round before the whirlwind, as the next words shew, and a like speech in Isa. 17. 13. plainly manifest. Elsewhere the word signifieth also a *wheele*, Isa. 28. 28. and the sphere or round orb of the aire, Psa. 137. 19.]

Verse 15. *fear* [or *horre up*. See the like similitudes, Deut. 32. 22.]

Verse 17. *with shame* [or *dis honour*, *contempt*: the Hebrew word properly signifieth *humbleſſe*, as the contrary *honour* is so called of *vainglorious*, Psa. 3. 4. *that they may seek*] or, *let them seek*: it may be meant of the enemies tormented, forced to seek and call on God, Psa. 18. 42. or indefinitely, that men may seek. So after in v. 19.

Verse 19. *Iehovah*] this is the chiefeſt name of the eternall and most blessed God, so called of his essence, being, or existence, which is simply one, Deuteronomie 6. 4. The force of this name the Holy Ghost openeth by *He* that is, *that was*, and *that will be*, or *is to come*, Revelation 1. 4. 8. & 4. 8. & 11. 17. and 16. 5. and the forme of the Hebrew name implieth so much, *Je*, being a signe of the time to come, *Iehovah*, he will be, of the time present, *Hoſeh*, he that is; and *Vah*, of the time past, *Havah*, he was. It importeth that God *Is*, and hath his being of himself from before all

12

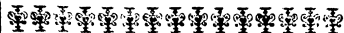
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all worlds, *Isa.* 44. 6. that he giveth being or existence unto all things, and in him all are and consist, *Act.* 17. 35. that he giveth being unto his word, effecting whatsoever he hath spoken, whether promises, *Exod.* 6. 3. *Isa.* 45. 23. or threatnings, *Ezek.* 5. 17. & 7. 27. It is in effect the same that *Eliab*, *I will be for I am*, as God calleth himselfe, *Exo.* 3. 14. Of this the Gentiles named the greatest God, *Iove* and *Jupiter*, that is, *Iah father*, (of the shorter name *Iah*, mentioned *Pla.* 68. 5. and *Varro* the learnedst of the Romans, thought *Iue* to be the god of the Jews; *August.* *L. I. de consensu.* *Evane.* 22. Hereof also in Greeke writers he is called *Iao*, *Diador*, *Sien*, *l. 2. a. 5.* *Clem. Alex.* *from* *L. 5. Microb.* *L. 1. Sennar.* *cap.* 18. But in the Greeke tongue the name *Jehovah* cannot rightly be pronounced; and for it the Greeke Bibles have *Lord*, which the new Testament followeth, as *Mar.* 12. 29. from *Deut.* 6. 4. and elsewhere usually; as the Hebrew Text sometime putteth *Adnai*, *Lord*, or *Elohim*, *God*, for *Jehovah*, as *Psal.* 57. 10. compared with *Psal.* 108. 4. & *Chro.* 25. 14. with 2 Kings 14. 14. When *Adnai*, *Lord*, is joined with it, it is written, *Jehovib*, as *Psal.* 68. 21. then the Jewes read it *Elohim*, *God*, as at other times they read it *Adnai*, *Lords*, and pronounce not *Jehovah* at all at this day; though in ancient daies it appeareth to be otherwise. The Greeke historie of *Barnab*, seemeth to use in stead of it *Aminis*, that is, the *Eternall*, or *Everlasting*, *Bar.* 4. 10. 14. 20. 32. 34. 35. & 5. 2. See the Annotations on *Gen.* 2. 4. *only thou*; or *only thine*, that is, which only hath *Jehovah* for thy name; for the true God hath only being, and *Idols* are nothing in the world, 1 Cor. 8. 4. and *Angels*, and *Magistrates* are called *Elohim*, *Gods*, *Psal.* 8. and 82. but *Jehovah* is peculiar to very God alone. And this is that name (I suppose) the Authour of the Booke of *Wildome* calleth *Incommunicable*, *Wild.* 14. 21. Yet this is the name of *Christ*, called *Jehovah our justice*, *Jer.* 23. 6. for *Gods name* is in him, *Exod.* 23. 21. and he is very God, and eternall life, 1 *Joh.* 5. 20.



PSAL. LXXXIV.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therein. 9 He prayeth to be restored unto it.

- 1 To the master of the musick upon Githith, a Psalm to the sonnes of Korach.
- 2 How amiable are thy dwelling places, O Jehovah of hosts! My soule longeth, and also fainteth for the courts of Jehovah; my heart and my flesh doe shout unto the living God. Yea the sparrow findeth a house, and the swallow a nest for her, where she laeth her yong: thine Altars Jehovah of hosts, my King and my God. O blessed are they that abide in thine

house, still they shall praise thee Selah. O blessed is the man whose strength is in thee, they in whose heart are the high-waters. They that passing thorow the vale of Baca, put him for a well-spring, also with blessings the raine covereth. They shall goe from power to power, he shall appear unto God in Sion. Jehovah God of hosts, heare thou my prayer: give care, O God of Jakob, Selah. See thou, O God, our shield, and look upon the face of the Anointed. For, better is a day in thy Courts than a thousand: I have chosen to sit at the thresh old in the house of my God, rather than to remaine in the tents of wickednesse. For Jehovah God is a Sunne and a shield, Jehovah will give grace and glory, he will not withhold good from them that walke in perfection. Jehovah of hosts, O blessed is the man that trusteth in thee.

Annotations.

- Githith] see *Psal.* 8. 1.
- Verse 2. dwelling places] or habitacles, see the Notes on *Psal.* 43. 3.
- Verse 3. for the courts] that I may come into them: for the Priests only went into the Temple, the people stood in the Courtyards which were two, 2 Kings 21. 5. See *Psal.* 65. 5. [shalt] to wit, for desire to come unto God.
- Verse 4. the Sparrow] or Bird: in Chaldee, the Dove; the Hebrew *I sippor* is generally any Bird, *Psal.* 11. 1. *Gen.* 7. 14. especially the Sparrow, when other birds are named, as here, and *Pla.* 102. 8. for such haunt mens houses. Swallow] or free bird, called in Hebrew *dor*, of liberie which this bird seemeth to hath above others, flying boldly and nestling about houses: so *Prov.* 26. 2. The Greeke takes it here for the Turtle Dove, (which hath in Hebrew another name, *Pla.* 74. 19.) so also doth the Chaldee, adding this reason, because her yong are lawfull to be offered on thine Altar. thine Altars] to wit, are the places where the birds nestle neere unto them, in houses or trees, which sometime were by Gods tabernacle, *Jol.* 24. 26. or understood as before, (I long for) thine Altars.
- Verse 6. the High-waters] or Canyons; namely, which lead to thy house: that is, they which affect heartily, long after, and delight to goe up to thy house. Spiritually these *maies* or *paths* are made by preaching of the Gospell, *Esa.* 40. 3. and 35. 8. and 11. 16.
- Verse 7. They that passing] or, of them that passe of Baca] that is, of *Abuberric* trees; which use to grow in dry places. The Greeke faith, *valley of tears*. Both meane, that through wants and afflictions we must come into the kingdom of God. This valley was neere unto Jerusalem, as may be gathered by 2 Sam. 5. 22. 23. *Jol.* 15. 8. pus him] or

or for him, that is, God, making him by faith a well of life unto them; for he is the fountain of living waters, *Ier.* 2. 13. Or, set it, that is, the valley, making it a fountain by digging wells therein. And this may be an allusion to that well, digged by the Princes and Captaines of Israel, *Num.* 21. 16. 18. *as* with blessings, &c.] that is, bountifully, and abundantly the raine shall cover them. Raine figurth out the doctrine of the Gospell, *Deut.* 32. 2. *Esa.* 45. 8. *Joel.* 2. 23. *Revel.* 11. 6. the raine of blessings is a bountifull, abundant raine, *Ezek.* 34. 26. (as to few with blessings, 2 Cor. 9. 6. is to few abundantly, or liberally; and blessing is liberality, 2 Cor. 9. 5. *Prov.* 11. 25.) So God would cause a bountifull raine of grace and comfort, to cover them that goe up to his house in Jerusalem; as elsewhere hee is said to refresh his inheritance with the raine of liberalities strowed upon it, *Psal.* 68. 10. whereas on the contrary, who so will not goe up to Jerusalem, to worship the King the Lord of hosts, upon them shall come no raine, *Zach.* 14. 17. The Greeke turneth this sentence thus, the Law-giver (or Teacher) shall give blessings; the original *March* being ambiguous, sometime signifying a Teacher, *Iob.* 36. 22. sometime raine, *Joel.* 2. 23. *Esa.* 30. 20. so that from the Hebrew it may also be interpreted, with blessings the teacher shall cover them; the meaning much like the former; the Teacher being God or Christ, in whom we are blessed with all spirituall blessings in heavenly things, *Eph.* 1. 3. The Chaldee expounds it, with blessings he will co. er them that continue in the doctrine of his Law. Some understand *broath*, blessings, to be here as breath, *poetes* is digged & filled with raine. Both mean one thing.

- 8 Verse 8. from power to power] that is, increasing their power (or strength) daily more and more; as the Apostle faith, we are changed into Gods image, from glory to glory, 2 Cor. 3. 18. and Gods justice is revealed from faith to faith, *Rom.* 1. 17. our faith and glory increasing more and more, *Prov.* 4. 18. Or from army to army, (from troupe to troupe) respecting the troupes of Israel, which went all the males thrice every year to appeare before the Lord, *Exod.* 23. 14. 17. The Hebrew *Chajil*, power, is used sometime for an army of men, *Psal.* 33. 16. and sometime for riches, *Psalm.* 39. 7. which also may be implied here. be shall appear] or, till he, that is, every one of them appeares; according to the law, *Exod.* 24. 23. *Zach.* 14. 16.
- 10 Verse 10. of thine anointed] or Messiah, our Lord Christ, in whom God respecteth us; or David, his figure, and father in the flesh, called also Gods anointed, 2 Sam. 23. 1.
- 11 Verse 11. thm a thousand] to wit, in any other place. sit at the threshhold] that is, bee in the lowest roome and basest estate; as the Greeke faith, *be cast downe*, (or an abject.) And by Gods house may be meant his tabernacle; as *Luke* 11. 51. with *Mat.* 23. 35. to remaine] or abide my whole life long.
- 12 Verse 12. is a Sim] or, will be a Sim, that is, a high *Isa.* 66. 19. *Rev.* 21. 23. understanding hereby all blessings and comforts, by Christ the Sonne of righteousness, *Mal.* 4. 2.



PSAL. LXXXV.

The Psalmist out of the experience of former mercies, prayeth for the continuance thereof. 9 He promisseth to main tberout of confidence of Gods goodness.

To the Master of the Musike, a Psalm to the sonnes of Korach.

Thou hast beene favourable to thy land, O Jehovah; thou hast returned the captivity of Jakob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin Selah. Thou hast gathered away all thine exceeding anger, thou hast turned from the fervencie of thine anger. Turne thou us, O God of our salvation, and cause thine indignation against us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger, to generation and generation? Wilt not thou turne and revive us, that thy people may rejoyce in thee? Shew us, Jehovah, thy mercy, and give us thy salvation. I will heare what God Jehovah will speake, for he will speake peace unto his people, and unto his gracious Saints; and let them not returne to unconstant folly. Surely his salvation is neer to them that feare him, that glory may dwell in our land. Mercy and truth are met, justice and peace have kissed. Faithfulness springeth out of the earth, and justice looketh down from heaven. Also Jehovah will give the good, and our land shall give her fruit. Justice shall goe before his face, and hee will put her footsteps in the way.

Annotations.

- To the sonnes] or, of them. See *Psal.* 42. 1.
- Verse 2. hast beene favourable to] or, hast favourably accepted, bene well pleased, to wit, intimes past. This also respecteth the promise, *Levit.* 26. 42. captivity] that is, the company of captives, or prisoners; as *Psal.* 68. 19. See also *Psal.* 141. 7.
- Verse 4. gathered away] that is, withdrawn, ceased, or asswaged, as the Greeke interpreteth it. So in *Joel.* 2. 10. the stars gather away (that is, withdrawn) their shining.
- Verse 5. Turne us] to our former estate. canst to cease] or dissipate; as *Psal.* 33. 10.
- Verse 6. wilt thou draw] that is, continue: see *Psalm.* 36. 11.
- Verse 7. wilt not thou turne and revive] that is, againe revive us. See *Psalm.* 71. 20. The Greeke faith, O God, thou turning wilt revive us. For bala, they reade ba-al, the letters transposed.



8 Verſe 8. *Show us* or *Let us ſee*, that is, *enjoy*. So *Psalm* 50.23.

9 Verſe 9. *the God* or, *the Almighty*, *Al*, and *let them not* or, *that they turne not to folly*, that is, to ſinne: ſee *Psalm* 12.5, 3. The Greeke ſaith, and to them *thou turne the heart to him*.

10 Verſe 10. *that glory may dwell* or, *glory ſhall dwell*; meaning that *glory of God*, which wee are debtire of by inne, *Rom* 3.23, ſhall be reſtored by grace in Chriſt, and God will dwell among men, and communicate with them his glory. *Revel* 21.3, 11. *Iſa* 60. 1. and they are changed into the ſame image, from glory to glory, as by the Spirit of the Lord, *2 Cor* 3. 18. Or, by *glory* is meant, *Chriſt the ſalvation of God*, who *dwell in our Land*, when the word was made fleſh, and men ſaw the glory thereof as the glory of the only begotten of the Father, full of grace and truth, *Iohn* 1.14.

11 Verſe 11. *are met* that is, *come together*, which before ſeemed ſunder; and they have mutual ſociety; (ſo *meeting* importeth, *Prov* 22.2. *Eſay* 34.14.) The *truth of Gods promiſes* are in Chriſt fulfilled, *Luke* 1.68, 69. &c. *Aſt* 13.32, 33. *have kiſſed* as friends uſe when they meet, *Exod* 4.27. and 18.7. a ſigne of concord, love and joy. So Chriſt is king of *juſtice*, and of *peace*, *Heb* 7.2. and the *workes of juſtice* by him is *peace*, *Eſay* 32.17. for, being juſtified by faith, men have peace towards God, *Rom* 5.1. *Luke* 2.14.

12 Verſe 12. *Faithfulneſſe ſpringeth* or, *Truth budeth out of the earth* (or *land*) that is, the land bringeth forth faithfull increaſe, answerable to Gods bleſſings upon it. The land figuring the minds of men, *Heb* 6.6, 7, 8. which by faith apprehend Gods mercy in Chriſt. *from heaven* the juſtice of God through faith, not our owne juſtice, which is of the Law, *Philip* 3.9.

13 Verſe 13. *the good* or *good things*, that is, the good gift of the holy Ghoſt, to ſanctifie his people, as *Luk* 11.13. compared with *Matth* 7.11. See alſo the Note on *Psalm* 65.5. *our Land* our earthly nature ſanctified, brings forth good fruits in Chriſt, *Mat* 13.23. See *Psalm* 67.5.

14 Verſe 14. *Juſtice ſhall goe* or, *Hee will cauſe juſtice to goe before him*. *will put her foot-ſteps* or, *will ſet (her) in the way of his foot-ſteps* which ſeemeth to meane a ſetled courſe of walking in vertue. Or, *when he ſhall put his foot-ſteps into the way*.

## PSAL. LXXXVI.

David ſtrengtheneth his prayer by the conſcience of his religion, 5 by the goodneſſe and power of God. 11. He deſcribeth the continuance of former grace. 14. Complaining of the proud, becauſe ſome token of Gods goodneſſe.

## A Prayer of David.

1 **B**ow down thine ear, O Jehovah, answer me, for I am poore, afflicted, and needy. Keepe my ſoule, for I am merciful; thou my God gaveſt my ſervant, that

truſteth unto thee. Be gracious unto me, Jehovah, for unto thee doe I call all the day. Rejoyce the ſoule of thy ſervant, for unto thee Lord liſt I up my ſoule. For thou Jehovah art good, and mercifully pardoneth, and much of mercy to all that call upon thee. Give care Jehovah to my prayer, and attend to the voyce of my ſupplications for grace. In the day of my diſtreſſe will I call unto thee, for thou wilt answer me. There is none like thee among the gods, O Lord, and none like thy workes. All nations whom thou haſt made, ſhall come and bow downe themſelves before thee, O Lord, & ſhal glorifie thy Name. For great art thou, and doſt marvellous things; thou art God thy ſelfe alone. Teach me, O Jehovah, thy way, I will walke in thy truth; unite my heart for to feare thy Name. I will confeſſe thee, O Lord my God, with all my heart, and will glorifie thy Name for ever. For thy mercy is great toward me, and thou haſt delivered my ſoule from the loweſt hell. O God, the proud are riſen up againſt me, and the aſſembly of violent men ſeek me my ſoule, & they have not ſet thee before them. But thou Lord art a God, pitiful and gracious, long ſuffering, and much of mercy and truth. Turne the face unto me, and be gracious to me; give thy ſtrength to thy ſervant, and ſave the ſon of thine handmaid. Deere with me a ſigne for good, and let my haters ſee and be abaſhed, becauſe thou, Jehovah, haſt holpen me, and comforted me.

## Annotations.

**A** Prayer] the like title is of *Psalm* 17. To Chriſt may this *Psalm* ſitly be applied.

Verſe 2. *merciful* or, *a gracious Saint*, *psalm* holy. See *Psalm* 4.4. This title God taketh to himſelfe, *Ier* 3.12.

Verſe 4. *Liſt I up*] See the Notes on *Psalm* 25.1. The Chalde ſaith, *liſt I up my ſoule in prayer*.

Verſe 5. *mercifully pardoneth*] or, *art propitious*, a ſervant: the Chalde addeth, *of them which turne to the Law*. See *Psalm* 25.11.

Verſe 8. *among the gods*] Though there be thoſe that are called Gods, whether in heaven or in earth, (as there be many gods, and many Lords;) yet unto us there is but one God, &c. *1 Cor* 8.5, 6. *all the gods of the peoples are idols*, *Psalm* 96.5. Or, by gods may be meant Angels, as the Chalde here explaineth it, and the Princes of the world. *and ſome* [to wit, *can do worke like thine*; or, *no worke are like thy worke*, *Psalm* 136.4.

Verſe 11. *Unite my heart*] apply and knit it to thy feare onely, and that with ſimplicity.

Verſe 13. *beſt*] or *graze*, the ſtate of death: ſee *Psalm* 16.10.

Verſe

14 Verſe 14. *be proud*] Compare this with *Psalm* 54.5.

15 Verſe 15. *pitifull*] or *full of ruth, mercie, and tender love*. When Gods name was proclaimed, as before Moſes, this title with other was in it, *Exod* 34.5, 6. *long ſuffering*] *Hebr* *long of miſericordie*, that is, of *anger*; long ere thou be angry. The wife and anger have one name in Hebrew: ſee *Psalm* 2.5.

15 Verſe 16. *ſon of thine handmaid*] that is, borne thy ſervant, of godly parents that were thy ſervitors. Of Chriſt, this alſo was true, the ſonne of Mary the Virgin, the handmaid of the Lord, *Luk* 1.48. See the like ſpeech, *Psalm* 116.16.

17 Verſe 17. *Die with me a ſigne* or, *Show me me*: that is, So deale with me, in my deliverance, and preſervation, that I may have my ſelfe, and may be to others a ſigne, for good. Korah and his company were for a ſigne to the Iſraelites, *Num* 16.38. & 26.10. *Imas a ſigne of the Ninevites*, and Chriſt to the Jewes, *Luke* 11.30.



## PSAL. LXXXVII.

The nature and glory of the Church, 4 The increaſe, honour and comfort of the members thereof.

To the ſonnes of Korah, a *Psalm*, a Song.

1 **H**is foundation among the mountaines of holineſſe, Jehovah loveth the gates of Sion above all the dwelling places of Iakob. Glorious things ſpoken is of thee, O Citie of God Selah. I will make mention of Rahab and Babel, to them that know me; ſee Paleſtina and Tyarus with Cuſh, this man was borne there. 2 And of Sion it ſhall be ſaid, man and man was borne in her, and he the moſt High ſhal eſtabliſh her. Jehovah will recount when he writeth the peoples; this man was borne there Selah. And fingers, as players on flutes; all my well-fprings in thee.

## Annotations:

1 **H**is foundation] or, *The foundation thereof*, Gods ground-work of the Temple which was built upon the mountaines, *Adonijah and Sim*, *2 Chron* 3.1. *Psalm* 2.6. Some referre it to the *Psalm*, the *foundation* (or *argument*) whereof is of the Church of Chriſt. The Chalde ſaith, *By the hands of the ſonnes of Korah the Psalm was ſaid*, and the Song founded in the mouth of the ancient fathers.

Verſe 2. *gates of Sion*] the publike aſſemblies of the people: ſee the Notes on *Psalm* 9.15. The Law was to come out of *Sion*, *Mich* 4.2. and the Scepter of Chriſts Kingdome, *Psalm* 110.2. *dwelling places*] theſe the Chalde expoundeth, *Synagogues of the houſe of Iakob*, which were in all the Cities of Iſrael.

Verſe 3. *ſpoken is*] that is, are particularly ſpoken, all and every of them. *(of the citie of)* that is, *Jeruſalem*: ſo called alſo, *Psalm* 46.5. and 48.2. a figure of the Church. What *honorable things* are ſpoken of this Citie, ſee *Eſay* 54. and 60. and 62. and 65. *Revel* 21. and 22. chapters. The Hebrew phraſe, *in theſe*, is rightly turned according to the Greeke, *of thee*, or *concerning thee*: which many times hath ſuch ſignification, *Psalm* 63.7. and 71.6 and 119.46. 1 *Sam* 1.9.4. ſo alſo in the Greeke, as *Rom* 11.2.

Verſe 4. *Rahab*] that is, as the Chalde Paraphraſt ſaith, *the Egyptians*. So *Aegypt* is called *Rahab*, in *Psalm* 89.11. *Eſay* 51.9. either for the ſtrength and pride of Egypt, (which the word *Rahab* ſignifieth;) or of ſome chiefe citie ſo named; as elſewhere *Iſaiah*, *Psalm* 78.12. The calling of Egypt to the ſhipwreck of the Church is alſo propheticd, *Eſay* 19.19 21.25. And for I will mention, the Chalde tranſlateth, *the Egyptians and Babylonians*, they ſhall mention thy praifes. *Babel*] the Babylonians: ſee *Psalm* 137.1. their chiefe citie was *Babel*. Of a Chriſtian Church there, mention is made, 1 *Pet* 5.13. *in them* or, *among them* that know me, to wit, my familiars. *Paleſtina*] the *Psalmiſts*: ſee *Psalm* 60.10. *Tyru*] the Tyrians: ſee *Psalm* 45.13. Of them were Chriſtian diſciples, *Acts* 21.3, 4. *Cuſh*] the *Aethiopians*, as the Greeke tranſlateth; ſee *Psalm* 68.32. *this man*] that is, (as the Greeke faith) *theſe men*; meaning all before mentioned. So the Hebrew often ſpeaketh of a whole nation, as of one man. See *Psalm* 25.22. and 130.8. But the Chalde expoundeth it, *where this kingdome is borne*.

*was borne*] in the citie of God] at Jeruſalem. There, of immortal ſeed by the word and Spirit of God, are men borne a new, 1 *Pet* 1.23. *Iam* 1.8. A thing to come is here let downe as already done: ſo in *Psalm* 96.

Verſe 5. *man and man*] ſo the Greeke alſo expreſſeth the Hebraiſme. Hereby ſeemeth to be meant, *every man*, ſucceſſively, as *Hitt* 1.8. For Jeruſalem is the mother of us all, *Gal* 4.26. (So day and day, is every day, *Hitt* 3.4. *Psalm* 61.9.) Or, *man and man* is many men, of this and that Nation, of each eſtate and degree. *ſtabliſh her*] that the gates of hell ſhall not prevail againſt her, *Mat* 16.18. Therefore this citie lieth ſurely ſetled in all changes, *Rev* 21.16. *Ezek* 48.15, 20. It may alſo be read, and he will ſtabliſh her on high: and ſo the Chalde expoundeth it; and Jeruſalem is ſaid to be above, *Gal* 4.26.

Verſe 6. *writing the peoples*] in the writing of the houſe of Iſrael, that is, the Church, *Ezek* 1.3 9. *Iia* 4.3.

Verſe 7. *And ſingers* or, *And ſinging are*, &c. This may have reference to the ſolemn worſhip of

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God used in the Church of Israel, where *singers and players on instruments* had in charge continually to laud the Lord, &c. 1 Chron. 9.33. & 25. 1, 2, &c. and dances were used at their holy feasts, to honour him with, Iudg. 21. 19. 21. So Christ the Lamb hath harpers with him on mount Zion that sing as it were a new song before the throne, Rev. 14. 2. 3. Or it may respect that which followeth, *all my springs in thee* (or of thee) *are singing* (that is, *doe sing*) *as also dance*, (or as they that dance) that is, *flow joyfully*, *players on flutes* for dancers, for to this word may also be taken for dancing, (to wit, at the sound of the flute or pipe;) as Iudg. 21. 21. Compare herewith, Elay 30. 29. The Greeke here turneth it, *rejoicers*; and it may foretell the joy that should be in the world for the conversion of the Gentiles. *my well-springs* or *fountains*, (*streames of water*, as Psal. 104. 10.) that is, *all gifts and graces*; which the Scripture noteth by lively *fountains of waters*, where they are refreshed that serve God in his Temple day and night, Rev. 7. 15. 17. and *well-springs of salvation*, Elay 12. 3. And as Christ is called a *fountain*, so is his Church, Song. 4. 15. 12. in thee for now, unto principalities and powers in heavenly places, in known by the Church, the manifold wisdom of God, Eph 3. 10. 1 Pet. 1. 12. Or we may read it, as before in the third verse, of thee *all my springs doe sing*, &c.



## PSAL. LXXXVIII.

A Prayer containing a grievous complaint of manifold miseries.

1 A Song, a Psalm to the sonnes of Korach: to the master of the musike, on Machath leannoth, an instructing Psalm, of Heman the Ezrachite.  
2 O Jehovah, God of my salvation, by day I cry out, and in the night before thee. Let my prayer come before thee; how thine ear to my shrill cry. For my soul is filled with evils, & my life draweth nether to hell. I am counted with them that goe downe the pit; I am as a man that hath no strength. Among the dead, free like the flaine that lie in the grave, whom thou remembrest no more; and they are cut away from thine hand. Thou hast put mee in the pit of the lowest places; in darknesse, in the deepe places. Thy wrathfull heat stayeth upon me; and with all thy billows thou afflictest me Selah. My knowne acquaintance thou hast put farre away from mee, hast set me for abominations to them; I am shut up and cannot get out. Mine eye languisheth through mine affliction; I call on thee Jehovah, all the day; I spread out my hands unto thee. Wilt thou doe a miraculous work

to the dead, or shall the deceased rise up, shall they confesse thee, Selah? Shall thy mercy be told in the grave, thy faithfullnesse in perdition? Shall thy miraculous worke be knowne in the darknesse, and thy justice in the land of oblivion? But I, unto thee Jehovah doe I cry out, and in the morning my prayer shall prevent thee. Wherefore Jehovah dost thou reject my soule; dost thou hide thy face from mee? I am poore afflicted, and breathing out the ghost from my youth; I beare thine affrightings, I am doubtfully troubled. Thy wraths passe over me, thy terrors doe dismay me. They compass me about as waters, all the day; they are gone about against me together. Thou hast put far away from me, lover and fellow friend, my knowne acquaintance are in darknesse.

## Annotations.

Machath] a kind of wind instrument; or, by interpretation, infirmity: see Psal. 53. 1. leannoth] or, to sing by turns, which is when one part answereth another in singing; it may also be interpreted to afflict (or humble). This Psalm is the most dolefull of all the Bible, full of complaints even to the end. Heman the Ezrachite] for the next Psalm is intitled of Aethan the Ezrachite: there were two of this name, Heman and Aethan, sons of Zerach the sonne of Judah the Patriarch, 1 Chron. 2. 4. 6. men renowned for their wisdom, 1 King. 4. 31. also Heman and Aethan, singers & musicians of the posterity of Levi the Patriarch, 1 Chron. 15. 17. 19. & 16. 42. Heman being son of Joel the son Samuel the Prophet, 1 Sam. 6. 33. himselfe being also a Seer or Prophet in King Davids dayes, 1 Chron. 25. 5. And of the kingdom promised to David, doth Aethan intreat, Psal. 89. 4. &c. Christs afflictions and kingdom are in these Psalmes foretold; he was the true David, Hol. 3. 5.

Verse 4. draweth nether] or toucheth hell, or the grave. So, to touch (or come neere to) the gates of death, Psal. 107. 18.

Verse 5. a man] Heb. geber, that is, a strong man; but without ability or power to helpe my selfe as the Greeke faith, helpelesse.

Verse 6. free] that is, acquitted, or discharged from the troubles and affaires of this life; for in death, the prisoners rest together, and the servants are free from his master, Iob 31. 8. 19. or free, that is, separated, apart from others; as King Azariah afflicted leprous, dwelt in a house of freedom, that is, alone, apart from other men, 2 King. 15. 5. from thine hand] that is, from thy care, helpe, guidance, &c. as King Azariah before-said, was cut off from the house of the Lord, 2 Chron. 26. 21. or by thine hand, and so understand, from the land of the living, as Isa. 53. 8.

Verse 7. pit of the lowest places] the nethermost pit, as the Gr. faith; which the Chaldee paraphraseth thus;

thus; in captivity, which is like to the nether pit. darke] or darke places: so Psal. 143. 3. deepe places] or gulphes: see Psal. 69. 3.

8 Verse 8. flatheth] or, is imposed, and lieth hard, billows] breaking waves of the sea: see Psal. 42. 8.

9 Verse 9. set me abominations] that is, made me most abominable (or loathsome), to every of them. can not get out] so Lam. 3. 7. Iob 19. 8. Of this phrase see the Note on Psal. 77. 5.

10 Verse 10. languisheth] or pineth away; the Chaldee faith, droppeth teares. Compare herewith, Lev. 26. 16.

11 Verse 11. the deceased] Hebr. Rephaim; dead men are so called, as being incurable or unrecoverable to life; so Isa. 14. 9. and 26. 14. 19. Prov. 2. 18. and 9. 18. and 21. 16. See also Psal. 6. 6. The Chaldee expoundeth, shall the bodies which are delivered to the dust rise up?

12 Verse 12. perdition] Hebr. Abaddon, the grave where bodies perish, and seeme to be left. So Iob 28. 22. and 26. 6.

13 Verse 13. darknesse] that is, the place and state of the dead, called the land of darke] or, and shadow of death, Iob 10. 21. 22. So Eccl. 6. 4. Note here the sundry titles given to the state of death. land of oblivion] where dead men are, (as is before noted,) which also are forgotten out of minde, Psal. 31. 13. Eccles. 8. 10. and 9. 5.

16 Verse 16. breathing out the ghost] that is, ready to dye, expiring, through continual miseries. The Greeke faith, in labours from my youth. from the youth] or, for the shaking off, that is, the affliction. am doubtfully troubled] or distracted for teare left evils which befall me.

17 Verse 17. dimmy] suppress, or cut me off. The Hebrew word is larger than usual, to increase the signification. The Greeke turneth it trouble.

19 Verse 19. my knowne acquaintance are in darknesse] that is, withdraw and hide them from my sight; and (as Iob complaineth,) are strangers unto me. See Iob 19. 13. 14. Or as the Greeke referreth it to the former, and my knowne friends (to wit, thou hast put farre) from calamitie; or for the calamitie that is upon me. Or as the Chaldee paraphraseth, and to my knowne friends, darke I am in their sights.



## PSAL. LXXXIX.

The Psalmist praiseth God for his covenant, 6 for his wonderfull power, 16 for the care of his Church, 20 and for his favour to the kingdom of David. 39 He complaineth of contrary events, 47 expostulateth, prayeth, and bleisseth God.

1 An instructing Psalm, of Aethan the Ezrachite.

2 I Will sing the mercies of Jehovah for ever, to generation and generation will I make knowne thy faithfullnesse with my mouth. For I said, mercie shall be built up for ever; the heavens, thou wilt stablish thy

faithfullnesse in them. I have stricken a covenant with my chosen, I have sworn to David my servant. I will stablish thy seed unto eternitie; to generation and generation will I build up thy throne Selah. And the heavens shall confesse thy marvellous worke, Jehovah, also thy faithfullnesse in the Church of the Saints. For who in the skie may be compared to Jehovah, may be likened to Jehovah among the sons of the mighties? God is daunting terrible in the secret of the Saints, very much; & fearful over all round about him. Jehovah, God of hosts, who is like thee mighty Iah? and thy faithfulness is round about thee. Thou rulest over the swelling of the sea; when the waves thereof rise high, thou stillest them. Thou hast beaten downe Rahab as a wounded man, thou hast scattered thine enemies with the arme of thy strength. Thine are the heavens, thine also is the earth; the world and plenty thereof, thou hast founded them. The North & the right side, thou createst them; Tabor and Hermon, in thy name they shall shout. Thou hast an arme with might; strong is thy hand, exalted is thy right hand. Justice and judgement are the prepared place of thy throne; mercie and truth goe before thy face. O blessed are the people that know the shouting sound; Jehovah, in the light of thy face they shall walke on. In thy name they shall be glad all the day, and in thy justice shall they be exalted. For thou art the glory of thy strength; and in thy favourable acceptance, our home shall be exalted. For of Jehovah is our shield, and of the holy one of Israel our King. Then spakest thou in a vision to thy gracious Saint; and saidst, I have put helpe upon a mighty one, I have exalted one chosen out of the people. I have found David my servant; with oil of mine holiness have I anointed him. With whom mine hand shall be established; also mine arme shall strengthen him. The enemy shall not exact upon him, and the son of injurious evil shall not afflict him. And his distressers I will beat down from his face, and them that hate him I will plague. And my faithfulness & my mercie shall be with him, & in my name shall his horn be exalted. And I will set his hand in the sea, & his right hand in the rivers. He shall call on me, my father though; my God and Rocke of my salvation. I also will give him as he the first born, high above the kings of the earth. For ever will I keepe for him my mercie, and my covenant shall be faithfull to him. And his seed I will

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put.

put to perpetuity, and his throne in the dayes  
of heav'ns. If his sonnes shall leave my law,  
and if all not walke in my judgements. If  
they shall profane my statutes, and not keep  
my commandements. Then will I visit their  
treisaffe with the rod, & their iniquity with  
stripes. But my mercy I will not make fru-  
strate from with him, nor deale faithly against  
my faithfulness. I will not profane my  
covenant, and that which is gone out of my  
lips, I will not change. Once I have sworn  
by my holinesse, if I lie unto David. His seed  
shall be for ever, and his throne as the Sun  
before me. As the Moone it shall be stablish-  
ed for ever, and a witness in the skie faith-  
ful! Selah. But thou hast cast off and refused,  
hast bin exceeding wroth with thine Anointed.  
Hast abolished the covenant of thy  
servant. Hast prophaned his crowne to the  
earth. Hast burst downe all his hedges, hast  
put his fortresses a ruine. All that passe by  
the way rob him, hee is reproach to his  
neighbours. Thou hast exalted the right  
hand of his distressers, hast rejoiced all his  
enemies. Also thou hast turned the edge of  
his sword, and hast not made him to stand  
in the battell. Thou hast made his bright-  
nesse to cease, and his throne thou hast cast  
downe to the earth. Thou hast shortened  
the dayes of his youth, hast enwrapped him  
with shame Selah. How long Jehovah wilt  
thou hide thy selfe to perpetuity? Shall thy  
hot wrath burne like the fire? Remember  
how transitory I am; unto what vanity thou  
hast created all the sonnes of Adam. What  
strong man shall live and not see death, shall  
deliver his soule from the hand of hel Selah?  
Where be those thy former mercies, Lord,  
thou fwarest to David by thy faithfulness?  
Remember Lord the reproach of thy ser-  
vants, that I beare in my bosome, of all great  
peoples. Wherewith thine enemies, Jeho-  
vah, doe reproach; wherewith they doe re-  
proach the footsteps of thine Anointed.  
Blessed be Jehovah for ever, Amen, and A-  
men.

## Annotations.

**O** *F. Ethim* see the Note on Psal. 88. 1.  
V. 3. *I said* to wit, by thy spirit, therefore  
the Greeke changeth the person, and translateth,  
thou (Lord) *saidst*. *build up* that is, *enforced*,  
*propagated*, *increased* continually. *in them* [or,  
*with them*, that is long as the heavens endure, thy  
faithfulness shall continue, as *Jer. 30. 37. 38. Psa.*  
*72. 5. & 119. 89.* or by *heaven* may spiritually be

meant the Church, called often *heaven*, and the king-  
dome of heaven, *Ezay 66. 22. Revel. 4. 1, 2. and 12. 1.*  
and *15. 1. Math. 3. 2. and 13. 24, 31.* and the plant-  
ing of the Church is called the *planting of the hea-*  
*ven*, *Esa. 51. 16.*

Vers. 4. *my chosen* [mine elect] people. Therefore  
the Greeke changeth the number, *my chosen ones*;  
but the Chaldee translateth, *with Abraham my cho-*  
*sen*. David [the figure and father of Christ, ac-  
cording to the flesh, who also is called David, *Eze.*  
*34. 23. Jer. 30. 9. Hof. 3. 5* of him is this and other  
Psalms chiefly to be understood, *Acts 2. 30. and*  
*13. 36. &c.*

Vers. 5. *thy seed* [Christ and Christians, the Chil-  
dren of Christ, the Sonne of David, *Heb. 2. 13. Rev.*  
*22. 16.* thy throne] the kingdom of Christ,  
unto whom God gave the Throne of his father Da-  
vid, to reigne over the house of Jacob for ever, *Luke 1.*  
*32. 33. 69. Ierusalem* is this throne, *Eze. 3. 17.* which  
is continually builded of God, *Psal. 147. 2.*

Vers. 6. *the heavens* [the heavenly creatures, An-  
gels and godly men, *Luk. 2. 13, 14. Phil. 3. 20. Rev.*  
*7. 9, 10, 11, 12.* So the Chaldee expoundeth it,  
the Angels of heaven. See also *Psa. 50. 6.* in the Church  
[or, in the Congregation, to wit, shall be confessed, or co-  
lebrated.

Vers. 7. *sonnes of the mighties* [or of the Gods, that  
is, Princes of the world. See *Psal. 29. 1. and 82. 1, 6.*  
The Greeke saith, *sonnes of God*, wherby also An-  
gels may be meant, as *Job 1. 6.* and to the Chaldee  
here paraphraeth.

Vers. 8. *dwelling terrible* [in Greeke, glorified. 8  
See *Psa. 10. 18.* the secret] or mystic, or as the  
Greeke turneth it *concell*: meaning the Church  
or Congregation, where the secrets or mysteries of  
Gods kingdom are manifested, *Mat. 13. 11. Rom.*  
*16. 25. 1 Cor. 4. 1. Eph. 3. 4* This word is sundry  
times used for a *Concell* or Congregation, *Psal. 111.*  
*1. Ezek. 13. 9. Jer. 6. 11. and 15. 17.* or it may here  
be understood of the company of Angels, as *1 Kings*  
*22. 19.* very much] to wit, terrible, or referring  
it to the latter, in the great secret Concell. *see*  
*all* [or, above all] see *Psal. 76. 12.* The Chaldee pa-  
raphraeth, above all the Angels which stand round a-  
bout him.

Vers. 11. *Rahab* [in Greeke, the proud; hereby  
may be meant the Egyptians, as *Psal. 87. 4.* and to  
the Chaldee expounds it of *Pharaoh the wicked*;  
or, the proud sea, as *Job 26. 12.* both were subdued  
when Israel came out of Egypt, *Exod. 14. and 15:*  
See *Isa. 51. 9.* The *raging sea*, and *smelling waters*,  
doe also signifie wicked enemies of God and his  
people, *Ezay 57. 20. Jude 13. Psa. 124. 4. 5.*  
*thine* [or, to thee the earth, to wit, belongeth. See  
*Psal. 24. 1, 2.*

Vers. 13. *The North* [which God hath stretched  
out over the empty place, *Job 26. 7.* the right side] that  
is, the South. (as the Chaldee Paraphrasi ex-  
plaineth,) so called, because a man standing with his  
face to the East, (as they were wont when they  
prayed) the South is on his right hand. So the East  
is called *Kodem*, before; and the West, *Ahor*, that is,  
*behinde*, *Job 23. 8. Ezay 9. 12.* It seemeth that this  
turned to Superstition and Idolatry, that men  
prayed

prayed towards the East; therefore God so order-  
ed his Tabernacle and Temple that all worship-  
per therewith their faces to the West, *Ezek. 8. 16.*  
*Exo. 27. Num. 3.* *Tabor* [a goodly mountain in  
Galilee, *Job. 19. 22. Judg. 4. 6. 12.* *Herman* [an-  
other faire mountain eastward without Jarden,  
called also *Sbirion*: See *Psal. 42. 7. and 29. 6.* by  
these are meant the East and West parts, answera-  
ble to the former North and South; as the Chaldee  
Paraphrasi saith, *Tabor in the West, and Cherban* that  
is in the East.

Vers. 15. the prepared place] establishment, or  
base, on which the throne is seated; so the word  
sometime signifieth, as *Ezra 3. 3. Psal. 104. 5.* So  
*Psal. 97. 2.* go before] or come before, prevent, as  
prett and ready at hand.

Vers. 16. the shouting sound] or the alarum,  
the shrill clanging sound of the Trumpet, which was  
blowne at the warres, journeyes, assemblies, so-  
lemne feasts, and over the sacrifices of Israel, *Psa.*  
*81. 4. and 17. 8. Numb. 10. 3, 9, 10. Joel 2. 1, 15.* or  
the blowing the jubilation, to wit, of the King that  
is among his people, as *Num. 23. 21.* who by the found  
of his word, as of a trumpet, warneth, informeth  
and guideth his people, *Isa. 58. 1. Ezek. 33. 3-7. 8.*  
*Hof. 8. 1. Jer. 6. 17. 2. Chron. 13. 12, 15. Zac. 9. 14.*  
*Revel. 1. 10. and 4. 1.* Light of thy face] the  
favour of God shining in the Gospel, and light  
of the knowledge of the glory of God in the face of Jesus  
Christ, *John. 1. 23. 35. 2 Cor. 4. 6.* See also the notes on  
*Psal. 4. 7. and 44. 4.*

Vers. 18. the glory] or beauty, by whom they  
conquer and triumph over their enemies. our  
borne] a signe of honour, strength, kingdom, glory  
and salvation, *Psal. 112. 9. and 92. 11. and 148.*  
*14. 1. Chron. 25. 5. Luke 1. 69.* So after, in vers. 25.

Vers. 19. of Lebanon] or to him, to wit, per-  
taineth. or shield] that is, my protection,  
or Fortesse, meaning David and Christ: See  
*Psal. 47. 10.*

Vers. 20. in a vision] by the spirit of prophesie  
[*Isa. 1. 1. Lam. 2. 9.* to thy gracious Saint] that is,  
Saints, (for so the Greeke changeth the number)  
meaning the Prophets, Samuel and Nathan, the  
one of which anointed David, the other fore-  
told of the perpetuity of his kingdom, *1 Sam.*  
*16. 2 Sam. 7. 4, 5. &c.* put before] [the Chaldee  
addeth, for my people, upon a mighty one] or a  
Worship, a Champion, meaning David, who holpe  
Gods people in fighting the battels of the Lord,  
*1 Sam. 18. 13, 14. 30.* But chiefly these things are  
meant of Christ. The Chaldee expoundeth it, one  
mighty in the law. chosen] and consequently  
beloved, as *Mat. 12. 18.* from *Ezay 42. 1.*

Vers. 21. oil of mine holiness] that is, mine holy  
oile, poured on David by Samuel, on Christ the  
Holy Christ, *1 Samuel 16. 1, 13. Luke 4. 18. 21.*  
*John 3. 34.*

Vers. 23. the enemies shall not extol] or not cease,  
as a creditor duth on the debtor. Sin and death  
prevailed not against Christ, though he became  
surety for our debts, *John. 14. 30. 1 Cor. 15. 26.*  
*Heb. 2. 14.* See this word, *Psal. 55. 16.* some of  
injurious evil] that is, the injurious, wicked person

this promise is in *2 Sam. 7. 10.* applied in this  
phrase to all Gods people. A forme of evil, is one  
addicted and given over to it, *Deut. 12. 13.* So *sons*  
of death, *Psal. 79. 11.* some of perdition, *2 Thess. 2. 3.*

Vers. 26. set his hand] that is, give him power  
and dominion over them that dwell by the sea  
and rivers; whereof see the notes on *Psal. 7.*

Vers. 27. my father] so God promised, I will be  
his father, and he shall be my sonne, *2 Sam. 7. 14.*  
The Apostle applieth this to Christ, and proveth here-  
by that he is greater than the Angels, *Heb. 1. 4. 5.*

Vers. 28. first-borne] or first-born, that is, the  
principall, as is after explained. For the first-  
borne had three prerogatives, a double portion of  
goods, *Deuteronomie 21. 17.* the government or chief-  
ty, *2 Chron. 21. 3.* and the priesthood, *Numbers 8. 14.*  
*15. 16. 17. Mal. 2. 5, 6, 7. and 3. 3.* See the notes  
on *Psalme 78. 51.* This honour is peculiar to  
Christ, who is said to be the first-borne of every crea-  
ture, and the first-borne of the dead, that in all things  
he might have the preeminence, *Coloss. 2. 15. 18.* to see  
worshiped therefore of all the Angels of God, *Heb. 1.*  
*6.* and Prince of the Kings of the earth, *Rev. 1. 5.* The  
Chaldee addeth, the first-borne of the Kings of the  
house of Judah.

Vers. 30. his seed] Christians borne of God, are  
called Christs seed and children, *Ezay 53. 10. Heb. 2.*  
*13.* and Christ is called the Everlasting Father, *I. Ia.*  
*9. 6.* his throne] that is, kingdom, which shall  
be perpetual, *2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44.*  
and 7. 14. The accomplishment of these promi-  
ses cannot be found in Solomon, whose seed and  
throne was overthrowne, *Ier. 22. 30. Ezek. 21.*  
*25, 26, 27.*

Vers. 31. If his sonnes, &c.] This explaineth the  
promise, *If he sin, &c.* *2 Sam. 7. 14, 15.* for being  
understood of Christ, he properly sinned not, *1*  
*Pet. 2. 22.* but was made sin for us, *2 Cor. 5. 21.*  
& the sins of his sons or people are counted his,  
for God laid on him the iniquity of us all, *Ezay 53. 6.*  
*V. 33.* with the rod] the rod of moyn, *2 Sam. 7. 14.* that  
is, with moderate correction, & for their profit,  
that they may be partakers of my holinesse,  
*Hebrewes 12. 6. 10.*

V. 34. not make frustrate] not break off or cease, (as  
*Psa. 88. 5.* that is, not utterly take for the moun-  
tains that sooner remove, *I. Ia. 54. 10.* & no afflic-  
tions can separate us from the love of God which is in Christ  
Jesus our Lord, *Rom. 8. 35-39.* See the fulfilling of  
this touching David, in *1 Kin. 11. 6. 12. 13. 36. 39.*

Vers. 36. Once] or One time: See *Psal. 62. 12.*  
by my holiness] by my selfe, who am the holy God,  
*Gen. 22. 16. Ezay 5. 16.* Because he hath no greater to  
swear by, God sweareth by himselfe, and willing man-  
abundantly to show the heires of promise the faithfulness  
of his counsell, bindeth himselfe with an oath, *Hebrewes*  
*6. 13. 17. 18.*

If I be] that is, surely I will  
not be: for so the Hebrew phrase is sometime ex-  
plained, as *Mark. 8. 12.* if a signe be given to this ge-  
neration, for which in *Mat. 16. 4.* is written, a  
signe shall not be given. So, if they shall enter into my  
rest, *Psa. 95. 11. Heb. 3. 11.* which the Apostle open-  
eth thus, hee swears that they should not enter, *Heb.*  
*3. 18.* An oath usually implieth an imprecation,  
which

which for the most part is concealed. See 1 Sam. 14.44. 1 King. 10.10.

Verse 37. *as the Sunne* that is, perpetuall and glorious, (as the Chaldee explaineth it, *shall shine as the Sunne*. See Psal. 72.5.)

Verse 38. *it shall be stablished* or, which is *stable*, referring it (as doth the Greeke,) to the *Moone*, which although it sometime wexeth and sometime waneth, and seemeth to be gone, yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not alwaies one face or appearance in the world, though it be perpetuall. *and a witness* of the Moone and perpetuall of it, with the successive course of night and day, is made a witness of Gods faithfulness in his covenant, Jer. 33.20,21. Christ also himselfe is called a *faithfull witness*, Rev. 1.5. Elay 55.4. and *faithfull* meaneth *steadfast*, as 2 Sam. 7.16. compared with 1 Chro. 17.14. and that *shall not*, Prov. 14.5.

Verse 39. *But thou* or, *And thou*, a word of griefe and indignation, as Psal. 2.6. Aithan complaineth of the miseries of the Church, whereby all the former promises seeme to be frustrated.

Verse 40. *his crowne* or *his diademe*, prophaned by casting to the ground. *Nexer*, a separation, is figuratively used for a *crowne* or *garland*, such as Kings wore, 3 Sam. 1.10. and *high Priests*, Exod. 29.6. as being a signe of their separation from others, in respect of some dignitie or holinesse, and hereof the *Nazareites* had their name, Numb. 6.5,7. So Psal. 132.18.

Verse 42. *rob* or *rispe him* meaning Christ in his members: for that which is done to any one of them, is done unto him, Act. 9.4. Mat. 23.40,45.

Verse 45. *his brightness* or *prerogative*, that is, the splendid glory and dignitie of the kingdom, defiled and prophaned by the enemies.

Verse 46. *dayes of his youth* of his strength and vigour, hastening old age and misery upon him, Holo. 7.9. See the contrarie, Psalm. 103.5. Job 33.25.

Verse 48. *how transitory* or, of *what worldly time*, of *what short durance*: See Psalm. 39.6. the Greeke turneth it, *what my substance is*. Compare herewith, Job. 10.9,10, &c.

Verse 49. *his death* that is, *die*. So Luke 2.26. Psal. 16.10. The Chaldee saith, *see the Angel of death*, *the hand of hell* the power of the grave, or of death: See Psal. 49.16,19.

Verse 51. of *all great peoples* or, of *all the many* (the multitudes of) peoples.

Verse 52. *the foot-steps* or *foot-foles*, that is, the wayes, life, actions, and sufferings, Psal. 56,7. and 49.6. This referred to Christ, respecteth the oracle, Gen. 3.15. that the Serpent should bruise the foot-sole of the womans feed. Referred to Christians, which follow his foot-steps, in suffering and dying with him, that they may be glorified with him, (1 Pet. 2.21. Rom. 8.17.) it noteth the scandall of the crosse of Christ, to the Jews a stumbling block, and to the Greekes foolishnesse, 1 Cor. 1.23. 1 Pet. 4.13,14. The Chaldee understand it of the *luckynesse of the foot-steps*.

Verse 53. *blesfed be* These be words of faith and joy, as finding an issue out of the temptation, and rejoicing in the midst of tribulation, as Rom. 7.24,25. 2 Cor. 13.4, &c. and Amen Thus is this third Booke of the Psalms also concluded. See the notes on Psal. 41.14. and 72.19.



## The fourth Booke.

### PSAL. XC.

*Moses setting forth Gods providence, 3 complaineth of humane fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of Gods good providence.*

A prayer of Moses the man of God.

Lord, thou hast bene to us an habitation in generation and generation.

Before the mountains were borne, and thou hadst brought forth the earth and the world; even from eternitie unto eternitie thou art God. Thou turnest fory man unto contrition; and layest, returne ye sons of Adam. For a thousand yeeres, in thine eyes, are as yesterday when it is past, and as a watch in the night. Thou carriest them away with a sleud, they are as a sleepe in the morning, as the grasse that is changed. In the morning it flourisheth and is changed: at the evening it is cut downe and withereth.

For we are consumed in thine anger, and in thy wrathfull heat we are suddenly troubled. Thou hast set our iniquities before thee, our hidden sins to the light of thy face.

For all our dayes doe turne away in thine exceeding wrath; we have consumed our yeeres as a thought. The dayes of our yeeres, in them are threescore and ten yeeres; and if they be in strengths, fourscore yeeres; and their pride is molestation and painful iniquitie; for it is cut downe speedily, and we die away. Who knoweth the strength of thine anger, and according to thy feare, thine exceeding wrath? To number our dayes, lo make thou us to know, that we may apply the heart to wisdom. Returne, Jehovah, how long! and let it repent thee concerning thy servants. Satisfie us in the morning with thy mercy, that we may shout and rejoyce in all our daies. Makethou us rejoyce, according to the daies thou hast afflicted us, the yeeres wherein we have seene evill. Let thy worke appeare unto thy servants, and thy comely honour unto thy sons. And let

the pleasantnesse of Jehovah our God, bee upon us, and the worke of our hands establish thou upon us; yea the worke of our hands, establish thou it.

### Annotations.

1 **T**hemus of God that is, the Prophet, as Deut. 33.1. For a Prophet, a Seer, and a man of God, were all one, 1 Sam. 9.6,8,9,10,11. The Chaldee Paraphrast sheweth it here, saying, *A Prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel had sinned in the wilderness*. This Psalm hath reference to that history in Num. 14. an habitation or mansion, in all our travels in this terrible wilderness, Exod. 33.14. Deut. 1.15. and 33.27.

2 Verse 2. *mere borne* this and the next word, brought forth, are similitudes taken from procreation of children, to signify the creation of the world. Like speeches are in Job 38.28,29. of the raine, dew, ice, and frost.

3 Verse 3. *into contrition* till he be contrite, or broken, that is, even to death; as the Chaldee explaineth it, *Thou turnest man for his sinne unto death*, returne the body to the earth, Psalm 146.4. and the spirit to God, Eccles. 12.7.

4 Verse 4. *a watch* a ward or custody, which is about three houres space: for the Jewes divided the day into twelve houres, Job. 1.1.9. and so the night, which they subdivided into four watches, Mat. 14.15. named the evening, midnight, cock-crowing, and dawning, Mark. 13.35. Luke 12.38,39. Mat. 24.43. See also Exod. 14.24. 1 Sam. 11.11.

5 Verse 5. *a sleepe* the Chaldee paraphrasteth, *If they turne not, thou wilt bring death upon them, which is like a sleepe unto them*, and in the world to come they shall be changed, as the grasse which is cut downe.

6 Verse 6. *is changed* or *changed*, to wit, the estate thereof, that is, *spreadeth or groweth*, as the Chaldee explaineth it. And so the Hebrew (which generally signifieth a change, passage, or shifting) is sometime used for the better, to *spread*, Job 14.7. So the change the strength, Elay 40.31. is to *renue* or *increase* it.

8 Verse 8. *our hidden finnes* or, *sins of our youth*, as the Chaldee here taketh it. The Hebrew word will bear both; so also the sense, for we have both *secret finnes*, Psal. 19.13. and *sins of our youth*, Psal. 25.7. which God often punisheth us for, Job 20.11. *to the light of thy face* that is, knowing, remembering, manifesting, and punishing them, Jer. 16.17. Psal. 109.14,15. For the Lord lighteth things that are hid in darkness, and maketh the counsels of the heart manifest, 1 Cor. 4.5. *be it of pure eye*, and cannot fee evill, Hab. 1.13. therefore David praith, *bide thy face from my finnes*, Psal 51.10.

9 Verse 9. *doe turne away* or, *turne the face decline*, as the day drawing to an end, Jer. 6.4. *as a thought* or *as a word*, a found that passeth out of the mouth, as Job 37.2. as a tale that is told, for mans life is a breath or vapour, Psalm 39.6. I am

4.14. and so the Chaldee translateth it, *as the breath of the mouth in winter*. *Moses bewaileth the decaying of the people in the wilderness*, for they came out of Egypt six hundred thousand men, Exod. 12.37. and not one feeble among them, Psal. 105.37. and being multered at mount Sina, for twenty yeeres old and above, they were 602550 men, besides the Tribe of Levi, Numb. 1.46,47. but for their sin, at Kadesh God iware their carcasses should fall in the wilderness, Num. 14.28,29. which came so to passe. For being multered about 38 yeeres after, there was of all that armie not left a man alive, save Caleb and Iosua, Numb. 26.63,64,65.

Verse 10. *if they* (the yeeres) be in strengths, that is, most strong and valid; or, *if thy reason of great strength*, their pride; or promise, that is, the excellencie, or lutyhead of those yeeres, the bravest of them is but miserie. *iniquitie* painfull iniquitie, paine and miserie, the punishment of sin. *Iniquitie* is often put for the punishment of it, Psal. 32.5.

Verse 11. *according to thy feare* or, *as thy feare*, that is, *who knoweth* (or acknowledge) *thy wrath*, so as thy feare teacheth men to doe? meaning by feare, either Gods Law, as Psal. 19.10. or his fearful judgements upon sinners, which should strike a feare into mens hearts, Deut. 10.11. Psalm. 119.120. Jonah 1.16. Or, *as thy feare*, that is, *so as to feare thee* for thy wrath, and by it to depart from evill, as Proverbs 16.6. a Corinth. 5.10,11. or even according to thy feare, so is thy wrath. The Chaldee paraphrasteth, *who knoweth to turne away the strength of thy anger; but the just which feare thee, appeasing thy wrath*.

Verse 12. *may apply* or, *may bring*, *may make come*, *to wisdom* or, *may get a heart of wisdom*, that is, a wise heart; and so may bring it to thee, when we shall come to judgement.

Verse 13. *how long?* wilt thou afflict us? as the Chaldee paraphrasteth; or, *wilt thou deferre to helpe us?* See Psal. 6.4. *reput thee to wit*, of the evill intended or inflicted upon thy servants, as Deut. 32.36. Joel 2.13. Jon. 3.10. Jer. 18.8.

Verse 14. *in the morning* that is, early, after the darke night of afflictions; see Psalm. 5.4. and 30.6.

Verse 15. *the yeeres*, &c. that is, as wee have bene many daies and yeeres afflicted, so let us have many yeeres of comfort.

Verse 16. *thy comely honour* or magnificence, in releasing us from trouble, and refreshing us with mercie.

Verse 17. *the pleasantnesse* or *beautie* that is, the accomplishment of thy covenant and promise to our fathers, let now be seene upon us. So the *plaine*, *beautie* (or *pleasantnesse*) in the Lords hand, signifieth his covenant with them, Zuch. 11.7,10. or generally it meaneth Gods amiable grace and favour: See Psal. 27.4. The Chaldee expounds it, *the pleasantnesse of Paradise*, *stability* or *direct*, *firmne and sure*. For the Lord worketh all our desires for us, Elay 26.12. and without him we can doe nothing, Joh. 15.5.

## PSAL. XCI.

The state of the godly. 3 Their safety. 9 Their habitation. 11 Their keepers. 14 Their friend, with the effects of them all.

- 1 **H**E that sitteth in the secret of the most high, shall lodge himself in the shadow of the Almighty. I will say, of Jehovah, my safe hope and my fortress, my God, in him will I trust: For he will deliver thee from the snare of the Fowler, from the wolfish pestilence. He will cover thee with his wing, and under his feathers thou shalt hope for safety; his truth shall be a buckler and a shield. Thou shalt not fear for the dread of the night, for the arrow that flieth by day. For the pestilence that walketh in the darkeness; for the stinging plague that wasteth at noone-day. A thousand shall fall at thy side, and ten thousand at thy right hand; unto thee it shall not come neere. Only, with thine eyes shalt thou behold, and shalt see the reward of the wicked. Because thou Jehovah, my safe hope, the most high, thou hast put for thy mansion. There shall not befall unto thee any evil, and the plague shall not come nigh thy tent. For his Angels will he command for thee, to keep thee in all thy waies. Upon their hands shall they beare thee up, lest thou dash thy foot against a stone. Thou shalt tread upon the fierce Lion & the Aspe, thou shalt tread downe the lurking Lion & the Dragon. Because he cleaveth unto me, therefore will I deliver him: I will set him on high, because he knoweth my name. He shall call on me, and I will answer him; with him will I be in distresse; I will release him, & will honour him. With length of dayes will I satisfie him, & will make him to see my salvation.

## Annotations.

- 1 **S**ecret] in Greeke, *helo*. *shall lodge*] or, that lodge, *abideth*. *shadow*] that is, defence, as Num. 14. 9. So the Greeke faith, *protection*; the Chaldee addeth, *shadow of the clouds of the glory of the Almighty*.
- 2 Verse 2. *I will say*] or, *doe say*, namely, to that man for his further comfort and assurance; as ver. 3. &c. or, in his name, putting my selfe for an example. The Greeke for more plainnesse changeth the person, thus; *Hee shall say to the Lord, thou art mine helper*, &c. The Chaldee addeth, *David said, I will say, &c.* of Jehovah] or, to

him, that he is my safe hope, (or my shelter.)

Verse 3. *of the fowler*] as Psal. 124. 7. or hunter, meaning the devil that hath the power of death, and seeketh to destroy, Heb. 2. 14. 1 Pet. 5. 8. the wolfish pestilence] Hebr. the pest of wolfish evil, that is, the most wolfish, noysome and contagious pest.

Verse 5. *the dread of the night*] the dreadfull evil that terrifieth in the night, Prov. 3. 25. Song 3. 4. arrow] to the pestilence is called, Deut. 32. Ezek. 5. 16. The Chaldee calleth it the arrow of the Angel of death.

Verse 6. *the stinging plague*] the murraine (or pest) that suddenly pricketh and destroyeth, Deut. 32. 24. The Apostle in Greeke calleth it a *sting* or prick, 1 Cor. 15. 55. from Hof. 13. 14. as there the LXX. turned it. The Chaldee here expounds it, *the company of Devils*. at noone-day] that is, openly; So Jer. 15. 8.

Verse 8. *shalt thou behold*] or regard, consider, as the Greeke turneth it.

Verse 9. *Because thou Jehovah*] an unperfected speech, as in ver. 2. understanding, *Because thou sayest, thou Jehovah art &c.* or, *because thou hast put Jehovah who is my covert: For the most high hath put for thy mansion, or dwelling place*.

Verse 10. *befall unto thee*] or occasionally be sent, to thrust upon thee, or caused to come unto thee: so Proverbs 12. 21.

Verse 12. *upon their hands*] or, their palms: which the Chaldee expoundeth, *their strength*, this Scripture the Devil alleaged, when he tempted Christ to throw downe himselfe head-long, Mat. 4. 6. Luke 4. 10. 11. but some of these words are there omitted. *left thou dash*] or, *that thou dash* (or hurt) not. The Angels are all ministering spirits, sent forth to minister for their fakes which shall be heirs of salvation, Heb. 1. 14. See also Psal. 34. 8. a stone] the Chaldee interprets it, *evil concupiscence, which is like unto a stone*.

Verse 13. *the fierce Lion*] or Libbard, in Hebrew *Shachal*. Of Lions there be divers kinds; see Psal. 7. 3. *aspe*] or *Cochairie*, *Basiliske*, at the Greeke here turneth it: See Psal. 58. 5. under these names are meant all other things dangerous, or adverse to the life of man, which by faith are overcome; as Mark. 16. 17. 18. Heb. 11. 33. 34.

Verse 14. *He cleaveth to me*] or, is fastned, that is, affected to me, in faith, hope, love, delight, &c. The Chaldee expounds it, *so my word*. God cleaveth in love to his people, Deut. 7. 7. to they also unto him: The Greeke here turneth it, *hee hoped in me*. Elsewhere it is commonly used for *fast-love* and *pleasure*, Gen. 34. 8. Eney 3. 8. 17. Deut. 21. 11. set him on high] to wit, in a safe defended place, as the word importeth: therefore the Greeke faith, *I will protect him*. See the notes on Psal. 20. 2.

Verse 15. *honour him*] give him honour, or glory: Elsewhere his people are said to honour or glorify him, Psalme 50. 15. See 1 Sam. 2. 30.

Verse 16. *satisfie*] or give him his fill. So Abraham, Isaac, David, Iob, &c. are said to be full or satisfied with dayes, Gen. 25. 8. and 35. 29. 1 Chro. 23. 1. Iob 42. 17. make him to see] that is, to enjoy, or shew him: See Psal. 50. 23.

PSAL.

## PSALME XCII.

The Prophet teacheth how good it is to praise God, for his great workes, 7 for his judgements on the wicked, &c. and for his goodness to the godly.

- 1 A Psalm, a song for the day of Sabbath.
- 2 **I**T is good to confesse to Jehovah, and to sing Psalmes to thy Name, O most high.
- 3 To shew forth thy mercy in the morning, and thy faithfullnesse in the nights.
- 4 Upon the ten-stringed instrument, and upon the Psalterie, with meditation, upon the Harpe. For thou hast rejoiced me, O Jehovah, with thy workes in the acts of thy hands will I shout. How great are thine acts Jehovah: very deep are thy thoughts. A brutish man knoweth not, and an unconstant foole understandeth not this. When wicked men spring up as the grasse, and all that work iniquity doe flourish; that they shall be abolished unto perpetuity. But thou art high for ever, Jehovah. For loe thine enemies Jehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquity. And my borne shall be exalted as the Unicorne; mine old age shall be animated with fresh cyll. And mine cye shall behold on mine enviers; of evil doers that rise up against me, mine eares shall heare. The just, he shall spring up as a Palme-tree, as a Cedar in Lebanon shall he grow. They that are planted in the house of Jehovah, in the courts of our God shall they flourish. Yet shall they sprout in graineffe: they shall be fat and greene. To shew that Jehovah is righteous; my Rocke, and no injurious evil is in him.

## Annotations.

- 1 **O**f Sabbath] that is, of Cessation, or Resting, to wit, from our own workes, will, wayer, and words, Exod. 20. 10. Eney 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his workes, and blessed and sanctified it, and commanded it to be kept holy unto him, Gen. 2. 3. Exod. 20. 8. which was a token of his mercy unto, and sanctification of his people, Neh. 9. 14. Exod. 31. 13. 14. This day was sanctified by an holy convocation or assembly of the people, Levit. 23. 3. offering of sacrifices, Numb. 28. 9. 10. singing of Psalmes, as this title sheweth; with a Choro. 29. 26. 27. reading and expounding the Scriptures, Abd. 13. 15. and 15. 21. praying, Abd. 16. 13. disputing, conferring, meditating

of Gods word and workes, Abd. 17. 2. and 18. 4. and doing workes of mercy to them that were in need, Match. 12. 2. — 7, 8, 11, 12. The Chaldee paraphraeth thus, *An hymne, a song which the first man Adam said for the Sabbath day*.

Verse 3. *in the night*] see Psal. 134. 1. Verse 4. *with meditation*] or meditated song, or upon Higgejon with the harpe. The word significth meditation, as Psal. 9. 17. Here some thinke it to be the name of an instrument, or a solemn sound: the Greeke turneth it a song.

Verse 5. *with thy workes*] which is all done well and perfectly, Gen. 1. 3. and 2. 2. 3. Deut. 32. 4. Verse 10. *shall be scattered*] or shall dispart themselves: The Chaldee Paraphraist faith, *shall be separated from the congregation of the just in the world to come*.

Verse 11. *shall be exalted*] or thou wilt, exalt as the Unicorne, therewith to imite mine enemies, as Deut. 33. 17. The borne significth kingdom, and strength, and glory: and the Chaldee here translateth it strength. See Psal. 75. 5. 11. Psal. 22. 22. mine old age] is also the Greeke translate it: or, when I am old. After which seemeth to be understood, *shall be animated* (or, as before, *shall be exalted*) with cyll. Oftentimes words are not expressed, which are understood; as is observed on Psal. 69. 11. and 18. 7. 39. Others, for mine old age, doe turne it, *I shall be animated*. *fresh*] or, greene cyll.

Verse 12. *mine cye shall view*] to wit, evil, or destruction, as the Chaldee explaineth, *or the reward of my foes*. See Psal. 54. 9. and 91. 8. *shall beare*] the Chaldee addeth, *the voice of their breakings*.

Verse 13. *palme-tree*] or date-tree, which groweth not in these cold parts: it is a tree of tall and upright stature, whereto the Scripture hath reference, Song 7. 7. the branches faire and greene, wherewith they made bootes at their solemn feasts, Lev. 23. 40. the fruit pleasant to eat, Song 7. 8. Ex. 15. 27. This tree, though loaden and pressed, yet endureth and prospereth; therefore the branches carried in the hand, or worn in garlands, were signes of victory, Rev. 7. 9. With such graven trees, the walls of Gods house, and other holy things were beautified, 1 King. 6. 29. and 7. 36. figures of the flourishing estate of the godly alwayes, as this Palme sheweth, with Ezek. 40. 16, 26, 31. and 41. 18, 19, 20. whereas the wicked prosperitie is momentary as grasse, ver. 8.

A Cedar] see the note on Psal. 29. 5.

Verse 15. *spring*] or grow, waxing in stature and fruitfulness, through the blessing of God, in whose house they are planted, 1 Cor. 3. 6. Vnto this are all Gods people exhorted, Eph. 4. 15, 16. Col. 1. 10. The Chaldee paraphraeth, *Let, as their fathers shall they procreate children*. in graineffe] or heavy age, when naturall strength decayeth; Good ministereth youth above nature. See Psal. 71. 9. 18. Eney 65. 22. Heb. 11. 11, 12.

Verse 16. *no injurious evil*] no manner of injurie, for the Hebrew hath a letter more than ordinary, to increase the signification, as Psal. 3. 3. and 125. 3. And this respecteth Moyses speech, Deut.

Deut.

Deut. 32. 4. where *injurious evil* is opposed to Gods *faithfulness* in his administration.

## PSAL XCIII.

The Majesty, power and holiness of Christs kingdom.

**I**ehovah reigneth, is clothed with high majesty: clothed is Jehovah, hath girded himself with strength: the world also is established, it shall not be moved. Stable is thy throne from then, thou art from eternity. The floods have lifted up, O Jehovah, the floods have lifted up their voice; the floods lift up their dashing noise. Than the voices of many waters, the wondrous strong billows of the sea; more wondrous strong is Jehovah in the high place. Thy testimonies are very faithful; holiness becommeth thine house, Jehovah, to length of dayes.

## Annotations.

**I**s *cloathed* or *hab put on*, to wit, as an ornament, and in abundant measure: for *cloathing* doth signify, *Psalm 65. 14. girded himself* that is, in a readinesse to performe his worke, *Elay 8. 9. Luke 12. 35.*

Verse 2. *from then* that is, from the time that thou halt bene; which is, from eternity: Or, *before then*; which the Chaldee expoundeth, *the beginning*, this phrase spoken of God or Christ, meaneth eternity, *Prov. 8. 12.* in respect of the creatures, it is the *beginning of time* *Elay 44. 8.*

Verse 3. *The floods*: these are often put for the tumultuous rage and tyrannie of peoples. *Psalm 65. 8. and 18. 5. Elay 17. 12. 13.* but here the Chaldee explaineth it of their *rising up their voice with song*.

Verse 4. *wondrous strong*: excellent, or magnificent billows: this phrase is taken from *Exod. 15. 10.* See also this word, *Psalm 8. 2. the high place* or *height*, that is, *heaven*. So *Psalm 71. 19.*

Verse 5. *faithfull* or *made sure, constant*. See the note on *Psalm 19. 8. in length of dayes* that is, for ever. See *Psalm 21. 5. and 23. 6.*

## PSAL XCIV.

The Prophet calling for justice, complaineth of tyrannie and impiety. 8 He teacheth Gods providence. 12 He sheweth the blessednesse of chastisements. 16 Gods the defender of the afflicted.

**O** God of vengeance, Jehovah; O God of vengeance, shine thou clearly. Be thou lifted up, O Judge

of the earth; render a reward unto the proud. How long shall the wicked, O Jehovah; how long shall the wicked shew gladnesse? Shall they utter, shall they speake a hard word; shall they boast themselves, all that worke iniquity? Thy people, Jehovah, they bruise in peeces, and afflicke thine heritage. They slay the widow and the stranger, and murder the fatherlesse. And say, Iah shall not see, nor Iakobs God underhand. Understand yee brutish among the people; and unconstant fooles, when will ye be prudent? He that planted the care, shall not hee heare? or he that formed the eye, shall not hee see? Hee that chastiseth the heathenes, shall not hee rebuke? hee that teacheth man knowledge; Jehovah knoweth the thoughts of man, that they are vanity. O blessed is the man, he whom thou chastenest, O Iah, and teachest him out of thy Law. Togive him quietnesse from the dayes of evill, untill a pit of corruption bee digged for the wicked. For Jehovah will not leave his people, and will not forsake his inheritance. But judgement shall returne unto justice; and after it, all the upright in heart. Who will rise up for mee against evil doers? who will stand up for me against the workers of iniquity? Vnlesse Jehovah had bene an helper, fulnesse unto me, my soule had almost dwelt in silence. When I said, my foot is moved, thy mercy, Jehovah staid me up. When many were my cogitations within me, thy consolations delighted my soule. Shall the throne of wofull evils have fellowship with thee, which frameth molestation by a decree? They run by troupes against the soule of the just, and condemne as wicked the innocent blood. But Jehovah is to me for an high refuge; and my God, for the rocke of my safe hope. And hee will returne upon them their iniquity, and in their malice hee will suppress them: Jehovah our God will suppress them.

## Annotations.

**G**od of vengeance] to whom vengeance belongeth, as *Deut. 32. 35.* and which punisheth evils. So elsewhere he is called the *God of recompences*, *Ier. 51. 56. (time cleare)* to our comfort, and our foes terror. See *Psalm 50. 2. and 80. 2.*

Verse 2. *be lifted up* on thy throne, and in thy just judgement. So *Psalm 7. 7. 8.*

Verse 4. *utter* or *speak* *brutish*, well our as fountaine; see *Psalm 19. 3. 11. 11. a hard word* hard things, durable reproaches: see *Psalm 31. 19.*

*best*] or *exalt themselves* with speaking and applying things to their owne praise. This word is used in the good part, *Elay 61. 6.*

Verse 9. *that planted the care* that is, made and set it in the body. So in *Elay 51. 16.* he is said to plant the hearens.

Verse 10. *man knowledge*] here is to bee understood, shall not be know? Such unperfected speeches through passion of mind, are often in Scripture, *Psalm 6. 4. 2 Sam. 5. 8.* supplied in 1 *Chro. 11. 6.* The Chaldee maketh this paraphrase, *It is possible that he hath given the Law to his people, and they not be rebuked when they sune? Did not God teach the first man knowledge?*

Verse 11. *the thoughts of men*] the inward deceptions and reasonings of all men, even the wisest. This sentence Paul allegeth against the wisdom of the world, 1 *Cor. 3. 20.* and as an expofitor, in stead of men, he putteth the wife.

Verse 12. *the man*] *Hebr. gaber, the mighty, chafteff* or *nurturist, instruct*, as this word is Englished, *Deut. 4. 36.* which this place seemeth to have reference unto, for *chastisement* or *restraint* is by word or deed. And here the doctrine of Gods law is opposed to all wise mens cogitations.

Verse 14. *not leave his people*] *not give him over, or reject them*, (as the Greeke turneth it) to wit, those whom he hath foreknown and chosen, because *it hath pleased the Lord to make them his people*; as 1 *Sam. 12. 22. Rom. 11. 5. 2. 8c.*

Verse 15. *judgement shall returne to justice*] that is, severity to mercy; the rigour of the Law changed to the clemency of the Gospell. So judgement is often used for *sentence of punishment*, as *Ier. 52. 9.* and *justice for grace and mercy*: see *Psalm 24. 5. Or, judgement*, which in the affliction of Gods people, and prosperity of the wicked, seemeth to be parted from *justice*, shall returne unto it, when the godly are delivered, & the wicked punished, after it] to the Greeke turneth it; or, after him, meaning God.

Verse 16. *who will rise up*] or, *who standeth up*, namely, to assist me? meaning, no man doth.

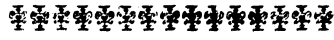
Verse 17. *an helper*] that is, a fall help: see *Psalm 44. 17. in silence*] the place of silence and silence, that is, the grave, as the Greeke explaineth it: to *Psalm 11. 5. 17. see also Psalm 49. 13.*

Verse 18. *in mine*] or *steppeth*: see *Psalm 38. 17.* Verse 19. *my ginatons*] *my careful troubled thoughts*, perplexed as the branches of a tree, (for to the word properly signifieth) therefore the Greeke turneth it *forrowes*. So *Psalm 139. 23.*

Verse 20. *of wofull evils*] or *mischiefs*, the mischievous tyrannous throne of the unrighteous: Iudge shall it have fellowship (or be joyoned) with thee (O God) meaning, it shall not: as, *Shalt thou build?* 2 *Sam. 7. 5. I have built not build, 1 Chro. 17. 4. See also Psalm 5. 5. which frameth* or, *be that frameth, or frameth*, by a decree, for, for a statue, a law.

Verse 21. *run by troupes*] combine and gather together as banded to fight: in Greeke, *they have for*.

Verse 23. *will turne*] *Hebr. hath turned*, that is, will assuredly turne. in their malice for their evil.



## PSAL XCV.

An Exhortation to praise God, for his greatness, 6 and for his goodness. 8 A warning not to burden the heart against Gods word, as Israel had done, who therefore entered not into his rest.

**C**ome, let us shout joyfully to Jehovah, let us shout triumphantly to the Rocke of our salvation. Let us prevent his face with confession, with Psalmes let us shout triumphantly to him. For Jehovah is a great God, & a great King above all gods. In whose hands are the deep places of the earth, and the strong heights of the mountaines are his. Whose the sea is, for he made it, and the dry land his hands have formed. Come, let us bow downe ourselves, and bend: let us kneele before Jehovah our maker. For he is our God, and we are the people of his pasture, and sheep of his hand, to day if ye will heare his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wilderness. Where your fathers tempted me, proved me, alow saw my worke. Fortie yeeres I was irked with that generation, and said, they are a people erring in heart, and they know not my waies. So that I sware in mine anger, if they shall enter into my rest.

## Annotations.

**C**ome] or *Goe* 10. The holy Ghost by David thus exhorteth Israel to laud to the Lord, and obey his voice. For he penned this Psalm, *Hebr. 3. 7. and 4. 7. the Rock*] meaning Christ, as the Apostle sheweth, *Heb. 3. 6. 7. the Greeke translateth it, God our Saviour.*

Verse 2. *prevent*] come first, and speedily. Verse 3. *great God* or *great Potentate*, *Act. 17. 24.* See Christ is also intitled, *Tit. 2. 13. All Gods*] Angels, Princes, or false gods, *Psalm 8. 6. and 82. 6. and 96. 4. 5.*

Verse 4. *deepe places*] or *deepe closets*; *Hebr. searchings*, that is, deep secret places for which search is made, *Job 28. 11. 2. 8c.* and which cannot by mans search be found, *Job 38. 4. 5. 6. 18. strong heights*] or *warlike heights*, high mountes which weary men to climbe them: but the word hath also a signification of strong, and not being wearied, *Numb. 23. 22.*

Verse 7. *of his hand*] that is, of his guidance, *Psalm 77. 21. See also Psalm 100. 3. to day*] hereby is meant the whole time wherein Christ speaketh by his Gospell, *Heb. 3. 7. 13. 15. and 4. 7. 8.*

Verse 8. *in Meribah*] that is, in the Contention (or Prosecution, as the Greeke turneth it). The name of

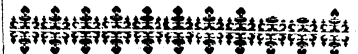
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of a place in the wilderness, where Israel *contended with Moses, and tempted the Lord, saying, Is the Lord among us or no? because there was no water for the people to drink.* Therefore be called the place *Masfab* (Tentation) and *Meribab* (Contention) Exodus 17.1.2. -- 7. Also another place, where againe they contended with Moses, and with the Lord, Num. 20.1.3.13. day of *Masfab* that is, of Tentation: by day againe we may understand the whole space wherein they tempted God ten times, as is said, Num. 14.22. (to the day of salvation, 2 Cor. 6.2. is the time thereof.) Yet there was a speciall day and place of Tentation named *Masfab*, Exodus 17.2. 7. whereupon Moses warned the people, *I see shall not tempt the Lord your God, as ye tempted him in Masfab*, Deut. 6.16.

9 Verse 9. *tempted me* ] hereupon the Apostle saith, *they tempted Christ*, 1 Cor. 10.9. *my work* ] that is, *works*, Heb. 3.9. both in miraculous mercies giving them bread from heaven, and waters out of the rocks, &c. Psal. 78.15. -- 23. &c. and in punishments for their rebellions, Psal. 78.31.33. &c. Heb. 3.17. For *work* sometime signifieth reward, Psalme 109.20. Iob 7.2. Levit. 19.13.

11 Verse 11. *if they shall enter* ] that is, *they shall not enter*, Heb. 3.11.18. a part of the oath is not uttered; see Psal. 89.36. This oath was made at Kadesh, where the people through unbelief refused to enter the promised land, Numb. 14.21.22.23.30.32. Heb. 3.17.19. *my rest* ] the land of Canaan, Deut. 12.9. 1 Chron. 23.25. a figure of a better rest which we that have believed the word doe enter into, Heb. 4.3. for if that land (wherein now they were) had beene their rest, David would not have spoken of another; there remaineth therefore a Rest for the people of God; let us studie to enter into it, Heb. 4.8.9.11.



## PSAL. XCVI.

An exhortation to praise God for his greatness. 5 The vanity of Idols. 8 God onely is to be served. 9 His reign and judgement is to be shewed to the Gentiles.

1 Sing yee to Jehovah a new song, sing ye to Jehovah all the earth. Sing ye to Jehovah, blefse ye his name, preach the good tidings of his salvation from day to day. Tell among the nations his glory, among all peoples his marvellous works. For great is Jehovah, and praised vehemently, fearefull he is above all Gods. For all the gods of the peoples are vaine idols, but Jehovah made the heavens. Glorious majesty and comely honour are before him, strength and beauteous glory in his sanctuary. Give to Jehovah, ye kindreds of the peoples, give to Jehovah glory and strength. Give to Jehovah the glory of his name; take up an oblation; & come

into his courts. Bow downe your selves to Jehovah in the comely honour of the sanctuary, tremble ye at his feet all the earth. Say yee among the nations, Jehovah reigneth, the world also shall be stablished, it shall not be moved, hee will judge the peoples with righteousness. Let the heavens rejoyce, and the earth be glad: roare let the sea, and the plenty thereof. Let the field then gladnesse, and all that therein is: then let all the trees of the wood shout joyfully. Before Jehovah, for hee cometh, for hee cometh to judge the earth: hee will judge the world with justice, and the peoples with his faithfulness.

## Annotations.

A New song &c. ] see Psal. 33.3. This Psalme is a part of that song wherewith God was celebrated when the Arke of his covenant was brought with joy into Davids cite from Obbedoms house, 1 Chron. 16.23. &c. And it containeth a prophesie of Christs kingdom, and of the calling of the Gentiles from Idols to serve and praise the living God.

Verse 2. *preach the good tidings* ] or *Evangelize*; see Psalme 40.10.

V. 4. *praised* ] and *praise-worthy*: see Psal. 18.4. Verse 5. *Vaine idols* ] or *things of nought*, as the Apostle openeth this word, saying, *we know that an idol is nothing in the world*, 1 Cor. 8.4. *Elim and Elolim*, in Hebrew are Gods; of Strength, *Elim*, idols; as being *Al-Elim* not Gods, without strength. So elsewhere they are plainly called *to Elolim*, no God, 2 Chron. 13.9. *unable to doe good or evil*, and *unprofitable*, Ier. 10.5. *Elay* 4.9.10. And as the name of God is joyned with this to shew their excellencie, Psal. 36.7. so is this contrariwise to shew their vanity; as of Physicians, Iob 13.4. of shepherds, Zach. 11.17. of false doctrine, Ier. 14.14. The Greeke here turneth it *daimonia*, devils, by which name idols are called, 1 Cor. 10.19.20. Rev. 9.20. 2 Chron. 11.15.

Verse 6. *beauteous glory* ] for this in 1 Chron. 16.27. is written *joyfulness*.

Verse 7. *Give, &c.* ] Compare Psal. 29.1.2. The Chaldee expoundeth it, *Bring a new song to God*.

Verse 8. *to his courts* ] to his face, or presence, as 1 Chron. 16.29.

Verse 9. *of the sanctuary* ] or, *of sanctity*; see Psalme 29.2. *tremble* ] or *be pained*, as in travell of child-birth.

Verse 10. *with righteousness* ] that is, *must righteousness*.

Verse 11. *Let rejoyce* ] or *shall rejoyce*, and so the rest. So Psalme 98.7.8.9. The Chaldee paraphraseth, *Let the hosts of heaven rejoyce, and the just of the earth be glad*.

Verse 13. *with justice* ] or, *in justice*, that is, *justly*; so Revel. 19.11. Act. 17.31. Psal. 99.

PSAL.

## PSAL. XCVII.

The majestic of Gods kingdom. 7 The Church-rejoyce at Gods judgements upon idolaters. 10 An exhortation to godliness and gladnesse.

1 Jehovah reigneth, let the earth be glad, let the many illes rejoyce. Cloud and gloomy darkenesse are round about him, justice and judgement are the stable-place of his throne. Fire goeth before him, and flammeth round about his distressers. His lightnings illuminate the world, the earth seeth and trembleth. The mountains like waxe melt at the presence of Jehovah, at the presence of the Lord of all the earth. The heavens declare his justice, and all peoples see his glory. Abashed be all they that serve a graven thing, that gloriously boast themselves in vaine idols; bow down your selves to him all ye Gods. Sion heareth and rejoyceth, and glad are the daughters of Judah, because of thy judgements Jehovah. For thou Jehovah art high above all the earth, vehemently art thou exalted above all gods. Ye lovers of Jehovah, hate evil, hee keepeth the soules of his gracious saints, he will deliver them from the hand of the wicked. Light is sowne for the just, and joy for the right of heart. Rejoyce ye just in Jehovah, and confesse to the remembrance of his holinesse.

## Annotations.

1 Jehovah ] that is, *Christ*, called *Jehovah* our justice, Ier. 23.5.6. of him and his reign is this Psalme, as the 7. verse manifesteth. *the many illes* ] that is, *nations* or *gentiles* dwelling in the illes: as, *the illes shall wait for his Law*, *Elay* 42.4. which is expounded thus, *the Gentils shall trust in his name*, Mat. 12.21. So *Elay* 60.9.

2 Verse 2. *gloomy darknesse* ] see Psal. 18.10. this noteth the terror of his doctrine and administration, Mal. 3.2. Mat. 3.12. as at the law giving, Deut. 4.11. The Chaldee saith, *A cloud of glory and gloomy darknesse*. *stable-place* ] *establishment*, or *base*: see Psal. 89.15.

3 Verse 3. *Fire* ] severe judgements for Christs enemies, as *Elay* 42.25. and 66.15.16. Psal. 50.3.

4 Verse 4. *illuminate* ] or *have illumined*: as at the giving of the law, there were *thunders*, *lightnings*, *voices*, *earth-quakes*, &c. Exod. 19. so the like proceeded from the throne of Christ, Rev. 4.5.

5 Verse 5. *is pained*, see Psal. 77.17.

6 Verse 6. *The heavens* ] *heavenly creatures*, as thunder, lightning, tempest, &c. or the Angels, as the Chaldee interpreteth. See Psal. 50.6.

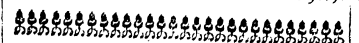
Verse 7. *vaine idols* ] see Psal. 96.5. *all ye Gods* ]

that is, as the Greeke saith, *all ye his Angels*; see Psal. 8.6. Vnto this the Apostle seemeth to have reference, saying, *when hee bringeth in his first begotten into the world, hee saith*, And let all the Angels of God worship him, Heb. 1.6. Although the very words of the Apostle are found in the Greeke version of Deut. 32.43. but the Hebrew there hath none such. See the fulfilling of this, Luk. 2.13.14. Marke 1.13. Rev. 5.11.12.

Verse 8. *daughters* ] that is, *cities of Judah*, the Christian Churches: see Psalme 48.12.

Verse 11. *Light is sowne* ] that is, comfort and joy is relieved after trouble, as *Eth. 8.16* but hidden for the present, as *seed in the ground*, for we are dead, & our life is hid with Christ in God, Col. 3.3.4. & it shall yet appear what we shall be, 1 Joh. 3.2.

V. 12. *confesse to* ] that is, *celebrate it*. See Psal. 30.5.



## PSAL. XCVIII.

The Psalmist exhorteth the Jews, 4 the Gentiles, 7 and all creatures to praise God for his salvation by Christ.

## A Psalme.

Sing yee to Jehovah a new song, for hee hath done marvellous things: his right hand hath saved him, and the arme of his holinesse. Jehovah hath made knowne his salvation, to the cities of the nations he hath revealed his justice. Hee hath remembered his mercy, and his steadfastnesse to the house of Israel; all the ends of the earth have scene the salvation of our God. Shout triumphantly to Jehovah, all the earth shout cheerfully, and shout joyfully, and sing Psalms. Sing Psalms to Jehovah with harpe, with harpe and voice of a Psalme. With trumpets, and voice of the cornet, shout triumphantly before the King Jehovah. Let the sea roar, and the plenty thereof, the world, and they that sit therein. Let the rivers clap the hands together, let the mountains shout joyfully. Before Jehovah, for hee is come to judge the earth; hee will judge the world in justice, and the peoples in righteousness.

## Annotations.

A New Song ] see Psal. 33.3. *saved him* ] or, *got him salvation*, and victory over all his enemies. See *Ela. 59.16* and 63.5.

Verse 2. *his salvation* ] the redemption by Christ, as Luke 2.30.31.32. *to his justice is that which is by faith in Christ*, Rom. 10.3.4.6.10.

Verse 3. *remembered* ] and consequently, *performed his mercy*, &c. so Luke 1.54.55.72.73.74. *all the ends* ] that is, *the dwellers in the ends of the earth*: so *Ela. 52.10*.

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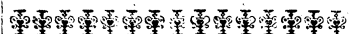
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6 Verse 6. *voice of the corner* ] or, *found of the trumpet*: for here are two severall words for trumpet: some of which were made of metall, as silver, &c. Num. 10.2. some of horne, Ios. 6.4. and these were used both in warres, and in the worship of God: see Psal. 81.4.

8 Verse 8. *claps the hands* ] or, *clap palms*: a signe of joy; as Ely 55.12. Psalme 47.2.

9 Verse 9. *in justice* ] that is, *justly*. So Psal. 96.13. *in righteousness* ] that is, *most righteously*. So Psal. 9.9.



# PSAL. XCIX.

The Prophet setting forth the kingdom of God in Zion, exhorteth all by the example of fore-fathers, to worship God at his holy mountaine.

1 **J**ehovah reigneth, the peoples are stirred: he sitteth on the Cherubims, the earth is moved. Jehovah is great in Zion, and high he is above all the peoples. Let them confesse thy name, great and fearefull, holy it is. And the strength of the King loveth judgement: thou hast stablished righteousness, thou hast done in Jakob judgement and justice. Exalt yee Jehovah our God, and bow downe your selves at the footstool of his feet, holy he is. Moses and Aaron, with his Priests, and Samuel, with them that call on his name: they called upon Jehovah, and he answered them. In the pillar of a cloud he spake unto them; they kept his testimonies, and the decree he gave them. Jehovah our God, thou answeredst them, a God forgiving thou wast unto them, and taking vengeance on their practises. Exalt ye Jehovah our God, and bow downe your selves at the mountaine of his holinesse, for Jehovah our God is holy.

## Annotations.

1 **A** Re stirred ] or, though they be stirred, to wit, with anger; as the Greeke translatheth, *be angry*: see Psal. 4.5. This is opened in Rev. 11.17. 18. thus (Lord) reigneth, and the nations are angry. Thus the wicked are affected, but the godly doe rejoyce, Psal. 97.1. *be stirred* ] or, even be that sitteth on the Cherubims, reigneth: see Psal. 80.2. *is moved* ] with indignation, stirred up to resist, as Act. 17.13.

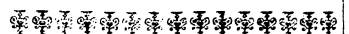
4 Verse 4. *the strength* ] this is joyned with Gods wrath, Eze. 8.22. and here seemeth to have life meaning, that God is strong to punish in judgement the rebellions, and defend his people.

5 V.5. *at the footstool* ] or *ward it*, meaning the Sanctuary and Arke there, Ely 60.13. 1 Chron. 28.2. Lam. 2.1. Psal. 132.7. Ezek. 43.7. *he is* ] as is expressed, vers. 8. or *in* (the temple) is holy.

6 Verse 6. *with his Priests* ] or, *among his principall officers*; see the like phrase in Psal. 54.6. The Hebrew *Cohen*, which we call a Priest or Sacrificer, is the name of the Kings chiefe officer, as in 2 Sam. 8.18. Davids sons were *Cohen* (chiefe Rulers), *Achishai* as the Greeke termeth them, which is expounded in 1 Chron. 18.17. to be the first (or Chiefe) at the Kings hand. It hath the name of *ministration*, Ely 61.6.10 and was a title specially given to Aaron and his sonnes, that ministered unto God in the Sanctuary, Exod. 28.3.4.41. called ] or *being called*, that is, prayed for the people, as Exod. 32.11. &c. Num. 14.17. 19. & 16.2.46. 1 Sam. 7.9. and 12.19.23. Hecuppon *Moses and Samuel* were noted for chiefe intercessours with God, Ier. 15.1. So the Chaldee here expounds it, *his Priests which gave their lives for the Lords people*; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.

7 Verse 7. *of a cloud* ] as Exod. 33.9. Numb. 16.42. and this noteth Gods favour, but with some obscurity; and so is interior to the mediation of Christ, who hath without clouds or shadowes obtained eternall redemption for us, that we may go boldly to the throne of grace, for to receive mercy and find grace to helpe in time of need, Heb. 4.14. 16. and 7.25. and 9.11.12.

8 Verse 8. *a God for giving* ] a mighty God that pardonedst or takest away, to wit, the punishment of their sin: see Psal. 25.18. *and taking* ] or *though thou takest vengeance on their practises*; that is, the peoples, for whom Moses prayed, as Num. 14.20. 21.23. Exod. 32.14. 34.35. or *there* that is, *Moses and Aarons sins*, which God punished, and would not be increased, as Numb. 20.12. Deut. 3.23. 24.25.26.



# PSAL. C.

An exhortation to praise God cheerfully for his grace godly, and fidelity.

## A Psalm for Confession.

1 **S**hout ye triumphantly to Jehovah, all the earth. Serve ye Jehovah with gladnesse, come before him with singing joy. Know yee that Jehovah he is God, hee made us, and not we, his people, and sheep of his pasture. Enter ye his gates with confession, his courts with praise; confesse yee to him, blese ye his name. For Jehovah is good, his mercy is for ever, and his faith unto generation and generation.

## Annotations.

1 **F**or confession ] for the publike praise of God, with thanks for his mercies. *all the earth* ] that is, as the Chaldee translatheth, *all inhabitants of the earth*.

Verse 2. *singing* ] or *swirling, shouting mirth*.

Verse 3.

3 Verse 3. *made us* ] this word is used both for our first creation in nature, Gen. 1.26. and for the making of us high and excellent with graces & blessings, as 1 Sam. 12.6. Deut. 32.6. Ely 43.7. and 29.23. Ephes. 2.10. *and not we* ] or, *and his we* are: as the Hebrew in the margine readeth it. Both senses are good: and the Chaldee keepeth this latter, *his we are*. *stepe* ] or *stepe* which hee feedeth. See Ezek. 34.30.31. Psalme 95.7.

4 Verse 4. *confession* ] the sacrifice of thanks was thus named, 2 Chron. 29.31. Ier. 17.26.

5 Verse 5. *faith* ] or, *faithfulness*: *tribe*, in performing his promises.



# PSAL. CI.

David maketh a profession of godliness touching his own person, his house, and the Citie of God, in cherishing the good, and suppressing the wicked.

## A Psalm of David.

1 **M**ercy and judgement I will sing to thee, Jehovah. I will sing Psalme. I will doe wisely in the perfect way, when wilt thou come unto me? I will walke in the perfection of mine heart, in the midst of mine house. I will not set before mine eyes any word of Belial: I hate the doing of them that turne aside, it shall not cleave unto me. A froward heart shall depart from me, I will know none evil. He that in secret hurteth with tongue his fellow-friend, him will I suppress: the haughty of eyes, and large of heart, him I cannot suffer. Mine eyes shall be on the faithfull of the land, for to sit with me; he that walketh in the perfect way, he shall minister to me. He shall not sit within my house that doth deceive, hee that speaketh lies shall not be established before mine eyes. In the mornings I will suppress all the wicked of the land, for to cut off from the Citie of Jehovah all the workers of iniquity.

## Annotations.

1 **M**ercy and judgement ] This may be meant of Davids owne administration: howbeit the Chaldee understandeth it of Gods, saying, *If thou dost mercifully with me, if thou dost judgement with me, for all, I will sing praise*.

2 Verse 2. *doe wisely* ] behave my selfe prudently; as David is said to doe, 1 Sam. 18.14. *when wilt thou come* ] namely, to assist me in the performance hereof: or, *when thou shalt come*; namely, to call me unto an account of my life, &c.

3 Verse 3. *of Belial* ] that is, *unprofitable* (or *wicked*) word or thing. See Psal. 41.9.

4 Verse 4. *know* ] or *acknowledge*, that is, regard, or approve: so Psal. 1.6.

5 Verse 5. *hurteth with tongue* ] that *traducth*, or (as the Hebrew phrase is) *beangueeth*. Hecuppon

a man of tongue, is for a prattler or calumniator, Psal. 140.12. The Chaldee paraphratheth, *He that speaketh with a third (or three fold) tongue, against his neighbour*; meaning a back-biter or calumniator, which is said of the Hebrew doctors to have a threefold tongue, because hee hurteth three therewith; both himself by his sinne, and his neighbour whom he backbiteth, and the receiver of his tale whom he corrupteth. Hecuppon is that saying of Ben Syrach, *A third tongue hath disguised many*, Ecclus. 28.15. and *a third tongue hath cast out virtuous women*, Ecclus. 28.45. meaning the back-biter, or tale-bearer. See the Annotations on Levitic. 19.16.

*large* ] or wide, breadth of heart; meaning proud, as Prov. 21.4. *So, large of soule*, Prov. 28.25, is proud in mind. *I cannot* ] here the word *bear*, or *suffer* is to be understood, as is expressed, Prov. 30.21. So Iohn 31.23. and in Gr. 1 Cor. 3.2.

Verse 8. *In the morning* ] that is, every morning, or early: see Psalme 73.14.



# PSAL. CII.

The Prophet in his prayer complaineth of his miseries. 13. Hee taketh comfort in the eternity and mercy of God. 19. He recordeth hereof in his psalm. 24. Hee sustineth his weakness by the unchangeableness of Christ.

A Prayer for the poore afflicted, when hee shall be overwhelmed, & shall powre forth his meditation before Jehovah.

1 **J**ehovah heare my prayer, and let my cry come unto thee. Hide not thy face from me in the day of distresse upon me, incline thine care unto me; in the day I call, make hast, answer me. For my daies are consumed as smoke, & my bones are burnt as an hearth. Mine heart is smitten as grass, and withered, that I forget to eat my bread. For the voice of my groaning, my bone cleaveth to my flesh. I am like a Pelican of the wilderness: I am as an Owl of the deserts. I watch & am as a Sparrow, solitary upon the house-roofe. All the dayes mine enemies doe reproach me; they that rage against me, have sworn against me. For I eat ashes as bread, and mingle my drink with weeping. Because of thine angry threat & thy fervent wrath, forthou hast heaved me up, and cast mee down. My daies are as a shadow declined, & I am withered as grass. And thou Jehovah sittest for ever, & thy memoriall to generation & generation. Thou wilt arise, wilt have tender mercy upon Zion, for the time to be gracious unto it, for the appointed time is come. For thy servants delight in the stones thereof, and doe pity the dust thereof.

And

16 And the heathens shall feare the name of Je-  
hovah, and all the Kings of the earth thine  
17 glory. When Jehovah shall build up Sion  
18 shall appeare in his glory. Shall turne unto  
the prayer of the lowly, & not despise their  
19 prayer. This shall be written for the gene-  
ration after, and the people created shall  
20 praise Iah. For he hath looked downe from  
the height of his holinesse, Jehovah from  
21 the heavens did behold the earth. To heare  
the groaning of the prisoner, to loose the  
22 sons of death. To tell in Sion the name of  
23 Jehovah, and his praise in Ierusalem: Where  
the peoples shall be gathered together, and  
24 the kingdomes to serve Jehovah. Hee hath  
afflicted my strength in the way, hee hath  
25 thorned my daies. I said, O my God, take  
me not away in the midst of my daies, thy  
yeeres are through generation of generati-  
26 ons. Afore-time thou hast founded the earth,  
and the heavens are the worke of thine  
27 hands. They shall perish, but thou shalt stand;  
and they all shall wax old as a garment, as a  
vesture shalt thou change them, and they  
28 shall be changed. But thou art the same, and  
29 thy yeeres shall not be ended. The sons of  
thy servants shall dwell, and their seed shall  
be established before thee.

*Annotations.*

**F** Or the poor ] agreeing in his estate; or, <sup>2</sup> of the  
poor. overwhelmed] with fears, cares  
sorrows, &c. See Psalm 61. 3.

Verke 4. as smoke, or, with the smoke, vanishing  
in the air, fo [Psalm]. 37. 20. The Hebrew letters  
<sup>a</sup> keb, wib, and <sup>b</sup>eph, <sup>a</sup>, are one like another  
and sometime put one for another, as 2 Sam. 5.  
24. with 1 Chron. 14. 15. an hearb [the place]  
whereon fire burneth. Compare Job 30. 30.

Verse 5. as grass] or as the herbs smitten with  
blasting, Amos 4. 9. to eat my bread ]  
Chaldee applieth this to the bread of the fowls  
of the Law of God.

Verse 6. in my flesh] that is, my skin, as Job 19.  
20. so elsewhere skin is put for flesh, Job 18. 13. See  
also Lam. 4. 8.

Verse 7. a Pelican] a bird living in wild and de-  
solate places, Zech. 2. 14. Esay 34. 11. It seemeth  
to have the name in Hebrew of vomiting, and to  
be that fowl which we call the snowbird, which  
swalloweth shell-fishes, and after vomiteth them  
to get the fish. It was a bird unclean by the law,  
Levit. 11. 18. Some think it to bee the bitton  
which maketh a loud and dolefull noise. Com-  
pare Job 30. 29.

Verse 9. rage against me] or vomit against; or  
would make a sole of me : the Greeke faith, shall  
praise me; meaning faintly. The word signifies

to lift up with praise and glory; and also ingloriously to vaunt, rage, or be mad: see Psal. 5.6. and 75.5. The word *against* is here to be understood: as in Prov. 8.35. *hee that smiteth against me.* An example of such raging madnesse, see against Christ. Luke 6.11.

Verſe 12. *declined* ] or *ſtretched out*; as the ſhadow  
of the Sunne, when it is neere downe, which  
though it ſeeme longer, yet ſoone paſſeth away.  
So Pſalme 106. 23. and 144. 4.

Verse 13. *sittest*] that is, *continuest*, as the Gr. explaineth it: for *sitting* and *standing* (as after in verse 27.) are often used for *sure* and *fixed abiding*. The Chaldee addeth, *sittest for ever in heaven*. *thy memoriall* or *remembrance of thee*: so Psal. 135. 13. from Exod. 3. 15.

Verse 14. *the appointed time* ] promised for re-  
 storation of the Church, as Dan.9.2.24,25. &c.  
 Jer.29.10.

Verse 15. *delights*] or *doe favour the stones*, though ruinous: as Nehem. 2. 13. &c. and 4. 2. Zach. 1. 12.

Verſe 18. *the lowly*] for the Greeke here turneth it, which elſewhere we call *beaſt*, that groweth in the wildeſſe, Ier. 17. 6. and 48. 6. by the name in Hebrew, it ſeemeth to be ſome *naked ſtraw*, and ſo a fit reſemblance of Gods afflicted people, made low, naked, and deſolate by their enemies. Or we may turne it, *the broken downe, or ruined*, from Ier. 1. 18.

Verse 19. *This shall be*] or, *Let this be written*, to wit, for remembrance to ages after, as Exod. 17. 14. Deut. 31. 19. 21. This sheweth these to be prophecies for our times. *created*] that is, restored and made a new; as Psal. 104. 30. Esay 65. 18. *created in Christ Iesus unto good works*, Eph. 2. 10. So, *a people borne*. Psalme 22. 22

Verse 20. *the height of his holiness*] that is, his holy high place, or his high sanctuary, meaning heaven. This is taken from Deut. 26. 15.

Verse 21. *groaning*] or mournfully cry : so Psal. 79.  
11. *forms of death*] appointed to die, as Psal.  
79. 11.

Verse 24. *in the way* ] *in the course of my life*; see Psalm 2. 12. He respecteth the affliction of Israel, in the way that God led them thorow the wilderness, Deut. 8. 2, 3.

Verse 25. *take me not away*] or, *make me not ascend*: see John 12. 32. The Chaldee addeth, *take me not away out of this world, bring mee unto the world that is to come.*

Verse 26. *Afore-time*] that is, *At the beginning*, Hebrews 1. 10. where these things spoken to God, are applied to Christ, to prove his godhead.

Verse 27. *shalt stand*] that is, *endure*, or *continue*, as the Greeke expresseth it, Hebrewes 1.11.

change them] by folding them up, as the Greeke explaineth, Heb. 1. 12. for the heavens when they are changed *shall be folded like a booke.* Esay 34.4.

Verse 28. *art the same*] or, *art he*, that is, *in-*  
*changeable*, Mal. 3. 6. Iam. 1. 17.

Verle 29. *shall dwell*] to wit, in *Sion*, verle 14.22.  
as is also expresse, Psal.69.36,37. *before thee*]  
that is, so long as thou dost *dure*, meaning for ever.

as the Greeke well explaineth it. So, before the  
Moone and Sunne, Psalme 72. 5. 17. is so long as  
the Moone and Sunne endure.

PSAL. CIII

David stirreth up his soule to blesse God for his mercies  
6 Hee remembreth Gods former actions to his people; 8  
His pitie, 9 Patience, 10 Clemency. 15 Mans frail-  
ty. 17 Gods constancie in his graces, for which all are to  
blesse him.

*A Psalm of David.*  
**M**Y soule, bleesse thou Jehovah, & all  
my inward parts the Name of his  
Holineffe. My soule, bleesse thou  
Jehovah, & forget not all his rewards,  
mercifully pardoneth all thine iniquities, &  
healeth all thy sicknesses. That redeemeth  
thy life from the pit of corruption, &  
crowneth thee with mercies and tender pi-  
ties. That satisfieth thy mouth with good  
things, thy youth is renewed as an Eagle.  
Jehovah doth justices and judgements to  
oppressed. He made knowne his wayes to  
Moses, his actions to the sons of Israel. Je-  
hovah is pitifull and gracious, long suffering  
and much of mercy. He will not contend  
continually, neither keepe *(his anger)* for-  
ever. He hath not done to us according  
our finnes, nor rewarded us according  
our iniquities. But as is the height of the  
heavens above the earth, so strong is his me-  
cy over them that feare him. As far remo-  
veth the East from the West, so far hath he  
removed our trespases from us. As a father  
hath pity on his sons, Jehovah hath pity  
on them that feare him. For he knoweth of  
forming, remembering that we are dust. So  
ry-man, his daies are as grasse, as a flower  
of the field so flourisheth he. For a wind pa-  
sseth over it, and it is not, and the place the  
of shall not know it any more. But the me-  
cy of Jehovah endureth from eternity, a-  
unto eternity, upon them that feare him, a-  
his justice to the childrens children. To them  
that keepe his covenant, and that remember  
his precepts for to doe them. Jehovah has  
firmly prepared his throne in the Heavens,  
and his Kingdome ruleth over all. Bleffe  
Jehovah, ye his Angels; mighty of streng-  
th, doing his Word, hearkening to the voice  
of his Word. Bleffe Jehovah, all ye his ho-  
ly ministers, doing his pleasure. Bleffe Je-  
hovah, all ye his servants, in all places of his do-  
mination: my soule, bleesse thou Jehovah.

*Annotations:*

**A**ll his rewards] that is, any of his benefits. All is often used for any, Psal. 147. 20. 1 Kin. 10. 20. and rewards for benefits: see Psalme 13 6.

Verse 3. *sicknes*] all diseases, griefes and punishments in soule or body (and spiritually *sins*) are meant by the word *sicknes*, Exodus 15. 26. Deuteronomie 28. 59. 61. Elay 33. 24. See also Psalme 41. 5. and 147. 3.

Verse 4 *pit of corruption*] death and the grave; the Chaldee faith, *from Gehenna* (or *Hell*) whither men hatten by their sinnes, till God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, Job 23.19. 23.24.27.28.30. •

Verse 5. *good things*] Hebr. *the good thing*: see the Notes on Psalm 65. *is revered*] or,

thou renewest thy selfe as an Eagle, as thy youth; thy flesh being fresher than in childbood, thou returning to the dayes of thy youth, as is said, Iob 33, 25. This change is by the renewing of the mind, Romans 12. 2. wrought by the holy Ghost, Titus 3.5. The Chaldee applieth it to renewing in the world to come.

yeerely, and new grow up, whereby she seemeth  
fresh and young, flyeth high, and liveth long.  
Compare **Esa** 40.31.

Verſe 6. *juſtices* that is, *all manner juſtice*, and that which is chiefest. Things are often ſpoken of plurally for their excellency. So *wiſedomes*, Proverbs 9. 1.

Verse 7. *his wayes*] wherein men ought to walk, as Exodus 18. 20. Psalme 25. 4. 5. or, wherein himselfe walketh, his administration, his workes, as Psalme 77. 20. Iob 40. 14. This latter seemeth most meant here by comparing it with Exodus 12. 12. and 24. 6. 7.

V. 8. *long suffering*] or *slow to anger*: see Psal. 86. 15.

Verse 9. *comend*] or *chide*; compare Esay 57. 16.  
*keepe*] understand *his anger*, as both Greeke

and Chaldees doe explaine it; sometime the Hebrew it selfe manifesteth the defect, as *be fet*, 1 Chron. 18.6. that is, *be fet garrisons*, 2 Samuel 8.6 This phrase is taken from the Law, Levit. 19.18 See Ier. 5. Nahum 1.2 See also Psal. 138.21

Verse 13. *Iehovah hath pittie* ] the Chaldee  
expounds it, *the Word of the Lord hath pittie*  
So in verse 19. for *Iehovah is the Word of the Lord.*

Verſe 14. *our forming* that is, our formed nature and condition, our matter and forme, the original word properly is a *formed vſſel* of earth applied to our fraile eliate. Rom. 9. 20, 21. ſome time this is ſpoken of our *fictions* and inſull imaginations, Genetiſ. 6. 5. Deut. 31. 21. and fo the Chaldee interpreteth it here, *our evil concupiſcence which carrieth us into error.*

Verse 15. *at the grasse, &c.*] that is, few & transitory, though making a faire shew. Compar

Verse 16. *not know it* ] or *know him*, that is, he  
shall have more pleasure in him.

Verse 18. *to doe them*] this noteth the outward

practise and operation of the Law, whereas *keeping or observing* is with the heart and spirit of man, Prov. 3.13. and 4.4.21. Psal. 78.8.

19 Verse 19. *prepared his throne* or *established it*, a signe of dominion and government to be admitted in heaven, whereby the Church is figured, Rev. 4.1.2. See also Psal. 9.5.8.9. and 11.4.

20 Verse 20. *hearing* or *to hearken*, to obey, and this noteth a willing and ready mind in the Angels, and our Lord teacheth us to pray for the like, Mat. 6.10. The Hebrew phrase *to obey*, may be Englished *obeying*, as the like in Psalm. 104.15.21. and 105.11. See also Psal. 49.15. and 65.11.

21 Verse 21. *his hosts* or *armies*, the thrones, principalities, powers, &c. that are in the heavenly places, Eph. 3.10. Col. 1.16. for they are *his hosts*, 1 King. 22.19. Gen. 32.2. and generally all creatures are *his hosts*: see Psal. 24.10.

*minister*: the Angels which minister unto him, Psalm 104.4. Dan. 7.10. the same title is given also to men, Eney 61.6.

PSAL. CIV.

A meditation upon Gods powerfull works and wonderful providence, in creating and governing the world and creatures therein. 31 Gods glory is eternall. 33 The Prophet cometh perpetually to praise him.

1 **M**Y soule, bleſſe thou Jehovah; Jehovah, my God, thou art vehemently great: thou artiest thy ſelfe with Majesty and comely honour. Decking himſelfe with light as with a garment, ſtretching out the heavens as a curtaine. Planchering his lofts in the waters, making the clouds his Chariot, walking upon the wings of the wind, Making his Angels ſpirits, his Miniſters a flaming fire. Hee hath founded the earth upon her baſes, it ſhall not be moved for ever and aye. Thou coveredſt it with the deepe as with a raiment, the waters flood above the mountaines. At thy rebuke they fled, at the voice of thy thunder they haſted away. The mountaines they went up, the vallies they went downe to the place which thou foundeſt for them. Thou diſt ſet a bound, they ſhall not paſſe, they ſhall not returne to cover the earth. That ſendeth wellſprings in the vallies, they walke betweene the mountaines. They give drinke to all the wild beaſts of the field, the wild affes break their thirſt. By them the fowle of the Heaven dwelleth, from betweene the branches they give the voice. That watreth the mountaines from his lofts, the earth is filled with the fruit of thy workes. That maketh graſſe to grow for the cattle, and the herbe for the uſe of man, bringing forth bread out of the

earth. And wine that rejoyceth the heart of ſorry man, making the face cheerfull with oile; and bread that upholdeth the heart of ſorry man. Filled are the trees of Jehovah, the Cedars of Lebanon which hee planted. That there the birds may make their neſt; the Storke, the Fir-trees are her houſe. The high mountains for the wild goats, the rocks a ſhelter for the conies. He made the Moone for appointed times, the Sunne knoweth his going downe. Thou putteſt darkneſſe and it is night, in it do creep forth all wild beaſts of the wood. The lurking Lions roaring for the prey, & ſeeking their meat of God. The Sun riſeth, they gather them away, & couch downe in their dens. Out goeth man unto his worke, & to his labour till evening. How many are thy workes, Jehovah! all of them haſt thou done in wiſedome, the earth is full of thy riches. This Sea great and wide of ſpaces, there are creeping things even innumerable, ſmall wild beaſts with great. There goe the ſhips, Leviathan whom thou haſt formed to play therein. They all look attentively unto thee, to give them their food in his time. Thou givest it to them, they gather it, thou openeſt thine hand, they are filled with good. Thou hideſt thy face, they are ſuddenly troubled; thou gatherest their ſpirit, they breath out the ghoſt, and returne unto their duſt. Thou ſendeſt forth thy ſpirit, they are created, and thou reneweſt the face of the earth. The glory of Jehovah be for ever, rejoyce let Jehovah in his deeds. Hee looketh upon the earth and it trembleth, he toucheth the mountaines and they ſmoke. I will ſing to Jehovah in my ſelfe; I will ſing Pſalmes to my God while I am. Sweet ſhall my meditation be of him; I will rejoyce in Jehovah. Conſumed be ſinners out of the earth, and wicked men be they no more; my ſoule, bleſſe thou Jehovah, Halelujah.

Annotations.

**A**Nd comely honour that is, ſheweth thy ſelfe by all thy workes to be God over all, to whom glory and honour is due. Therefore God calleth Iob (and ſo all men) to doe thus if they can, and they ſhall be celebrated of him, Iob 40.45.9. Of theſe words, ſee Pſalme 82.2.6.

Verse 2. *Decking* or *clothing*, or *Hee deth*, to wit, himſelfe with light, dwelling in the light that none can attaine unto, 1 Tim. 6.16. and at firſt commanding the light to ſhine out of darkneſſe, where-with he decked the world, Gen. 1.3. 2 Cor. 4.6.

as a curtaine, that is, as a canopy, or tent, Song. 1.5. Jer. 49.29. when he ſpread out the firmament by himſelfe alone, Gen. 1.6. Eney 44.24. and 51.13. Iob 37.18.

Verse 3. *Planchering* [Hee plucketh or planchereth his liſts, (or upper chambers) that is, the clouds aloft or upper regions of the aire, as after in v. 13. in the waters among them, or with waters, which are above in the firmament, Gen. 1.7. where God bindeth the waters in the clouds, and the cloud is not broken under them, Iob 26.8. making] or putting, that is, diſpoſing them his Chariot to ſit and ride on, as Eney 19.1. Revel. 14.14. Compare Pſalme 18.11.

Verse 4. *Spirits* that is, ſpirituall ſubſtances, ſo differing from Chriſt, who is no made or created ſpirit, but the maker of all things, Psal. 102.26. and from men made of fleſh and blood, Luke 24.39. The original word alſo ſignifieth winds, and Angels by interpretation are meſſengers; where-upon ſome tranſlate, he maketh the winds his meſſengers: but the Holy Ghoſt in Hebr. 1.7. ſheweth this to be ſpoken of Angels properly, who are named alſo *miniſtring ſpirits*, Heb. 1.14. ſumming fire] effectual in their adminiſtration, the Angels therefore have appeared like horſes and Chariots of fire, 2 King. 6.17. and 2.11.

Ver 5. *baſes* [firme and fit groundſels: ſee Psal. 24.2. and 78.69. Iob 38.4.6.

Verse 6. *the deepe* [or depth of waters, which hid all the earth till God ſeparated them, Gen. 1.2.9.

Verse 8. *they went up* that is, the mounts ſhewed themſelves on high, when the waters of the deepe were gathered into the channells of the ſea, Gen. 1.9. & 8.5. &c. Or, I thy (that is, the waters) went up the mounts and downe the dales, when they were parted from the dry land, as if that thing were effected by thunder, wind and tempeſt, called here Gods rebuke driving the waters, verſe 7. ſee Psal. 18.16.

Verse 9. *a bound* [or limit, ſhutting up the ſea with doores and barres, ſaying, ſubtergo ſalt thou come, but no further, and here ſhall it play thy proud waves, as Iob 38.8.10.11. So Psal. 148.6.

Verse 10. *That ſendeth* or *He ſendeth* ſo after, wellſprings; or ſountains, meaning rivers flowing from ſuch, as the next words ſhew. they walke] that is, runne: ſo Psal. 105.41.

Verse 11. *break* [that is, ſiſke or quench their thirſt. So we may ſay, to break open ſiſt.

Verse 18. *give the voice* the Chaldee addeeth, the voice of ſinging, that is, ſing loud and cheerfully: ſee Psal. 68.34.

Verse 13. *his liſts* or *his high chambers*, the ſkies that give raine. the fruit] that is, the raine which God only giveth, Jer. 14.22. and 10.13. and conſequently, the corn and herbes that grow after raine. Compare Iob 38.26.37.8. Deut. 11.14.15.

Verse 14. *the uſe* [or ſervice. bringing] or to bring, but this is referred ſtill to God: ſo after, to make, that is, making faces, &c. ſee Psal. 20.20. bread] that is, bread-corne: ſee Eney 28.28.

and 30.23. Iob 28.5. Eccleſiaſt. 1.11.

Verse 15. *cheerfull* [or merry, ſo the Greeke turneth it, ſo alſo the Hebrew ſignifieth, as Eft. 8.15. or, *to ſhine*. with oile] wherewith they uſed to anoint them, Psal. 23.5. or, more than oile, that is, wine makes the face ſmell more cheerful than if it were ointed. upholdeth] that is, ſupporteth: ſo Gen. 18.5.

Verse 16. *ſerres of Jehovah*] this is after expounded, which hee planted. So the Chaldee expoundeth, Trees which the Lord created.

Verse 17. *the ſtorke*] a bird ſomewhat like a crane, named in Hebrew *Chafadab*, of mercy or kindneſſe, which is ſaid to be in this fowle, that the yong will nourish their dams when they are old.

Verse 18. *wild goats*] or *ree*, named of climbing rocks, for they haunt high hills and rocks, where they are late from dogs that hunt them, 1 Sam. 24.3. Iob 39.4. conies] commended for wiſedome, that being a people not mighty, they make their ſervice in the rocke, Prov. 30.24.26.

Verse 19. *appointed times*] ſeaſons of the year, as the Chaldee paraphraſeth, for times to be cometh by it, or certain times, for that the moone is not always ſeene. knoweth] to wit, by Gods commandment the time and place for to ſit & reſt: ſee Iob 38.12.

Verse 21. *for the prey* [or at it; ſee Eſa. 31.4. Iob 4.11. and 39.1.2.

Verse 23. *labour*] for his till ſervice husbandry, as Gen. 2.5.

Verse 24. *rich*] or poſſeſſions.

Verse 25. *wide of ſpace*] [or of hands, that is, broad and ſpacious, reaching out his armes on every ſide, Iob 11.9. A like phrase is in other ſpacious things, Gen. 34.21. Neheg. 7.4. Iſa. 33.21.

Verse 26. *Leviathan*] or the whale, or the ſea-dragon: ſee Psal. 74.14. Iob 40.20. &c. to play] or playing in it, as B.emoth and the beaſts are ſaid to play on the mountains, Iob 40.15. which word is alſo uſed for *conſiſt* or *ſiſt*, 2 Sam. 2.14.

Verse 27. *looke attentively*] or, wait with hope, ſo Psalme 145.15. in his time] that is, in due ſeaſon: ſee Psal. 1.3.

Verse 28. *openſt*, &c.] that is, giveſt freely, as Deut. 15.11.

Verse 29. *gathereth*] that is, takeſt away: ſee Psal. 30.9. to their duſt] their earth whereof they were made, Gen. 1.24. and 3.19. Psal. 146.4. This is taken from Iob 34.14.15.

Verse 30. *reneweth*] by cauſing new creatures to come in place of the old, Eccl. 1.4. and reſtoring the estate of things decayed, Ezek. 37.

Verse 31. *be*] or *ſhall be* for ever, rejoyce] in beholding the holy order & obedience of his creatures, and not repent or be ſorry for the worke of his hands and deſtroy them, Eſa. 65.19. Gen. 6.5.6.

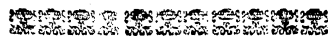
Verse 32. *they ſmoke*] a ſigne of feare, Exod. 19.18. ſo Psal. 144.5.

Verse 33. *in my life*] ſo long as I live: ſo Psal. 63.5. and 146.2.

Verse 34. *Sweet ſhall be*] that is, delightfull to me, or, beſt ſweet, that is, acceptable to God.

Verse 35. *Conſumed be ſinners*] or, they ſhall be conſumed;

confused; by sinners, meaning men given to sinne: see Pal. 1.1. *Hallelujah* that is, *Praise ye Jah*; an Hebrew phrase kept in the Greek, *Revel. 19:3*, 6, and in other languages, yet sometime in the beginning, sometime in the end of Psalmes; but first used in this place, where *confusing of sinners* is mentioned, as in the new Testament it is first used in *Rev. 19*, where the destruction of *Antichrist*, the man of sinne is foretold.



## PSAL. CV.

An exhortation to praise God, and to seek out his works. 7 The story of Gods providence over Abraham; 16 Over Joseph; 23 Over Jakob in Egypt; 26 Over Moses delivering the Israelites; 37 Over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

1 Confesse yee to Jehovah, call on his Name, make knowne his actions among the peoples. Sing ye to him, sing Psalme to him, discourse of all his marvellous works. Glory yee in the Name of his holiness, let the heart of them that seek Jehovah rejoyce. Seeke Jehovah and his strength, seeke yee his face continually. Remember yee his marvellous works that he hath done, his wonders, and the judgements of his mouth. Seed of Abraham his servant, sonnes of Jakob his chosen ones. Hee is Jehovah our God, his judgements are in all the earth. Heremembreth his covenant for ever, the word that hee commanded to the thousand generation. Which he stroke with Abraham, and his oath unto Isaac. And stablished it to Jakob for a decree, to Israel for a covenant of eternity. Saying, To thee will I give the land of Canaan, the line of your inheritance. When they were men (few) of number, very few, and strangers in it. And walked about from nation to nation, from one kingdome to another people. Hee suffered not any man to doe them wrong, but reproved kings for them. Touch not mine anointed, and to my Prophets doe no evil. And hee called a famine upon the land, he brake all the staffe of bread. He sent before them a man, Joseph was sold for a servant. They afflicted his feet with fetters, his soule entered the iron. Vntill the time his word came, the saying of Jehovah tried him. The King sent and loosed him, the ruler of the people, and released him. Hee put him Lord of his house, and ruler of all his possession. To bind his Princes to his soule, and make wise his Elders. And Israel came into

Egypt, and Jakob sojourned in the land of Cham. And he increased his people greatly, and made them stronger than their distressers. He turned their heart to hate his people, to deale craftily with his servants. He sent Moles his servant, Aaron whom he had chosen. They put among them the words of his signes, & wonders in the land of Cham. He sent darknesse and made it darke, & they turned not rebellious against his word. Hee turned their waters to blood, and slew their fish. Their land abundantly brought forth frogs, in the privie Chambers of their kings. Hee said, and there came a mixed swarme, lice in all their border. He gave their shewers to be haile, fire of flames in their land. And smote their Vine & their Fig-tree, and brake the trees of their border. Hee said, and the Grashopper came, and the Caterpillar, even without number. And did eat up all the herbes in their land, and did eat up the fruit of their ground. And hee smote all the first-borne in their land, the beginning of all their strength. And he brought forth them with silver and gold, and none among their Tribes was feeble. Egypt rejoyced when they went out, for the dread of them had fallen upon them. Hee spread a cloud for a covering, and a fire to enlighten the night. They asked, & he brought the Quail, and with the Bread of Heavens hee satisfied them. He opened the Rock, and the waters flowed out, they went in dry places like a river. For he remembered the Word of his Holiness to Abraham his servant. And brought forth his people with joy, his chosen with shouting joy. And gave to them the lands of the Heathens, & they possessed the labour of the peoples. That they might observe his statutes and keepe his lawes, Hallelujah.

## Annotations.

Call on his name] or proclaime, that is, preach his name. The first part of this Psalm is part of that which David appointed to laud the Lord with, when his Arke was seated in Ierusalem, 1 Chron. 16.7,8,--22.  
Verse 2. *discourse*] or *talke*, meditate.  
Verse 3. *Glory*] or *Praise* your selves: see Pal. 34.3.  
Verse 4. *his strength*] that is, *his Arke*, from whence God gave his Oracles, Num. 7.89. See Pal. 78.61. The Chaldee paraphraeth thus, *Seek ye the doctrine of the Lord and his Law*. *his face*] his counsell & Oracle: see the notes on Pal. 27.8.  
Verse 6 of *Abraham*] in 1 Chron. 16.13. it is

of Israel. *his servant*] this is meant of the seed as well as of Abraham, as the next words shew: therefore the Greeke turneth it *servant*.

8 Verse 8. *He remembreth*] therefore also *Remember*, as it is written, 1 Chron. 16.15. *the word*] or *the matter*, the conditions of the Covenant, and to the promises which for the more certainty are said to be *commanded*, as in Pal. 133.3.

11 Verse 11. *Land of Canaan*] the sonne of Cham, the son of Noah, who was cursed by his Grandfather, & made a servant to his brethren, Gen. 9.18.22.25. This Canaan had eleven sonnes, heads of their families, Gen. 10.15.20. they lived in the lesser Asia in a goodly Countrey, having the great Sea Westward, the river Iarden, Syria, and Arabia, Eastward, the wilderness on the South, and the mountains of Lebanon on the North. It was the pleasantest of all lands, & flowed with milke and honey, Ezek. 20.6. it had store of rivers and fountains, of Corne, and Wine, and Oile, and Mines; of mountains and vallies, watered with the raine of heaven, and cared for of God continually, Deut. 8.7,8,9. & 11.10.11,12. This land God promised Abraham to give unto his seed, Gen. 12.6,7. & 13. 15.17. See also the Notes on Pal. 25.13. *the line*] that is, the portion of your patrimony measured as by line. See Pal. 16.6.

Verse 12. *When they were*] in 1 Chron. 16.19. it is, *when ye were*. *men of number*] that is, a few men, soone numbered: for Gen. 34.30. Deut. 4.27. The contrary is, *without number*, or *innumerable*, Psalm 147.5.

13 Verse 13. *from nation to nation*] up and down in the land of Canaan, where were seven mighty nations, Deuter. 7.1. How there the Patriarchs walked as strangers, see Gen. 12.8,9.10. and 13.18. and 20.1. & 23.4. & 26.12,3. and 33.19. and 35.1. &c. Heb. 11.9.13.

14 Verse 14. *wrong*] or *to oppress* them. *reproving Kings*] plaguing Pharaoh, Gen. 12.17. threatening *Abimelech*, Gen. 20.3.

15 Verse 15. *anointed*] men consecrated to mee by the oile of the spirit: see 1 Iohn 2.20.27. *Prophets*] to Abraham is called, Gen. 20.7. See Pal. 74.9.

16 Verse 16. *called famine*] that is, effectually brought it; so 2 King. 8.1. The contrary hereof is, *to call for corpe*, Ezek. 36.29. *the land*] of Canaan; Egypt, and other countries, Gen. 41.54. &c. *staffe*] or *stay*, *stabiliment*: to bread is called, Levit. 26.26. Ezek. 4.16. for it *upholdeth mans heart*, Psalm 104.15.

17 Verse 17. *a man*] Heb. *Isa*, a noble man: see Pal. 49.3. The Chaldee saith, a wise man. *for a servant*] for a slave, by his brethren to the Immalites, & by them to the Egyptians, Gen. 37.28.36.

18 Verse 18. *his soule entered*] as, as the Greek saith, *passed through the iron*, that is, *his body* was laid in iron when hee was cast into prison most unjustly, Gen. 39.20. and there he was in perill of his life. Of *Isa*, see Pal. 16.10.

19 Verse 19. *his word came*] that is, the word spoken of him was fulfilled, which God had shewed to Joseph in a dream touching his advancement,

Gen. 36.5.--8,9, 10. and 42.9. So *coming* is for *fulfilling*, *ler. 17.15*. 1 Sam. 9.6. Iob 6.8. *tried*] or *sned him*, by trying as in fire, his faith and patience in afflictions, as 1 Pet. 1.7. see Pal. 12.7.

Verse 20. *The King*] Pharaoh (for that Ioseph interpreted his dream) set him out of prison, a ruler over the land. See Gen. 41.14. &c. and 45.8.

Verse 22. *To bind*] that is, informe, and govern as subjects: see Pal. 2.3. *to his soule* *ye his will or pleasure*, (as Pal. 27.12.) so as without him *no man shall lift up his hand or his foot* (that is, attempt to doe any thing) in all the land of Egypt, Gen. 41.40.44. Or, *with his soule*, that is, *with himselfe*, as the Greeke expoundeth it, *to nurture his Princes as himselfe*, which may mean to informe them in vertue, wisdom, &c. wherein himselfe excelled, Gen. 41.38.39. *With* is sometime used for *as*, Pal. 102.4. and the *soule* for *ones selfe*, see Psalm. 16.10.

The words following seeme to favour this exposition. *his elders*] or *Senators*, the Kings Nobles and Counsellors, Gen. 50.7.  
Verse 23. *came into Egypt*] being sent for by Pharaoh, and encouraged thereto by God himselfe, Gen. 45.17.--20. and 46.34. *of Cham*] the father of *Meziraim*, or Egypt: see Pal. 78.51.  
Verse 24. *increased*] made them *fruitfull*, so that the land was loone full of them, Exod. 1.7.9.

Verse 25. *to deale craftily*] or, *conspire guilefully* for their destruction, as Gen. 37.18. Pharaoh and his people fretting at Israels prosperity, thought to *worke wisely with them* when they plotted their ruine, Exod. 1.9.10.12. &c.  
Verse 26. *had chosen*] to be Moses his mouth to the people, and Prophet to Pharaoh, Exod. 4.12. 14.16. and 7.1,2. &c.

Verse 27. *words of his signes*] the signes which he spake and commanded, together with the doctrine and use of them for letting of Israel goe: See Exod. 7.1,2,3. &c. Or *words of signes*, as words of song, Psalm 137.2. are *signes and songs*. So Pal. 145.5.

Verse 28. *darkenesse*] the ninth plague of Egypt, where was black darknesse in all the land for three dayes, that *no man saw another*, nor rise from the place where he was, Exod. 10.22.23. *turned not rebellious*] or, *they disobeyed him*: (see Pal. 5.11.) that is, *his words* (or word) were not disobeyed or changed, but effected as God had spoken: see a like phrase noted on Pal. 49.15. Or, *they may be referred to Moses and Aaron*, who performed the things commanded them, though with danger to them.

Verse 29. *to blood*] the first of the ten plagues Exod. 7. See Pal. 78.44.

Verse 30. *froge*] the second plague, Exod. 8.2.6. *King*] Pharaoh and his Princes: so Elay 19.2.

Verse 31. *storme*] of *flyes or brasts*: see Pal. 78.45. This was the fourth plague, Exod. 8.2.4. *the third plague*. All the dust of the land was lice, and went upon man and beast, Exod. 8.17.

Verse 32. *showers*] of raine, in stead whereof they had *baile*, the seventh plague, Exod. 9. See Pal. 10.

Pfal. 78. 47. *of flames*] that is, forely flaming and blasing; never was the like there seene, Exodus 9. 24.

Verse 33. *tree*] for *tree*; so after, vers. 34. 40. and often. See Psalme 34. 8.

Verse 34. *grasshopper*] or *locust*, the eight plague, Exod. 10. see Psal. 78. 46.

Verse 36. *the first-borne*] the tenth plague, whereof see Psal. 78. 51.

Verse 37. *stable*] ready to fall through weaknesse, there being an army of six hundred thousand men, Exod. 12. 37. and 13. 18. Alike promise is made to the Church, Ely 33. 24.

Verse 38. *dread of them*] that is, of death for their sakes, so that they forced them out, and gave them treasures, Exod. 12. 33. 35. See the like speech, Eith. 8. 17. and 9. 2.

Verse 39. *a fire*] that they might travell night and day toward the promised land, Exod. 13. 21. Psalme 78. 14.

Verse 40. *quails*] that is, quails which for their lust he gave them, Num. 11. Compare Psal. 78. 27. 28. *bread*] *Manna*, whereof see Psal. 78. 24. 25. and Exodus 16.

Verse 41. *the Rock*] at Rephidim, Exod. 17. and at Kadish, Num. 20. *a river*] so that the people and their beasts dranke, Numb. 20. 11. and for this the wild beasts, *Dragons*, *Ostriches*, honoured God, Ely 43. 20. this mercy is applied to other times, Ely 48. 21.

Verse 44. *heavens*] the seven nations: whereof see Psalme 78. 55.

Verse 45. *keep his lawes*] The end of all Gods mercies was, that he might bee glorified in his peoples obedience: see Exod. 19. 4. 5. 6. Deut. 4. 1. 40. and 6. 21. 22. 25.

## PSAL. C.VI.

The Psalmist exhorteth to praise God. 4 Hee prayeth for pardon of sinne, as God did with the fathers. 7 The sturke of the peoples rebellion and Gods mercies. 47 Hee concludeth with prayer and praise.

1 **H** Alelu-jah, Confesse ye to Jehovah, for he is good, for his mercy endureth for ever. Who can expresse the powers of Jehovah, can cause to heare all his praise? O blessed are they that keep judgement, is he that doth justice in all time.

3 Remember me, Jehovah, with the favourable acceptance of thy people; visit mee with thy salvation. To see the good of thy chosen, to rejoyce with the joy of thy nation, to glory with thy inheritance. We have sinned with our fathers, we have done crookedly, we have done wickedly.

7 Our fathers in Egypt did not prudently mind thy marvellous works; they remem-

bered not the multitude of thy mercies, but turned rebellious at the sea, at the red sea. Yet hee saved them for his Name sake, to make knowne his power. And he rebuked the red sea, and it was dried up; and hee led them in the deepes as in the wilderness. And he saved them from the hand of the baker, & redeemed them from the hand of the enemy. And the waters covered their distressers, one of them was not left. And they beleeved in his words, they sang his praise.

They made haste, they forgot his works, they waited not for his counsell. But lusted with lust in the wilderness, & tempted God in the desert. And he gave to them their request, and sent leanneesse into their soule.

And they envied at Moses in the campe, at Aaron the holy one of Jehovah. The earth opened & swallowed up Dathan, and covered over the congregation of Abiram. And a fire burned in their congregation, a flame burnt up the wicked.

They made a callee in Horeb, and bowed themselves to a molten idoll. And turned their glory into the forme of an Ox that eateth grasse. They forgot God their Saviour, that did great things in Egypt. Marvellous works in the land of Cham; fearefull things by the red sea. And he said to abolish them; had not Moses, his chosen stood in the breach before him, to turne his wrathfull hear from destroying them.

And they contemptuously refused the land of desire, they beleeved not his Word. But murmured in their tents; they heard not the voice of Jehovah. And hee lifted up his hand to them, to sell them in the wilderness. And to sell their feed among the heathens, and to fan them in the land.

And they were joynted to Baal-pehor, and did eat the sacrifices of the dead. And moved indignation by their actions, and the plague brake in upon them. And Phineas stood & executed judgement, & the plague was restrained. And it was counted to him for justice to generation and generation for ever.

And they caused fervent wrath at the waters of Meribah, and evil was to Moses for their sake. For they bitterly provoked his spirit, and hee pronounced it with his lips. They abolished not the peoples which Jehovah had said unto them. But mixed themselves among the heathens, & learned their works. And served their Idols, & they were to them for a snare. And they sacrificed their

sonnes

38 sons and their daughters to Devils, And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the Idols of Canaan; and the land was impiously deftained with bloods. And they defiled themselves by their works, and whored by their prostitues. And the anger of Jehovah was kindled against his people, and he abhorred his inheritance. And hee gave them into the hand of the heathens, & their haters ruled over them. And their enemies oppressed them, and they were humbled under their hand. Many times did he deliver them, and they bitterly provoked by their counsell; and were brought downe by their iniquitie. Yet he saw when distresse was on them, when he heard their cry. And he remembered toward them his covenant, and repented according to the multitude of his mercies. And gave them to tender mercies, before all that led them captives.

47 Save thou us, Jehovah our God, and gather us from the heathens, for to confesse unto the Name of thine holinesse, to glory in thy praise. Blessed be Jehovah, God of Israel, from eternitie and unto eternitie; and let all the people say, Amen, Halelu-jah.

## Annotations.

2 **T**He powers] that is, the powerfull worker, such as after follow, vers. 8. &c. Thus also were Christs miracles named, Mat. 11. 20. 21. So after, praise for praise-worthy acts. *cause to heare*] that is, *found forth*, or *display*, so as it may be heard: so Psal. 26. 7.

4 Verse 4. *visit me*] that is, come and bestow thy salvation (helpe or deliverance) upon mee: See Psalme 8. 5. and compare herewith Luke 1. 68. 69.

5 Verse 5. *To see*] That I may see or enjoy; See the notes on Psalme 27. 4. *to glory*] or *boast joyfully*, see Psalme 34. 3. *thy inheritance*] that is, the people whom thou inheritest; see Psalme 28. 9.

6 Verse 6. *sinned with our fathers*] This confession agreeeth with the Law, Leviticus 26. 40. and with the prostitues of other godly, Jeremie 3. 25. Daniel 9. 5.

7 Verse 7. *turned rebellious*] the Greeke saith, *provoked to bitterness*, see Psal. 5. 11. By the red sea the Israelites distrusted God, and murmured against Moses, Exod. 14. 1. 11. 20. yet there he saved them, vers. 15. 16. &c. *the red sea*] so the new Testament calleth it in Greeke, Hebr. 11. 29. but the Hebrew is the *sa-Suph*, that is, the sea of *fdge* or sea weeds which grew therein.

9 Verse 9. *he rebuked*] that is, powerfully repre-

fed the waves, &c. See the like, Nahum 1. 4. Aft. 50. 2. Mat. 8. 26. Psalme 18. 16. *in the deeps*] literal- ly in the bottom of the red sea, on dry ground, the deepe waters being as walls on each hand of them, Exodus 14. 21. 22. 29. See also Isa. 63. 11. 12. 13.

Verse 10. *the hater*] Pharaoh and his host that pursued them, Exod. 14. 23. 24. 30.

Verse 12. *they sang*] as is expressed, Exod. 15. Verse 14. *with lust*] that is, greedily, even weeping for desire of flesh to eat, and loathing Man- na, Numb. 11. 4. 6.

Verse 15. *leanneesse*] a sudden plague, whereby the soules or lives of the fattest of them were taken away: see Psal. 78. 30. 31. also Isa. 10. 16. Verse 16. *the holy me*] sanctified of the Lord to the worke of the Priesthood, Exodus 29. 44. Leviticus 8. 12. &c. which Korah with other Le- vites envied, opposing their owne holinesse, Numbers 16. 1. 3. 5.

Verse 17. *Dathan*] and *Abiram*, Princes with their families and all their goods went downe alive into hell, Num. 16. 33. 35.

Verse 18. *the wicked*] 250 men that would burne incense to the Lord, were burnt with fire from the Lord, Numbers 16. 35. Korah was the chiefe of them.

Verse 19. *in Horeb*] a Mount in the wilderness, called the mountain of God, Exod. 3. 1. 1 Kings 19. 8. for there God gave his Law, and made a covenant with them, Deut. 4. 10. and 5. 2. but while Moses was with God in the Mount, they made themselves a god of gold, Deuteronomie 9. 8. 9. 12. Exodus 32. 1. 4. 31. It was called also *Sinai*, Psalme 68. 9. of *Bushes* that there grew, and *Har- rof* of the drinke, for it was a waterlesse desert, Deuteronomie 8. 15.

Verse 20. *their glorie*] that is, their God: so Jeremie 2. 11. Thus did they like the heathens, Rom. 1. 23. *forme*] *paierne*, *struclure*, or type, as the Apottle calleth it in Greeke, Hebrews 8. 5. from Exodus 25. 40.

Verse 23. *to abolish*] or, that he would destroy them, and put out their name from under Heaven, as is expressed, Deuteronomie 9. 13. 14. *in the breach*] in the gap which their sinne had opened for God as an enemy to enter and destroy them. A similitude taken from Warre, when by a breach in the wall, the enemy entrench the citie: so Ezek. 13. 5. and 22. 30. But Moses earnest prayer stopped this breach, Exodus 32. 11. 14. *destroying*] Hebrew, *corrupting*, that is, consuming them: See Psalme 57. 1.

Verse 24. *land of desire*] the pleasant land of Canaan, which was so desired for the pleasures and profits of it above all other Countries, Ecce 20. 6. Deut. 11. 11. 22. This land they through unbelieve refused to take possession of, Numb. 14. 1. 2. 3. &c. Hebr. 3. 19. So mean of desire is dainty meat, Job 33. 20.


Verse 26. *his hand*] that is, *sware* (as the Chaldee explaineth) for so lifting up the hand often signifieth, as Gencl. 14. 22. Revel. 10. 5. 6. Deut. 32. 40. Nehem. 9. 15. How God sware against this

people,

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dome, that is, idolatry : see Psal. 73. 27. Judg.  
 2. 17. Ezek. 23. 7. 37.  
 Verse 4. *their buters* ] the heathens round a-  
 bout, as was prophesied, Levit. 26. 17. and fulfil-  
 led, Judg. 3. 8, 14. and 4. 2. and 6. 1. and 10. 7, 8, 9.  
 and 13. 1.  
 Verse 43. *Many times* ] by Ehad, Barak, Gedeon,  
*Jephthah, Samson, &c.* Judges 3. and 4. and 7. and  
 11. and 15. Nehemiah 9. 28, 30. *by their coun-  
 sell* ] that is, purposely and advisedly, as 1 Chro-  
 nicles 12. 19.  
 Verse 46. *gave them* ] that is, procured mercie  
 (or favour) towards them.  
 Verse 47. *from the heavens* ] among whom di-  
 vers Israelites were scattered by reason of their  
 often troubles at home. So 1 Chron. 16. 35, 36.  
*to glory* ] that we may glory or commend our selves.



## The fifth B O O K E.

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### P S A L. CVII.

*The Psalmist exhorteth the redeemed, in praising God  
 to observe his manifold providence, 4 over Travellers, 10  
 over Captives, 17 over sick men, 23 over Sea men, 33  
 and in divers varieties of life.*

COnfesse ye to Jehovah, for *he is good*;  
 for his mercie *endureth* for ever. Let  
 he redeemed of Jehovah say it, whom  
 he hath redeemed from the hand of the dis-  
 tresser. And gathered them out of the  
 lands, from East & from West, from North  
 and from the sea. They wandered in the  
 wilderness, in the desert without way; they  
 found not a dwelling Citie. Hungry and al-  
 so thirsty, their soule was overwhelmed in  
 them. And they cried unto Jehovah in their  
 distresses; he rid them free out of their angui-  
 shes. And he led them in a right way, for  
 to come unto a dwelling Citie. Let them  
 confesse to Jehovah his mercie, and his mar-  
 vellous *works* to the sons of Adam. For he  
 hath satisfied the thirsty soule, and filled the  
 hungry soule with good.

They that sit in darknesse and the shadow  
 of death, bound in affliction and iron. Be-  
 cause they turned rebellious against the  
 Words of God, and despised the counsell  
 of the most high. And he humbled their  
 hart with molestation; they stumbled down,  
 and *there was* no helper. And they cried un-  
 to Jehovah in their distress; he saved them  
 out of their anguihes. He brought them  
 forth from darknesse and shadow of death,  
 and brake their bands. Let them confesse to  
 Jehovah his mercie. & his marvellous *works*

Annotations.

**T**He fifth Booke] see Psal. 42. 1.  
 Verie 2. *whom he hath*] or, *that he hath redeemed them.* of the diffretter] or of diffresse.  
 Verie 3. *the sea*] that is, the fourth, where the red Sea was situate from Iudea (as the Chaldee explaineth it, the *Southerne Sea*) for the maine Sea was *Westward*, Ios. 23. 4. and so is often used for the *West*.  
 Verie 4. *desart way*] Hebrew, *desart of way*, meaning, where no way was, as verie 40. see also Esa. 43. 19. This elate figurth out mens dispersion among the peoples of the world, Ezek. 20. 35, 36. when men are without the Law, Rom. 2. 14. dwelling citie] Hebrew, *citie of habitation* or *seating*, so verie 7, 36. that is, no harbour or place of refreshing; for wilde and venomous beaſts only haunted there, Jer. 2. 6. Deut. 8. 15. Compare also Eccles. 10. 15. Gen. 21. 14, 15, 16.  
 Verie 5. *overwhelmed*] *fained*: see Psal. 61. 3.  
 Verie 7. *citie*] this the Chaldee explaineth of *Jerusalem*.  
 Verie 9. *with good*] or good things, as the Greeke explaineth it: see Psal. 65. 5. Luke 1. 53.  
 Verie 10. *shadow of death*] that is, terrible darkness, meaning hereby for afflictions in body and soule. See Psal. 23. 4. Esa. 49. 9. and 9. 2. Mat. 4. 15. Luke 1. 79. *affliction*] as with cords and fetters: see Job 36. 8, 9, &c.  
 Verie 16. *barres*] that is, all the most strong hindrances: so Isa. 45. 2.  
 Verie 17. *Evill*] evil disposed persons, so named of their unadvised rashnesse: see Psal. 38. 6. *are afflicted*] or, *bring a affliction on themselves*.  
 Verie 18. *lowe*] that is, *apperie*: see the like in Job 33. 20. and the contrary in Pal. 78. 18. *gates*] that is, imminent perill of death: see Psal. 9. 14. Job 33. 22.  
 Verie 20. *healeth them*] example in Hezekiah, 2 Kings 20. 1, 4, 5, 7. and the contrary in *Aja*, 2 Chron. 16. 12, 13. for God *mouneth and healeth*, Deut. 32. 39. Hol. 6. 1. Job 33. 19, 24. *corruptions*] that is, *corrupting diſes*, or *corrupting graces* whereinto they are ready to come: see Pal. 7. 16. Job 33. 28, 30.  
 Verie 22. *of confession*] that is, *thank offerings*: see Psalme 50. 14.  
 Verie 23. *do labour*] that is, *occupie* or *get their living*: so Revel. 18. 17.  
 Verie 25. *raiseſh up*] or *makeſh stand*, which noteth also the continuance of the storme. See an example, Jon. 1. 4.  
 Verie 29. *be ſtreith*] or *reſtoresh firme*. See Mat. 8. 26. Jon. 1. 15.  
 Verie 30. *becauſe they*] or *when they*, that is, *the water*.  
 Verie 32. *the ſitting*] or the *Aſſiſe* (*Seſſion*) of the Elders or Senators, the Governours of the people, whom the Chaldee calleth *Wiſe men*. And from this Psalme, and this verie of it, the Hebrews have this Canon: *Fourie muſt conſe* (*quid Gad*). *The ſicke when he is healed, the prisoner*



when he is released out of bonds; thy that goe downe to sea, when they are come up (to land); and wayfaring men, when they are come to the inhabited land. And they must make confession before teene men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus; He standeth among them, and blesseth the Lord, the King eternall, that bountifullly rewardeth good things unto sinners, &c. *Mainmy in Myselfe*, treat. of Blessings, chapter 10. section 8.

33 Verse 33. *He pnteth rivers* that is, he turneth watry fruitfull places to a dry barren desert. *Rivers here* (as waters in Isa. 32. 20. Eccles. 11. 1.) are put for most fertile grounds, as *wildernes* for a dry barren ground, Deut. 8. 15. *issies* that is, places where water-springs are. *thirfinesse* that is, a thirly dry land.

34 Verse 34. *salnesse* that is, a salt barren land: so Jer. 17. 6. Job 39. 6. for salt causeth barrennesse, Deut. 29. 23. Judg. 9. 45. The Chaldee paraphrased, *The fruitful land of Israel be layeth waste like Sodom, which was overthrowne for the will of them that dwelt therein.*

35 Verse 35. *land of droughts* that is, a dry barren land: compare Isa. 41. 18.

37 Verse 37. *yield fruitfull revenue* Hebr. *make fruit of revenue* (or increase) see Psal. 113.

39 Verse 39. *And they are* that is, And againe, when he curseth them, they are minished, &c. the contrary to the former *blessing*, is to be understood, as in the Law, Deuteronomie 28. 4. 18. Or, as the Chaldee expoundeth it, *And when they sinne, they are diminished* (restraint) either of libertie by imprisonment, as Isa. 53. 8. or of any blessing.

40 Verse 40. *contempt* a base contemptible estate: so Job 11. 21. *deformed wildernes* or *wilde ground, unmorderd*: so Job 12. 24.

41 Verse 41. *raiseth up* or, *setteth in a high place safely*: so 1 Sam. 2. 8. Psal. 113. 7, 8.

42 Verse 42. *all injurious evil* that is, all evil persons that deny Gods providence, or blame his administration, shall have their mouths stopped: so Job 5. 16. and so pride is for proud persons, Psal. 36. 12.

43 Verse 43. *Who is wiser* a complaint how few there bee that marke these things, and an intimation that every wise man will observe them: so Hos. 14. 10. Jer. 9. 12. *and they shall* or as before, who will understand.

## PSAL. CVIII.

David incourage himselfe to praise God. 6 He prayeth for Gods assistance according to his promise. 11 His confidence in Gods helpe.

1 A Song, a Psalm of David.  
2 God, mine heart is firmly prepared;  
3 I will sing and sing Psalmes, yea with my glorie. Raise up Psalterie and

Harpe; I will raise up at the day dawning. I will confesse thee among the peoples, O Jehovah, and will sing Psalmes to thee among the Nations. That thy mercie is great above the heavens, and thy truth unto the skies. Be thou exalted over the Heavens, O God, and over all the earth thy glory. That thy beloved may be delivered; save thou with thy right hand, and answer me. God spake by his holinesse, I will be gladd; I shall divide Shechem, and measure the vally of Succoth. Gilead shall be mine, Manassch mine, and Ashprajim the strength of mine head; Jehudah shall be my Law-giver. Moab my washing pot, over Edom I shall cast my shoe, over Palestina I will shout. Who will leade me along to the citie of strong defence? who will conduct me into Edom? *Wilt not thou, O God, which hadst cast us away; & wouldst not goe forth, O God, in our hosts?* O give thou us helpe from distresse, for false vanitie is the salvation of man. Through God we shall doe valiantnesse; and hee will tread downe our distressers.

## Annotations.

Yea with my glory that is, with my soule and tongue (as Psal. 16. 9.) or Yea my glory, to wit, shall sing. This Psalm is composed of the 57 Psalmes, from the 8. verse to the end, and of the 60 Psalmes, from the 7 verse to the end: see the Annotations there.

Verse 7. *answer me* or *us*: see Psal. 60. 7, &c. Verse 14. *valiantnesse* that is, *valiantly*, and so *prevaille*, as Balaam prophesied, Num. 24. 18.

## PSALME CIX.

David complaining of his slanderous enemies, under the person of Iudas detesteth them. 16 He revealeth their sinne. 21 Complaining of his owne miserie, he prayeth for helpe. 29 He promiseth thankfulnessse.

To the Master of the Musicke, a Psalm of David.

O God of my praise, cease not as deafe. For the mouth of the wicked one, and the mouth of deceit are opened against me; they have spoken with me with a tongue of falsehood. And with words of hatred have they compassed me about, & warred against me without cause. For my love they are adversaries to me, & I give my self to prayer. And they put upon me evil for good, and hatred for my love. Set in office

## Annotations.

Of my praise that is, which art praised of me, as Psal. 22. 4. or, which praise and justifieth me against the calumnies of mine enemies, 2 Corinthians 10. 18. Rom. 2. 29. Numb. 12. 7, 8. *cease not* or *be not silent*: see Psalme 28. 1. of *deceit* that is, the deceitfull man, as the Greeke explaineth it: so pride for proud person, Psalme 36. 12. *are* or *have opened*, to wit, themselves.

Verse 4. *and I pray* to wit, I made or give my selfe to prayer (as the Greeke and Chaldee saith) I prayed, or I am a man of prayer. So Ience, Psal. 120. 7. See also 1 Cor. 14. 33.

Verse 6. *Set in office* or *make visiter*, or *oversee*: see verse 8. *the wicked one* [the Devil, as 1 Joh. 2. 13. 14. and 3. 12. and 5. 18, or generally, wicked knier. the adversary] in Hebrew *Satan*, in Greeke the Devil, who is an adversary to mankind, 1 Pet. 5. 8. Rev. 12. 9. *in his right hand* to resist and overcome him, Zach. 3. 1, and this is spoken of all his foes as of one man, or of some one speciall, as *Doug* enemy to David, 1 Sam. 21. 9. &c. *Inda* to Christ, Joh. 13. 2. But God is at the right hand of the poore, verse 31. Psal. 12. 8.

Verse 7. *wicked* that is (as the Greeke faith) condemned: See the Notes on Psal. 1. 1. *to sinne* that is, turned to sinne, and so abominable, Pro. 28. 9. and 19. 8.

Verse 8. *his office* or charge, visitation, bishoprick, (Episcopate:) and this is applied to Inda, whose office was derived to Matthias, Act. 1. 16, 20, 26. A Bishop and bishops charge (so called of visitation) is a common name to all overlies and offices, Numb. 4. 16. and 31. 14. Ezek. 44. 11. 2 King. 11. 15. 2 Chron. 34. 12, 17. Nehem. 11. 9.

Verse 9. *fatherlesse* or *orphane*, and this is a curse of the law, Exod. 22. 24. Jer. 18. 21.

Verse 10. *wander* vague about as vagabonds, Gen. 4. 12.

Verse 11. *the Creditor* he to whom he is indebted, or the extorioner, let him seise on all his goods, *his labour* goods gotten by his labour.

Verse 13. *posterity* or *his last end*: see Psal. 37. 37. *cutting off* or, appointed to be cut off, to perdition or to destruction, as the Greeke explaineth. The verbe active is of passive signification, as Psal. 32. 9. and 36. 3.

Verse 15. *memory* or memoriall, Psal. 34. 17. Job 18. 17.

Verse 16. *smitten* with griefe, that is, sorrowfull, or as the Greeke saith, *pricked in heart*. So verse 2. See Psal. 102. 5. and 34. 19.

Verse 17. *let it come* or, it shall come: and so after.

Verse 18. *his raiment* or a mantell. *let it enter* or, *it entred*. It may be understood of his delight in cursing, which pleased him as water and oile, or of the efficacy of the curse that should pierce his owne bowels and bones, as Num. 5. 22.

over him the wicked one, and let the adversary stand at his right hand. When he shall be judged, let him goe forth wicked, and his prayer be to sinne. Let his daies be few, his office let another take. Let his sonnes be fatherlesse, and his wife a widow. And let his sonnes wandering wander and beg, and seeke out of their desolate places. Let the Creditor insuare all that he hath, & let strangers make spoile of his labour. Let there be none extending mercie to him, and let there be none shewing favour to his fatherlesse children. Let his posterity be appointed, to cutting off: in the generation next after let his name be wiped out. Let the iniquitie of his fathers be remembered of Jehovah, and the sinne of his mother be not wiped out. Let them be before Jehovah continually, and hee cut off the memorie of them from the earth. Because that he remembered not to doe mercie, but persecuted the poore afflicted and needy man, and the smitten in heart, to slay him. And hee loved cursing, and let it come unto him; and he delighted not in blessing, and let it be farre from him. And he clothed himselfe with cursing as his raiment, and let it enter as waters into his inward part, and as oile into his bones. Let it be to him as a garment wherewith hee may cover himselfe, and for a girdle wherewith hee may gird himselfe continually. This be the worke of mine adversaries from Jehovah, and of them that speake evil against my soule. And thou Jehovah, Lord, doe with mee for thy Name sake, for good & thy mercy, deliver thou me. For I am poore afflicted and needy, and mine heart is wounded within me. As a shadow when it declineth I am gone away, I am tossed as the Grasshopper. My knees are feeble through fasting, and my flesh is leane for fastnesse. And I was a reproach to them; they saw me, they shaked their head. Helpe thou me Jehovah, my God; save me according to thy mercie. And let them know that this is thine hand, thou Jehovah hast done it. Let them curse, and doe thou blesse; rise they up and be abashed, and let thy servant rejoyce. Let mine adversaries be clothed with ignominie, and let them cover themselves with their shame as with a cloke. I will confesse Jehovah vehemently with my mouth, and in the midst of many will I praise him. For he will stand at the right hand of the needy, to save him from them that judge his soule.

## Annotations.

20 Verse 20. *the work* that is, the *wage* or *reward* due for his *work*: so Lev. 19. 13. Isa. 49. 4. Job 7. 2. Ezek. 29. 20.

21 Verse 21. *Jehovah* the Name of God: see Psal. 68. 21. *doe* to wit, *mercy*, as the next words shew, and is exprest, Psal. 18. 51. See also Psal. 103. 9. where the word *anger* is omitted.

23 Verse 23. *I am gone* or *am made to goe* (or *depart*) namely towards my grave, as Psal. 58. 9. See also Psal. 102. 12. 1 Chron. 17. 11. *raised as the grasshopper* or, *shaken off as the Locust*, which hath no nest or biding place, but is driven to and fro, being a fearful creature, *Agabum* 3. 17. Job 39. 23. or which is carried away with the wind, Exo. 10. 19.

24 Verse 24. *feebly* or *loosened*, so that I am ready to stumble and fall. So Paul calleth them *wofe* or *feebly* *hues*, Heb. 12. 12. from *Isa. 35. 3.* for *faintly* or for *oile*, that is, for want of *fat* or *oile*: as for the *fruits*, is for want of the *fruits*, Lam. 4. 9. for *fat*, is for want of *fat*, Gen. 18. 28. for *fornication*, 1 Cor. 7. 2. is, for to avoid fornication. Or we may turn it *without fat*, for the Hebrew *min*, sometime signifieth *without*, Job 21. 9.

25 Verse 25. *shaked* or *waggid*, a signe of scorn, Psal. 22. 8.

27 Verse 27. *thine hand* that is, thy handy *work*. Verse 28. *rise thy up* to wit, *against me* (as the Greeke explaineth it) *and be they abused as disappointed* of their purpose.

30 Verse 30. of many, or of the mighties, of great men, as the Chaldee faith, *of wisdom*; but the Greeke translate it, *of many*.

31 Verse 31. at the right hand to assist, contrary to Satan, verse 6. that judge that is, condemn and persecute him to death.



## PSAL. CX.

David prophesieth of Christ's Kingdom, 4 his eternal Priesthood, 5 his Conquest, 7 and his Passion.

## A Psalm of David.

**J**ehovah assuredly said unto my Lord, Sit thou at my right hand until I put thine enemies the footstool of thy feet. Jehovah will send out of Sion the rod of thy strength; rule thou in the middes of thine enemies. Thy people shall be voluntaries in the day of thy powers, in the beauties of holines, of the wombe of the early morning: to thee the dew of thy youth, Jehovah sware, and will not repent, thou art a Priest for ever, according to the order of Melchisedek. The Lord at thy right hand, he hath wounded Kings in the day of his wrath. He shall judge among the heathens; he hath filled with corpses, he hath wounded the head over a great land. Of the brooke in the way shall he drinke, therefore he shall lift up the head.

**Jehovah** that is; God the Father, assuredly said see Psal. 36. 2. to my Lord that is, to Christ, whom David here calleth his Lord, though he was also his *sonne* according to the flesh, Mat. 22. 42, 45. Rom. 1. 3. Act. 2. 34. So the Chaldee, The Lord said unto his Word, meaning, Christ, Job. 1. 1.

So at my right hand sitting noteth reigning with continuance, 1 Cor. 15. 25, Heb. 10. 12, 13. So sitting on his throne, 1 King. 3. 6. is expounded, reigning in his seat, 2 Chron. 1. 8. Gods right hand meaneth his power and majesty in the Heavens, Luke 22. 69. Mark. 16. 19. Heb. 1. 3. and 8. 1. and this above all Angels, Heb. 1. 13. thine enemies even all of them, the last whereof is death, 1 Corinthians 15. 25, 26. Of this place the Apollie thins this exposition. Every Priest standeth daily ministering, and oft times offering the same sacrifice, which can never take away sinners: but this man having offered one sacrifice for sinne, sitteth for ever at Gods right hand, henceforth expelling till his enemies be put the footstool of his feet, Hebrews 10. 11, 12, 13.

Verse 2. the rod or staffe (Scepter) of thy strength; thy strong staffe (O Christ) that is, the powerful word of thy Kingdom, Isa. 11. 4. Mat. 13. 19. which was to come out of Sion and Jerusalem, Isaiah 2. 3. Luke 24. 49. Acts 1. 4. and 2. 1, 2, &c. For in Sion Christ reigneth, Psal. 2. 6. Rule. 1. 1. rule thou that is: thou shalt surely rule or have dominion: see the Notes on Psal. 37. 3.

Verse 3. voluntaries a people of voluntaries, or of liberalities (as Psal. 68. 10.) that is, shall most freely, willingly, and liberally present themselves and their oblations to thee, as Judg. 5. 9. Acts 2. 41. Exo. 25. 2. Rom. 12. 1. Psal. 47. 10. & 119. 108. Song 6. 11. of thy power or armie (as Psal. 33. 16.) that is, when thou sendest forth thy powerfull Gospel and Preachers of the same to conquer the world, Rom. 1. 16. 2 Cor. 10. 4, 5. Revel. 6. 2. Psal. 45. 4, 5, 6. in the beauties of holines, or in the comely honours of the Sanctuary; meaning either the comely (or honourable) places of holinesse, that is, holy graces and virtues, wherewith Christ and his people are adorned, as the Priests and Levites of old with *Violes*, *Illumin*, and holy garments, Exod. 28. 2, 40. Isa. 52. 1. So, the Warriors in heaven are clothed with fine linnen, white and pure, the righteousness of the Saints, Revel. 19. 8, 14. of the wombe, &c. This place is difficult, and may diversely be understood, either of Christ himselfe, or of his people: and againe, if of Christ, either in respect of his Godhead or of his Manhood. Of his Godhead, that the Father saith unto him, of the wombe (that is, of mine owne essence) before the early morning, (that is, before the world was) to thee was (or thou wast) the dew of thy youth, (or birth) for noting the eternal

thewed, *Prac.* 8. 22, 23, 24, 25. And this sense the Lxx. Greeke Interpreters seeme to follow, translating, Of the wombe before the morning starre begat I thee. If it be meant of Christs manhood, we may take it thus, of the wombe of the darke morning (or of the obscure wombe of the virgin) thou hadst the dew of thy birth. If of Christs people before mentioned, it may thus be read; Of the wombe of the morning to thee shall be (or shall come) the dew of thy youth, that is, thy youth (thy young or new-borne people) shall be to thee at the morning dawn, which falleth secretly from heaven, and abundantly covereth the earth: For to the dawn is sometime used, 2 Sam. 17. 12. and unto raine, dawn, ice, &c. the Scripture applyeth the names of wombe and begetting, Job 38. 28, 29. and the increase of the Church is by this figure described, as, The remnant of Jacob shall be among many people, as a dew from the Lord, as flowers upon the grass, that waiteth not for man, &c. Mic. 5. 7. This last sense accordeth best with the beginning of the verse. of the wombe) or from the wombe of the morning. of the early morning) or, before the dawning: the morning (or day-dawning) in Hebrew *Mishebar*, is named of the blacknesse or darknesse, which also the Scripture sheweth, Job 20. 1. and the letter *M* is either a preposition, signifying from or before, as Isa. 43. 13. or, but a part of the word, here meaning, of, to thee I understand was or shall be; that is, thou wast or shalt have. dew of thy youth) or, of thy birth, that is, thy youth which is like the dew. *Tenth or native*, may either be taken properly for young age, as Eccles. 1. 9. or figuratively, for young persons, meaning the regenerate, which are as new borne babes, Ioh. 1. 13. and 3. 3. 1 Pet. 2. 2.

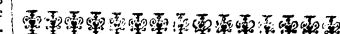
Verse 4. *swore* Forasmuch (saith the Apollie) as it is not without an oath, &c. by so much in Iesus made surety of a better Testament, Hebr. 7. 20, 22. a Priest) or Sacrificer: see Psal. 99. 6. for ever, Among the Levites, many were made Priests, because they were not suffered to endure by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherefore he is able alse perfectly to face them that come unto God by him, seeing he ever liveth to make intercession for them, Hebr. 7. 23, 24, 25. to the order) or according to my speech: both these interpretations are good, the one from the Apostles authority, Hebr. 7. 17. the other from the Hebrew propriety *dibrathi*, as Job 5. 8. meaning the manner and order of Melchisedek, as God speaketh of him in the history, where he is brought in without father, mother, kindred, beginning of day, or end of life, continuing a Priest for ever, as the Apollie gathereth, Hebr. 7. 1, 3. from the narration, Genes. 14. 18. &c. of Melchisedek) the King of Salem, and Priest of the most high God, whose name and office is opened, Hebr. 7. 1, 2, &c. from which he inferreth, If perfection had beene by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of Melchisedek, and not to be called after the order of Aarons Hebr. 7. 11.

Verse 5. The Lord) Christ, as in verse 1. which the Chaldee calleth *Sheinab*, (the divine presence)

of the LORD. at thy right hand) this may be spoken to God the Father, at whole right hand Christ sitteth, as verse 1. or to the people of God, at whole right hand he standeth, as Psal. 109. 31. hath wounded) or shall wound, or embrown in blood, as Psal. 68. 22, 24. a propheticke spoken as of a thing done. So usually in the Prophets, Isa. 9. 6. and 53. 4, 5. &c. See this fulfilled, Rev. 19. 18.

Verse 6. *hath filled* or *shall fill*, to wit, all places with dead bodies, flaine and unburies, as Jer. 16. 4. So the Chaldee paraphraseth, he hath filled the land with the carcasses of the wicked which are flaine. the head) Antichrist the man of sin, whom the Lord shall consume with the spirit of his mouth, 2 Thel. 2. 3, 8. or head for heads, and land for lands; that is, all wicked governors wheresoever.

Verse 7. of the brooke) or stream, to wit, of afflictions (as waters usually signifie, Psal. 18. 5.) Christ was to drinke, that is, to suffer, and so to enter into his glory, Mat. 26. 39, 42. Luke 24. 26. 1 Pet. 1. 11. Philippi. 2. 8. 9. Or, drinking of the brooke in the way, may mean a short retreating of himselfe, and then a pur suit of his enemies without delay, till he hath got a full conquest of them. Compare herewith the history of Gedeons soldiers, Judg. 7. 4, 5, 6, &c. As waters sometimes signifie doctrine, so the Chaldee here expoundeth it, From the mouth of thy Prophet he shall receive doctrine in the way.



## PSAL. CXI.

The praises of God for his glorious and gracious works.

## Halelu-jah.

**I** Will confesse Jehovah, with all the heart: in the secret of the righteous, and assembly.

2 Great are the actions of Jehovah, sought out of all that delight in them.

3 Glorious majesty, and comely honour is his worke, and his justice standeth to perpetual daye.

4 He hath made a memoriall of his marvellous workes; gracious and pitifull is Jehovah.

5 He hath given a prey to them that feare him: hee will remember his covenant for ever.

6 He hath shewed to his people the able power of his actions, in giving to them the inheritance of the heathens.

7 The actions of his hands are truth and judgement; faithfull are all his precepts.

8 Stablished they are for aye for ever, done in truth and rightcousnesse.

9 He sent redemption to his people, hee hath



plaineth it thus, *The Church of the house of Judah is united to his holiness, Israel to his dominions, dominions, or dominations (Signories) ruling over the Tribes by his lawes and spirit.*

3 Verse 3. *The sea* the red Sea, thorow which Israel passed, Exod. 14. 21. Psal. 77. 17. and 78. 13. and 66. 6. and 136. 13. *The Jordan* the great river in the land of Canaan, Jos. 3. Psal. 66. 6.

4 Verse 4. *The mountains* Sinai, Horeb, and other hills in the wilderness quaked, Exod. 19. 18. Hab. 3. 6, 10. Psal. 68. 9: *So leaping* is used also in Psalme 29. 6. The Chaldee paraphrasth, *When he gave his Law to his people, the mountains leaped, &c. yonglings* Hebrew, *foemes*; meaning Lambs: so veric 6.

5 Verse 5. *What ailed thee* or, *what was to thee?*

7 Verse 7. *At the presence* or, *At the face, or Before* the Lord. For these phrases are used indifferently, as *Millipnei*, at the presence, 1 Chron. 16. 33. is *Lijboni*, before, Psal. 96. 13. So *Millipnei*, before, or from the face, 1 Chron. 19. 18. for which in 2 Sam. 10. 18. is *Millipnei*, before.  *tremble thou* with paine, as a woman in travell; see Psal. 29. 8. It is an answer to the former question, and therefore may also be turned, *the earth trembled*, (as the like is observed in Psal. 22. 9.) and to the Greeke here translateth, *the earth was shaken.*

8 Verse 8. *The firm* that is, *hard flintie rock*, as is explained, Deut. 8. 15. Compare Isa. 41. 18.

# PSAL. CXV.

*Because God is truly glorious, and Idols are vanities, he exhorteth to confidence in God, who is to be blessed for his blessings.*

1 **N**O unto us, Jehovah, not unto us, but  
2 unto thy name give the glory, for  
3 thy mercie, for thy truth. Where-  
4 fore should the Heathens say, Where is now  
5 their God? And our God is in the heavens:  
6 whatsoever pleaseth him, he doth. Their  
7 idols are silver and gold, the worke of mens  
8 hands. A mouth they have, and speake not:  
9 eyes they have, and see not. Eares they have,  
10 and heare not: a nose they have, and smell  
11 not. Hands they have, and feeble not; feet  
12 they have, and walke not: they make no  
13 sound with their throat. Like them be they  
14 that make them: every one that trusteth in  
15 them. O Israel, trust thou in Jehovah: he is  
16 their helpe and their shield. O house of Aaron,  
17 trust ye in Jehovah: he is their helpe, and  
18 their shield. Ye that feare Jehovah, trust  
19 in Jehovah: he is their helpe, and their shield.  
20 Jehovah hath remembered us, he will bless  
21 us: he will bless the house of Israel, he will  
22 bless the house of Aaron. He will bless  
23 them that feare Jehovah; the small with the

great. Jehovah will adde unto you; unto  
you, and unto your sonnes. Blessed shall  
be of Jehovah, which made the hea-  
vens, and earth. The heavens are Jehovahs;  
and the earth he hath given to the sonnes of  
Adam. Not the dead shall praise Jah; nei-  
ther any that goe downe to silence. But we  
will bless Jah, from this time, and for ever;  
Halelu-jah.

## Annotations.

**N**O: to us, or for us; the Chaldee addeth, *not for our desire*. This Psalme the Greeke joyneth with the former, and maketh it a part of the 114. Psalme. See the notes on Psal. 10. 1.

Verse 2. *now* or, *pray*. A word of intreating, but used here in mockage. See Psal. 79. 10.

Verse 3. *And* or, *But our God*. It is a signe of indignation, as Psal. 2. 6.

Verse 5. *They have* Hebrew, *is to them*. *speake not* or *cannot speake*, as Psal. 77. 5. and so the rest. Compare herewith Jer. 10. 3, 4, 5, 9, &c. Deuteronomie 4. 28.

Verse 7. *firm* or, *matter, meditate*; see Psal. 1. 2.

Verse 9. *Israel* the Church is here distinguished into three parts: 1. *Israel*, or the body of the Common-wealth: 2. *Aarons house* the Ministers: and 3. *the feavers of Jehovah*, that is, *strangers, converts* of all nations, Acts 2. 5. and 10. 35. So after in verse 12, 13. and Psal. 118. 2, 3, 4. *trust thou* the Greeke faith, *hath trusted*; and so the rest. See the notes on Psal. 22. 9. and 114. 7. *their helpe* to wit, *which trust in him*. Or it may be for *your helpe*; one person put for another, as often is. See Psal. 59. 7, 10. 65. and 80. 7.

Verse 10. *House* that is, *children or posterity*. See Psal. 113. 9.

Verse 12. *bath remembered* The Chaldee explaineth it, *The word of the Lord hath remembered us for good*. *will bless* to wit, *us*; as the Greeke turneth it, *being mindfull of us, hath blessed us*. See the like want, in Psal. 59. 14. and 69. 2. and 45. 4.

Verse 13. *small* or, *little*, in age or degree. So Rev. 11. 18.

Verse 14. *will adde unto* or *adde upon you*, that is, *increase you*, as Deut. 1. 11. Esa. 26. 15. or, *adde his blessings*.

Verse 15. *shall you be of* or, *you are to Jehovah*, that is, *by him*. See the like phrase, Gen. 14. 19. 2 Sam. 2. 5.

Verse 16. *bee bath given* or, *understand, which bee bath given*: for, *the earth also* is his, Psal. 24. 1. though heaven properly is his dwelling place, yet not able to containe him, 1 Kings 8: 27, 30.

Verse 17. *to silence* the grave, the place of silence and quietnesse: as Job 3. 17, 18. See Psal. 94. 17. So the Chaldee expoundeth it, *the place of buriall in the earth.*

PSAL.

# PSAL. CXVI.

*The Psalmist professeth his love and dutie to God for his deliverance. 12 He studieth to be thankful.*

1 **I** Love, because Jehovah heareth my  
2 love, my supplications. Because hee  
3 bowed his care unto me, and in my daies  
4 I will call. The pangs of death compassed  
5 me, and the straight afflictions of hell found  
6 me: I found distresse and sorrow. And I cal-  
7 led on the name of Jehovah: O Jehovah, de-  
8 liver my soule. Gracious is Jehovah, and  
9 just: and our God is mercifull. Jehovah keep-  
10 eth the simple; I was brought low, and he  
11 saved me. Return, O my soule, unto thy rest,  
12 for Jehovah hath bountifullly rewarded unto  
13 thee. Because thou hast released my soule  
14 from death, mine eie from teares, my foot  
15 from flinding. I will walk on before Jehovah,  
16 in the lands of the living. I beleaved, there-  
17 fore did I speak; I was afflicted vehemently.  
18 I did say in my hastening away, every man  
19 is a lyer. What shall I render to Jehovah,  
20 for all his bountifull rewards unto me? I will  
21 take up the cup of salvation, and will call on  
22 the name of Jehovah. My vowes to Jehovah  
23 I will pay, in the presence now of all his peo-  
24 ple. Precious in the eies of Jehovah, is the  
25 death of his gracious Saints. O Jehovah,  
26 surely I am thy servant, I am thy servant, the  
27 son of thine hand-maid; thou hast unloosed  
28 my bands: To thee will I sacrifice a sacrifice  
29 of confession, and will call on the name of Je-  
30 hovah. My vowes to Jehovah will I pay, in  
31 the presence now of all his people. In the  
32 courts of the house of Jehovah; in the midst  
33 of thee, O Jerusalem; Halelu-jah.

## Annotations.

**I** Love] to wit, the Lord: or I am lovingly affected, and well pleased. The Greeke here beginneth the 114. Psalme: see the note on Psal. 10. 1. and after, verse 10. *beareth* or *will heare*, to wit, continually.

Verse 2. *and* that is, *therefore will I call, or when I did call*. *my daies* that is, *whiles I live*: or *daies of affliction*, as Job 30. 16. See Psal. 119. 84. & 37. 12.

Verse 3. *pangs* or *pains*: compare Psal. 18. 5. &c. *hell* the state of death, or grave: see Psal. 16. 10. *found* that is, *came upon me*. So 1 Chron. 10. 3. Nehem. 9. 32. Eth. 8. 6. Psal. 119. 143.

Verse 5. *Ob* or, *Thee*, *heesth thee*, *O mine* The Hebrew *Amia* and *Na*, are words of intreating: as the Greeke *Nai*, *Philem*. 1. 20. Rev. 1. 7.

Verse 6. *brought low* I drunke dry, weakened,

and afflicted: see Psalme 41. 2. and 79. 8. Verse 7. *thy rest* thy quiet comfortable estate in God, without trouble of conscience. This Christ giveth, Mat. 11. 29. but sin taketh away, Deut. 38. 65. *rewarded* or, as the Greeke faith, *even benefical*; the Chaldee explaineth it, *the word of the Lord hath rewarded good unto thee*: See Psal. 136. 6.

Verse 8. *fliding* or, *thrust*, fall: See Psal. 56. 14. 1 Sam. 2. 9.

Verse 9. *make me* to wit, *pleasingly*, as the Greeke explaineth; or *pleasingly administer*: so 1 Sam. 2. 30. 35. Psal. 86. 14. *the living* in this world: see Psal. 27. 13.

Verse 10. *therefore* the Greeke *Ki*, *For*, is here used for *therefore*, as the Greeke translateth, and she Apollie alloweth, 2 Cor. 4. 13. So may it also be taken, 1 Sam. 2. 21. for the Greeke *but*; as Luke 7. 47. for *the word*, that is, *therefore she loved much*. Here the Greeke version beginneth the 115. Psalme.

Verse 11. *my bustling* through fire; in Greeke *my exaltie* (or *trance*): see Psalme 31. 23. hereto is opposed *his quietnesse*, Psal. 30. 7. *every man* even the Prophets, which have promised me the kingdome, &c. and thus it might be *David's* infirmity: or indeed, *every man* (in respect of God) is a *her*, and unable to helpe in time of need, Num. 23. 19. Rom. 3. 4. Psal. 33. 17.

Verse 12. *for all* to the Greeke supplieth the word *for*: and by *rewards*, he meaneth *benefits*, as verse 7. Compare 1 Thet. 3. 9. 2 Chron. 32. 25.

Verse 13. *the cup of salvation* or, *of health*, that is, of thanksgiving for Gods saving health and deliverance for me. For mercies received, the Israelites used to offer *peace* (or *thanks*) offering; whereof they did eat, and rejoyce before the Lord; and at their banquets, took up the cup of wine in their hands, and blessed God: called thereupon, *the cup of blessing*, 1 Cor. 10. 16. So our Lord at the feast of the Paschever, *take the cup, and give thanks*, Luke 22. 17. *call on* that is, *pray and praise God*: or *call in*, that is, *proclaim and preach Gods mercies*: so verse 17.

Verse 15. *Precious*, &c. that is, God will not easily suffer his Saints to be slaine: see Psal. 72. 14. So the soule is said to be *precious*, when the life is spared, 1 Sam. 26. 31. 2 Kings 1. 13.

Verse 16. *hand-maid* borne thy servant in thy house: see Psal. 86. 16. *bands* that is, *hast free me* at liberty: (as Job 39. 8.) from afflictions, Esa. 28. 22. a similitude taken from captives, Esa. 52. 2.

Verse 17. *confession* that is, a *thanks-offering*: see Psalme 59. 14.

# PSAL. CXVII.

*The Gentiles are exhorted to praise God for his mercie and truth.*

**P**raise Jehovah all ye Gentiles; laud him  
all ye peoples. For his mercie is mighty  
towards us; and the faithfulness of  
Jehovah endureth for ever. Halelu-jah.

ANNO-

## Annotations.

**G**Emiles] or Nations; all which are exhorted to glorifie God, for obtaining mercie by Christ, who hath received us into the glorie of God; as the Apostle sheweth from this Scripture, Romans 15. 7-11.



## PSALME CXVIII.

An Exhortation to praise God for his mercie. 5 The Psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the Psalmist, the coming of Christ in his kingdom is expressed.

**C**onfesse ye to Jehovah, for he is good, for his mercie endureth for ever. Let Israel now say, that his mercie endureth for ever. Let the house of Aaron now say, that his mercie endureth for ever. Let them that feare Jehovah, now say, that his mercie endureth for ever. Out of straight affliction I called on Jah; Jah answered mee with a large rooomth. Jehovah is for me, I will not feare what man can doe unto mee. Jehovah is for me with them that helpe me, and I shall see on them that hate me. It is better to hope for safety in Jehovah, than to trust in man. It is better to hope for safety in Jehovah, than to trust in bounteous Princes. All nations compassed me, but in the name of Jehovah I cut them off. They compassed me, yea they compassed me, but in the name of Jehovah I cut them off. They compassed me as Bees, they were quenched as a fire of thornes; but in the name of Jehovah I cut them off. Thrusting thou thrustest mee to fall, and Jehovah holp me. Jah is my strength and song, and he hath beene to me for a salvation. A voice of shouting and of salvation is in the tents of the just; the right hand of Jehovah doth valiantnesse. The right hand of Jehovah is exalted; the right hand of Jehovah doth valiantnesse. I shall not die but live, and shall tell the works of Jah. Jah chastising chastified me, and gave me not to the death. Open ye unto me the gates of justice, that I may enter into them, may confesse Jah. This gate of Jehovah, into which the just hath enter. I will confesse thee because thou hast answered me, and hast been to me for a salvation. The stone which the builders refused, is become for head of the corner. This was of Jehovah; it is marvellous in our

eies. This is the day Jehovah made, let us be glad and reioice in it. Oh Jehovah have now, oh Jehovah prosper now. Blessed be he that commeth in the name of Jehovah; we blesse you out of the house of Jehovah. God is Jehovah, and hath given light unto us: binde ye the feast-offerings with cords, unto the horns of the Altar. Thou art my God, and I will confesse thee; my God, I will exalt thee. Confesse ye to Jehovah, for he is good, for his mercie endureth for ever.

## Annotations.

**F**Or he] or that he is good: so verse 29. Verse 4. that feare] strangers of all nations, as before he mentioned the Church and Ministers: see Psalm 115. 9. Verse 5. with a large rooomth] that is, by bringing me into it, as is expressed, Pla. 18. 20. and 4. 2. Verse 6. for me] to wit, an helper, as the Greeke explaineth; which the Apostle followeth, Heb. 13. 6. So the Chaldee saith, the word of the Lord is for mine helpe: so in verse 7. See also Plal. 56. 5, 12. Verse 7. with them that helpe me] instead of all helpers: see a like phrase, Plal. 54. 6. The Greeke saith, mine helper. see on them] to wit, their reward, or vengeance, as the Chaldee explaineth. See Plal. 54. 9. and 91. 8. Verse 10. but in, &c.] or, in the name of Jehovah, (I trust) that I shall cut them off. The Greeke agreeth with the former; the Chaldee with this latter: and so in the verses following. Verse 12. were quenched] or (on the contrary) were kindled, as both the Greeke and Chaldee doe translate it. Sundry words signifie contraries, as *barao* to blesse and to curse, 1 Kings 21. 13. The fire of thornes is both soone kindled and soone quenched: so Christs enemies. for] or, but in the name, &c. Verse 13. Thrusting, &c.] that is, Thou diddest forcibly thrust, speaking to the enemy: the Chaldee explaineth it, my strength thrust me to fall. Thrusting thrust, is an Hebraisme often used; as after, verse 18. So Cutting shall be cut off; Numb. 15. 30. that is, shall die without mercie, Heb. 10. 28. Verse 14. Song] or melody; that is, whom I sing laud unto. This is taken from Exo. 15. 2. to Isa. 12. 2. for a salvation] or, a salvation, that is, hath saved or rescued me against mine enemies, as 2 Sam. 10. 11. where the like phrase is used: so after, verse 21. the word for may be omitted, as sometime in the Hebrew it selfe, 2 Chron. 18. 21. compared with 1 Kings 22. 22. Verse 15. salvation] that is, victory, as Plal. 98. 1. or thanks for salvation, as Plal. 116. 13. See Revel. 19. 1. tents] that is, dwelling places; but spoken of as in warres, or for short continuance; as Heb. 11. 9. So tents of the Saints, Rev. 20. 9. See also 2 Chron. 31. 2.

Verse

18 Verse 18. gave] or delivered; so Ezek. 31. 14. Verse 19. gates of justice] that is, of Gods Sanctuary, the gates whereof were to be opened by the Priests and Levites for men to come and serve the Lord; Sam. 3. 15. called gates of Justice, because only the just and cleane might enter into them, as v. 30. Isa. 26. 2. 2 Chron. 23. 19. Rev. 21. 27. Verse 20. gate of Jehovah] this the Chaldee expoundeth, the gate of the Sanctuary of the Lord. Verse 22. The stone, &c.] By this stone is meant David himselfe, and his Sonne Christ; by the builders, are meant the chiefe men of Israel, that refused David and Christ to reigne over them, Mat. 21. 42. Acts 4. 11. Of David, the Chaldee expoundeth it, The builders despised the young man, which among the Jews of Jesse was worthy to be made King and Ruler. for head] that is, the chiefe corner stone, which completh and fastneth the building: See also Isa. 28. 16. 1 Pet. 2. 6, 7, 8. Ephes. 2. 20, 21. Verse 24. made] that is, preferred in honour above others; so making sometime signifieth, as 1 Sam. 12. 6. and the making of a day, is the sanctifying and observing of it, Deut. 5. 15. Exod. 34. 21. Also day is the whole time of grace in Christ, 2 Cor. 6. 2. Verse 25. save now] or, I beseech thee save: in Hebrew, *Hosbiab-na*, or *Hosanna*, as it is found in Greeke, Matth. 21. 9, 15. where the people and children welcome Christ into Jerusalem, singing *Hosanna* the sonne of David, that is, praying God most high, to save the King (Christ) who then came in the name of the Lord. Verse 26. he that commeth] that is, the King (Christ) that commeth in the name (power and authority) of the Lord, Luke 19. 38. we blesse you] these seeme to be the Priests words, whose office was to blesse Gods people in his house, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13. Verse 27. the feast-offerings] or *festivitate*. This word often used for a *festivall day*, as Plal. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exo. 23. 18. Isa. 29. 1. and so the Chaldee explaineth it here. Thus Christ is called our Passover, 1 Cor. 5. 7. that is, our Paschal lamb with cords] This word is sometime used for *thicke twisted cords*, Judg. 15. 13. sometime for *thicke branches* of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence may two waies be read; *binde the feast with thicke branches*, or *binde the sacrifices with cords*; both meane one thing, that men should keepe the festivitie with joy and thanks to God, as Israel used at their solemnities. unto the bornes] that is all the Court over, untill you come even to the horns of the Altar: intending hereby many sacrifices or boughes. The Chaldee interpreteth it, *will be have offered him, and poured the blood at the bornes of the Altar*.



## PSALME CXIX.

This Psalm containeth manifold praises of the Law of God, and effects of the same, with sundry prayers, and professions of obedience.

**O**Blessed are they that are perfect in way, they that walke in the Law of Jehovah. 2 O blessed are they that keepe his testimonies, they that seeke him with all the heart. 3 Also, they that shew not iniquitie, but walke in his waies. 4 Thou hast commanded thy precepts to be observed vehemently. 5 O that my waies were directed to observe thy statutes. 6 Then shall I not be ashamed, when I have respect unto all thy commandements. 7 I will confesse thee with righteousness of heart, when I shall learne the judgements of thy justice. 8 I will observe thy statutes, forsake thou me not very much.

9 Wherewith shall a young man cleanse his way: by taking heed, according to thy word. 10 With all my heart have I sought thee, let me not wander from thy commandements. 11 In mine heart have I hid thy sayings, that I might not sinne against thee. 12 Blessed art thou, Jehovah, learne me thy statutes. 13 With my lips have I told all the judgements of thy mouth. 14 In the way of thy testimonies have I joyed, as above all store of riches. 15 In thy precepts will I meditate, and will have respect unto thy waies: 16 In thy statutes will I delight my selfe, I will not forget thy words. 17 Bounteously reward unto thy servant, that I may live and observe thy word. 18 Uncover mine eyes, that I may see the marvellous things of thy Law. 19 A stranger I am in the earth, hide not thou from me thy commandements. 20 My soule is broken small with desire unto thy judgements in all time. 21 Thou hast rebuked the proud accursed, that wander from thy commandements. 22 Turne thou from me reproach and contempt, for I have kept thy testimonies. 23 Princes also did sit, they spake against me, thy servant meditated in thy statutes. 24 Also thy testimonies are my delights; the men of my counsell.

25 My soule cleaveth to the dust, quicken thou me according to thy word. 26 I told my waies, and thou answeredst me; teach me thy statutes. 27 Make me to understand the way of thy precepts, and I will meditate on thy marvellous works. 28 My soule dropeth for heavinesse; raise thou me up, according to thy word. 29 Take away from me the way of falshood, and graciously give me thy law. 30 The way of faithfulness I have chosen, thy judgements I have proposed. 31 I have cleaved to thy testimonies; Je-

P p p p p hovah,

hovah, let me not be abail ed. 32 I will run the way of thy Commandments; when thou shalt enlarge mine heart.

33 Teach me, O Jehovah, the way of thy statutes, that I may keep it unto the end.

34 Make me to understand, that I may keep thy Law, and observe it with all the heart.

35 Make mee to tread in the path of thy Commandments, for in it I take pleasure.

36 Incline mine heart unto thy testimonies, and not unto covetousnesse.

37 Turne away mine eyes from seeing false vanitie; quicken me in thy ways.

38 Confirm to thy servant thy saying, which is given to the feare of thee.

39 Turne away my reproach which I am afraid of, for thy judgements are good.

40 Loe I have a desire to thy precepts; in thy justice quicken thou me.

41 And let thy mercies come to mee, O Jehovah; thy salvation, according to thy saying.

42 And I shall answer him that reproacheth me, because I have trusted in thy Word.

43 And pull not thou out of my mouth the word of truth very much, because I have hopefully waited for thy judgements.

44 And I will observe thy Law continually, for ever and perpetual aye.

45 And I shall walke in a large roomth, because I have fought thy precepts.

46 And I will speake of thy testimonies in the presence of Kings, and not be ashamed.

47 And I will delight my selfe in thy Commandments, which I have loved.

48 And I will lift up my hands to thy commandments which I have loved, & will meditate on thy statutes.

49 Remember the word of thy servant, for which thou hast made me hopefully to wait.

50 This is my comfort in mine affliction, that thy saying quickeneth me.

51 The proud have scorned me very greatly; from thy Law I have not declined.

52 I remembered thy judgements of old, O Jehovah, and comforted my selfe.

53 A burning horror hath taken hold on me for the wicked, the forsakers of thy Law.

54 Thy statutes have bene songs to me in the house of my pilgrimages.

55 I remembered in the night thy name, O Jehovah, and observed thy Law.

56 This was to mee, because I kept thy precepts.

57 My portion, Jehovah, I have said, to observe thy words.

58 I have earnestly sought thy face with all the heart; be gracious to me according to thy saying.

59 I thought upon my waies, and turned my feet unto thy testimonies.

60 I made haste,

and delayed not, to observe thy commandments.

61 Bands of the wicked have robbed me; thy Law I have not forgotten.

62 At mid-night will I rise to confesse unto thee, for the judgements of thy justice.

63 I am a companion to all that feare thee, and that observe thy precepts.

64 The earth is full of thy mercie, Jehovah; learne me thy statutes.

65 Thou hast done good with thy servant, Jehovah, according to thy Word.

66 Learne mee goodnesse of reason and knowledge, for I have beleved in thy commandments.

67 Before I was afflicted, I was astray; but now I observe thy saying.

68 Good art thou, and doest good; learne me thy statutes.

69 The proud have forged against me falsehood; I, with all the heart, do keep thy precepts.

70 Their heart is grosse as fat; I, in thy Law have delighted my selfe.

71 It is good for me that I was afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better to me than thousands of gold and silver.

73 Thine hands have made mee, and fashioned me; make me to understand, that I may learne thy commandments.

74 They that feare thee, shall see me and rejoyce, because I have hopefully waited for thy word.

75 I know, Jehovah, that thy judgements are justice, and with faithfulness thou hast afflicted me.

76 Oh let thy mercie be to comfort me, according to thy saying unto thy servant.

77 Let thy tender mercies come to me, that I may live, for thy Law is my delights.

78 Let the proud be abashed, for with falsehood they have depraved me: I do meditate in thy precepts.

79 Let those turne to me that feare thee, and that know thy testimonies.

80 Let my heart be perfect in thy statutes, that I be not abashed.

81 My soule fainteth for thy salvation, I hopefully wait for thy word.

82 Mine eyes faile for thy word, saying, When wilt thou comfort me?

83 Though I am like a bottle in the smoke, I have not forgotten thy statutes.

84 How many are the daies of thy servant? When wilt thou do judgement on my persecutors?

85 The proud have digged for me pits of corruption, which are not according to thy Law.

86 All thy commandments are faithfulness; with falsehood doe they persecute me, help thou me.

87 Almost they had consumed me in the earth, but I have not forsaken thy precepts.

88 According to thy mercie quicken thou me,

me, and I will observe the testimonie of thy law.

89. Forever, O Jehovah, thy word is stedfast in the heavens.

90 Thy faithfulness is to all generation and generation; thou hast stablished the earth, and it shall stand.

91 To thy judgements they stand this day, for they all are thy servants.

92 Vnlesse thy law had bene my delights, then had I perished in mine affliction.

93 For ever I will not forget thy precepts, for by them thou hast quickened me.

94 I am thine, save thou me, for I have fought thy precepts.

95 The wicked have waited for me to destroy me; I consider thy testimonies.

96. Of all perfection I have seene an end; large is thy commandment vehemently.

97. O how I love thy law! all the day it is my meditation.

98 Thou makest mee wiser then mine enemies, by thy commandments; for, for ever it is with me.

99. I am more prudent than all my teachers, for thy testimonies are my meditation.

100 I am of more understanding than the Elders, because I have kept thy precepts.

101 I have restrained my feet from every evil way, that I may observe thy word.

102 I have not departed from thy judgements, for thou hast taught me.

103 How sweet are thy sayings to my palate! more than honey to my mouth.

104 By thy precepts I have gotten understanding, therefore I hate every path of falsehood.

105. Thy word is a lampe to my foot, and a light to my path.

106 I have sworn, and will ratifie it, to observe the judgements of thy justice.

107 I am afflicted very vehemently; Jehovah, quicken thou mee according to thy word.

108 The free-offerings of my mouth, favourably accept thou, O Jehovah; and learne me thy judgements.

109. My soule is in my hand continually, and thy law I have not forgotten.

110 The wicked have laid a snare for me, and from thy precepts I have not strayed.

111 I possess for heritage thy testimonies for ever, for they are the joy of mine heart.

112 I have inclined mine heart to doe thy statutes, for ever to the end.

113. I have vaine thoughtes, and I love thy law.

114 Thou art my secret place, and my shield, I hopefully wait for thy word.

115 Depart from me yee evil doers, that I may keepe the commandments of my God.

116 Vphold me according to thy saying, that I may live; and let me not be abashed

for my hope.

117 Sustaine me, and I shall be saved, and I will delight in thy statutes continually.

118 Thou hast troden downe all them that stray from thy statutes, for their deceit is fallhood.

119 Like droffe thou makest cease all the wicked of the earth, therefore I love thy testimonies.

120 My flesh feeleth horror for dread of thee, and I feare for thy judgements.

121 I have done judgement and justice, leave me not to mine oppressours.

122 Be surety for thy servant, for good; let not the proud oppress mee.

123 Mine eyes faile for thy salvation, and for the sayings of thy justice.

124 Doe with thy servant according to thy mercy, and learne me thy statutes.

125 I am thy servant, give me understanding, that I may know thy testimonies.

126 It is time for Jehovah to doe, they have made frustrate thy law.

127 Therefore I love thy commandments, above gold, and above fine gold.

128 Therefore, all thy precepts of every thing I hold righteous; I hate every way of fallhood.

129 Marvellous are thy testimonies, therefore doth my soule keepe them.

130 The opening of thy words giveth light, giving understanding to the simple.

131 I opened wide my mouth and panted, for I longed for thy commandments.

132 Turne the face unto me, and be gracious to me, according to the judgement towards those that love thy name.

133 Firmly direct my steps in thy saying, and let not any iniquitie have dominion over mee.

134 Redeeme mee from the oppression of men, and I will observe thy precepts.

135 Make thy face to shine upon thy servant, and learne mee thy statutes.

136 Rivers of waters runne downe mine eyes, because they observe not thy law.

137 Just art thou Jehovah, and righteous thy judgements.

138 Thou hast commanded the justice of thy testimonies, and faithfulness vehemently.

139 My zeale suppreth me, because my distressers have forgotten thy words.

140 Thy saying is fined vehemently, and thy servant loveth it.

141 I am small and despised, thy precepts I have not forgotten.

142 Thy justice is a justice for ever, and thy law is the truth.

143 Distresse and anguish have found me, thy commandments are my delights.

144 The justice of thy testimonies is for ever; make me to understand, that I may live.



145 I have called with the whole heart :  
answer me, Jehovah! I will keep thy statutes.  
146 I have called upon thee, save thou me,  
and I will observe thy testimonies. 147 I  
have prevented in the twilight, and cried ;  
I hopefully waited for thy word. 148 Mine  
eyes have prevented the night-watches,  
to meditate in thy saying. 149 Hear my voice,  
according to thy mercy, Jehovah; according  
to thy judgment quicken thou me. 150 They  
draw near that follow after a mischievous  
purpose, they are farre off from thy law.  
151 Neere art thou, Jehovah, and all thy  
commandments are truth. 152 Of old I  
have knowne of thy testimonies, that thou  
hast founded them for ever.  
153 See mine affliction, and release me,  
for I have not forgotten thy law. 154 Plead  
my plea and redeeme mee, according to thy  
saying quicken thou me. 155 Salvation is  
farre from the wicked, because they seeke  
not thy statutes. 156 Thy tender mercies  
are many, O Jehovah; according to thy  
judgements quicken thou me. 157 Many  
are my persecutors, and my distressers; from  
thy testimonies I have not declined. 158 I  
saw unfaithfull transgressours, and was grie-  
ved for that they observed not my saying.  
159 See, that I love thy precepts; Jehovah,  
according to thy mercy quicken thou me.  
160 The beginning of thy word is truth, and  
for ever is every judgement of thy justice.  
161 Princes have persecuted me without  
cause, & for thy word mine heart doth stand  
in awe. 162 I am joyfull for thy saying, as  
one that findeth much spoile. 163 Fals-  
hood I hate, and I abhorre; thy law I doe  
love. 164 Seven times in a day doe I praise  
thee, for the judgements of thy justice.  
165 Much peace is to them that love thy  
law, and to them is no tumbling-blocke.  
166 I have hoped for thy salvation, Jeho-  
vah, and have done thy commandments.  
167 My soule hath observed thy testimo-  
nies, and I love them vehemently. 168 I  
have observed thy precepts and thy testimo-  
nies, for all my wayes are before thee.  
169 Let my shouting arise come neare be-  
fore thee, Jehovah; according to thy word  
give thou me understanding. 170 Let my  
supplication for grace come before thee; ac-  
cording to thy saying, deliver thou mee.  
171 My lips shall utter praise, when thou hast  
learned me thy statutes. 172 My tongue  
shall recount thy saying, for all thy com-  
mandments are justice. 173 Let thine hand be

to helpe me, for I have chosen thy precepts.  
174 I have longed for thy salvation, Jeho-  
vah, and thy law is my delights. 175 Let  
my soule live, that it may praise thee; and let  
thy judgments help me. 176 I have strayed  
like a lost sheepe; seeke thou thy servant, for  
I have not forgotten thy commandments;

## Annotations.

**P**erfect in way ] invire (or embellished) in their  
state or conversation: See Ezek. 28. 15. Psalme  
1. 1.

**V**erfe 2. seeke him ] with hope and trust, as the  
word also importeth, Elay 11. 10. with Rom. 15.  
12. See also Deut. 4. 29. Jer. 29. 13. 2 Chro. 15. 15.  
The Chaldee translatheth, seeke him in distress.

**V**erfe 3. Also thy &c. ] the Greeke turneth it  
thus; For, not they that worke iniquity, doe walke in  
his wayes.

**V**erfe 4. to be observed ] or, for men to observe.  
See the notes on Psal. 36. 3.

**V**erfe 5. O that ] or, O my wishes are that &c.  
The Chaldee expoundeth it, It is good for me that I  
have directed my wishes.

**V**erfe 8. very much ] or unto vehemencie, vehem-  
ently, that is, miserly: a like prayer is against Gile-  
ad, Elay 64. 9. Or, it may here have reference  
to the former, I will keepe thy statutes with vehem-  
encie, if thou for sake me not.

**V**erfe 10. let me not wander ] or make me not to erre,  
in Greeke, repell me not.

**V**erfe 14. as above ] as that which is superior to all  
riches; or, as for all abundancy wealth.

**V**erfe 16. delight ] or solace, recreate my selfe.  
**V**erfe 18. Uncover ] or unweile. that I may ]  
or, and I shall: to after in this and other Psalmes  
often. See Psal. 43. 4.

**V**erfe 19. in the earth ] or in the land: See Psal.  
39. 13.

**V**erfe 20. for desire ] or, with desiring, or to de-  
sire; as the Greeke faith, my soule earnestly to desire.  
A like forme of the Hebrew word is in Jerem.  
31. 12.

**V**erfe 22. spake ] or talked of me; spake largely  
and freely: See the word in this forme, Ezek.  
33. 30.

**V**erfe 24. men of my counsel ] that is, my coun-  
sellors, they with whom I consult. So in Elay. 40.  
13. men of his counsel, is turned in Greeke Συμβου-  
λοι, Rom. 11. 34. that is, Counsellours.

**V**erfe 25. quicken me ] or, spare my life, as Ios.  
9. 15.

**V**erfe 26. answeredst me ] which the Chaldee ex-  
poundeth, accepted my prayer.

**V**erfe 27. and I will ] or, that I may; as verfe  
18. and 33.

**V**erfe 28. droppeth ] to wit, reares, that is, weep-  
eth: as Iob 16. 20. raise up ] or, confirme, sta-  
bilish; as verfe 38. and 106.

**V**erfe 30. of faithfulness ] or faith, that is, a sure  
and

and faithfull way.  
me, as Psal. 16. 8.

**V**erfe 32. enlarge ] that is, amplifie and increase  
with wildness, as 1 Kin. 4. 29. (as to want an heart,  
is to be foolish, Prov. 9. 4.) or with comfort, as Isa.  
60. 5. or love, as 2 Cor. 6. 11.

**V**erfe 33. to the end ] Greeke, continually; some  
turne it, for rewards, as after the Greeke doth,  
verfe 112. The Hebrew properly is the heek or  
foot-sole; figuratively the end and sometime reward;  
see Psal. 119. 12. that I may ] or, and I shall keepe,  
&c. So verfe 34.

**V**erfe 37. I turne away ] or Make passe, transfeere:  
so verfe 39. from seeing ] or, that they see not, Psal.  
69. 24. and 66. 18.

**V**erfe 38. Confirme ] or raise up, that is, performe  
and doe it, as 2 Sam. 7. 25. and that continually, as  
Deut. 2. 7. 26. with Gal. 3. 10. So, to confirme words,  
2 Kings 23. 3. is to doe them, 2 Chron. 34. 31.  
which ] that is, which forsworn is given (or added)  
to thy face, or which word is given for the feare of thee,  
that thou mayest be feared.

**V**erfe 41. come ] that is, be performed, as Judges  
13. 12.

**V**erfe 42. answer ] Hebr. answer him word, that is,  
return him answer, as this phrase importeth, 2 Sam.  
24. 13. 1 Kings 20. 9. and 12. 16. fo Prov. 27. 11.  
Or, answer him the matter.

**V**erfe 43. very much ] or unto vehemencie, vehem-  
ently, as verfe 8. and it may be referred to the  
word, vehemently true; or to the former, I will not  
utterly.

**V**erfe 45. in a large room ] or, in wideness, that  
is, at liberty, cheerfully, free from feares, distress-  
es, &c. Psal. 4. 2. and 18. 22. and 118. 5.

**V**erfe 48. lift my hands ] that is, put my hands to  
the practise of thy Law with earnestnesse.

**V**erfe 53. A burning brouer ] a forme of terrour  
and dismay, as the Greeke faith, burning or faint-  
ing: see Psal. 11. 6. for ] or from the wicked,  
a forme of trouble raised by them.

**V**erfe 54. Sings ] I beate, or Arguments of sing-  
ing, the house, the earthly house of this Taberna-  
cle, where man sojourneth in his body; as 2 Cor.  
5. 1, &c. in Greeke, the place, that is, where so ever  
I sojourn.

**V**erfe 56. This man ] Thus ordered I the courie  
of my life; or this varietie of estate, persecution,  
consolation, &c. befall me.

**V**erfe 57. My portion ] that is, as the Greeke ex-  
plaineth, O Lord, thus art my portion, as Psal. 142.  
6. and 16. 5. Jer. 10. 16. or my portion, O Lord, shall  
be to keepe thy words.

**V**erfe 58. besought ] or intreated: see Psalme  
45. 13.

**V**erfe 59. thought upon ] considered upon and  
counted; the Chaldee faith, I thought to make god  
my wages.

**V**erfe 60. delayed not ] or, distracted not my selfe, to  
wit, with worldly cares, feares, pleasures, &c.

**V**erfe 61. Bands ] or Girds, as the Greeke also  
turneth it: for a band of Prophet, for a company of  
them, 1 Sam. 10. 10.

**V**erfe 66. reason ] or behaviour: Hebr. taste or  
favour: see Psal. 34. 1.

**V**erfe 67. afflicted ] or answered, cried, to wit, for  
my affliction.

**V**erfe 69. forged ] or composed, adjoined: so Job  
13. 4.

**V**erfe 70. grosse ] uncleaned, and so made hard  
and senseless; in Greeke, crumbled in milke. Compare  
Acts 28. 17. Ephes. 4. 18.

**V**erfe 72. thousands ] to wit, of peeces, as is ex-  
pressed, Psal. 68. 31. the Chaldee expoundeth it,  
of talents.

**V**erfe 73. fashioned ] or fired, composed. Compare  
Job 10. 8.

**V**erfe 75. with faithfulness ] or in faith, or truth.  
God is faithfull, which will not suffer us to be  
tempted above that we are able, but will give the  
issue with the temptation, &c. 1 Cor. 10. 13.

**V**erfe 78. depraved ] perverted, wronged, me, dealt  
perversly with me; or, would pervert me from the  
right way.

**V**erfe 79. turne to me ] in Chaldee, turne to my  
doctrine.

**V**erfe 80. perfect ] sincere, in Greeke, without spot,  
unblemished, as verfe 1.

**V**erfe 81. faithless ] or in consumed, to wit,  
with desire. So Psal. 84. 2. false ] or are con-  
sumed, as before, and verfe 123. See Psal. 69. 4.  
1 Sam. 2. 33.

**V**erfe 83. in the snawe ] that is, dry and wrin-  
kled. Compare Psal. 32. 4. and 102. 4.

**V**erfe 84. doted ] to wit, of affliction: see Psal. 37.  
12. and 116. 2.

**V**erfe 85. digged pits ] to take away my life,  
Psalm 35. 7. the Greeke faith, told me, take; to  
intrap me with errors.

**V**erfe 86. faithfulness ] or faith, that is, faith-  
full, true.

**V**erfe 89. is stedfast ] or, standeth fast, abideth;  
compare Isa. 40. 8.

**V**erfe 90. stablished ] or fully settled: See Eccle-  
siastes 1. 4.

**V**erfe 91. To thy ] that is, According to thy ordina-  
tions, or, For thy judgements; in the manner and to  
the ends that thou appointedst them, they stand  
and continue, as Psal. 33. 9.

**V**erfe 96. of all perfection ] or consummation, that  
is, of every most perfect thing. large ] or broad,  
wide, meaning infinite.

**V**erfe 98. thou makest ] or I makest. it is  
with me ] or, it is mine, that is, thy Law (or every one  
of thy Commandments) are mine.

**V**erfe 103. my palate ] that is, my taste.

**V**erfe 105. a Lampe ] or a Candle, Luminere: so  
Prov. 6. 23. Compare Job 19. 8.

**V**erfe 106. sworn ] making covenant to walke  
in thy Law, Nehem. 10. 29. raise ] performe,  
or stablish.

**V**erfe 108. free-offerings ] or, voluntaries: see  
Psal. 54. 8.

**V**erfe 109. in my hand ] or palme, that is, I goe  
in danger of my life. See the like phrase, Iudg. 12. 3.  
1 Sam. 19. 5. & 28. 21. So the Chaldee explaineth  
it, my soule is in danger, as if it were upon my hand.

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it, my soule is in danger, as if it were upon my hand.

112 Verse 112. to the end] as verse 33. Here the Greeke turneth it, for reward, respecting the end and obedience, as Psalm. 119. 12. Heb. 11. 26. 1 Pet. 1. 8. 9.

113 Verse 113. vaine thoughts] or *inventing cogitations*, or vaine *thinkers*, as the Chaldee explaineth it; the Gr. also turning it, *transgressors of law*. It hath the name of *top-branches*, of trees; figuratively applied to the thoughts or opinions of the mind, wavering and uncertain, as 1 King. 18. 21. or persons distracted with their own cogitations.

117 Verse 117. delight] or, have respect, or contemplate, meditate devoutly.

119 Verse 119. Like dross] consumed with the fire of thy wrath. See Ezek. 22. 18.—21. Prov. 25. 4, 5. *makest refuse*] that is, *removest, or takest away*.

120 Verse 120. *felicit horrore*] as when the haire stands up for fear; and by *felix* may be meant the haire of his flesh, as is expressed, Job 4. 15, from whence this phrase seemeth to be taken.

121 Verse 121. Be surety] answering for, and defending him. Or, give *firmness* (or *delight*) unto him.

126 Verse 126. to doe] or *work*, shewing his power: The Chaldee otherwile, *It is time to doe the will of the Lord*, made *frustrate*] of none effect, or disappointed. See Psalm 33. 10.

128 Verse 128. hold righteous] or *make righteous*, that is, *doe escape*, and defend to be most right, and doe rightly use them.

130 Verse 130. The opening] or *door*, that is, the declaration (as the Greeke interpreteth it;) or the first entrance into them.

132 Verse 132. according to the judgement] that is, as is right and meet, and behoveth; or, after the manner, wont and custom that thou usest. So judgement is for *manner, or custom*, Gen. 40. 13. Job 6. 15. 1 Sam. 2. 13. and 27. 11.

136 Verse 136. thy men in generall, or the wicked; as after, vers. 158.

137 Verse 137. righteous] to wit, every of thy judgements; or, *upright* art thou in thy judgements.

138 Verse 138. justice of thy testimonies] that is, thy just and very faithful testimonies. Or, *justice*, thy testimonies and faith.

139 Verse 139. *sparest*] or *entest off*, that is, *conspicest*. Compare Psalm 69. 10.

140 Verse 140 *ined*] purified as in fire, Psalm 12. 7.

142 Verse 142. for ever] that is, *everlasting*: so ver. 144.

143 Verse 143. *found*] that is, *came upon me*, as Psal. 116. 3.

144 Verse 144. *justice of Sc.*] or, *Thy testimonies are just*, &c.

147 Verse 147. *prevented*] to wit, thee, with prayer, as Psal. 88. 14. and 95. 2. *twilight*] the *dawning of the morning*, as the Chaldee explaineth it, and the Hebrew sometime signifieth, Job 7. 4.

148 Verse 148. *watcher*] see Psal. 63. 7. and 90. 4. and 190. 62. The Chaldee saith, the *morning* and *evening* watches.

149 Verse 149. judgement] equity, or *enflowe*, as verse 132.

Verse 160. the *beginning*] or, the *head*, but the Greeke and Chaldee doe explaine it, *from the beginning thy word is truth*; and so for ever. Or, taking *head* for *excellence*, *thy most excellent word is truth*.

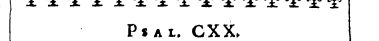
Verse 164. Seven times] that is, often; for seven is used for many, as Levit. 26. 18. Prov. 24. 16. and 26. 25. 1 Sam. 2. 5.

Verse 165. *is no stumbling block*] or, *they have no offence*, (or *scandall*.) So in 1 Joh. 2. 10. *he that loveth his brother*, there is no *scandall* in him. He walks without feare of falling.

Verse 172. *resound*] or, *sing*; Heb. *answer*.

Verse 175. *Let my soule live*] that is, *Let me wholly live*: as on the contrary, *let my soule die*, Judg. 16. 30.

Verse 176. *a lost sheep*] a *sheepe of perdition*, or *perishing*, that is, *ready to perish*. All we like *sheepe have gone astray*, Elay 53. 6.



## PSAL. CXX.

The Prophet prayeth against, and reproveth the evil tongue: 5. and complaineth of his necessary conversation with the wicked.

## A Song of degrees.

Vnto Jehovah, in my distressednesse, I cried, and he answered me. Jehovah, deliver thou my soule from the lip of falsehood, from the tongue of deceit. What shall it give thee, and what shall it adde to thee, tongue of deceit. Sharp arrows of a mighty one, with coales of Luniper. Woe is me that I sojourn with Melech, dwell with the tents of Kedar. My soule it hath much dwelt with him that hateth peace, I am for peace, and when I speak, they are for warre.

## Annotations.

OF degrees] or, of *ascensions*, of *brights*: (Hebr. ham-mahalah) that is, a Psalm to be sung with an *high voice*; as the Levites are laid to praise God with a *great voice* on high, (Hebr. le-mahlah,) 2 Chron. 20. 19. On this title noteth the excellencie of the song, for short, grave and pithy sentences; as *Adam ham-mahalah*, is a man of eminencie, (or of high degree) 1 Chron. 17. 17. Sundry other wayes is this title understood, as of the *stairs* that went up to the house of the Lord, whereon the fingers should stand; and thus the Chaldee favoureth: also of the *coming up from Babylon* (called *mahlah*, an *ascension*, Ezr. 7. 9.) &c. Fifteen Psalmes together have this title prefixed. *distressednesse*] that is, *fore distress*: the Hebrew addeth a letter to increase the signification; so, *helpfulness*, for *full helpe*, Psal. 44. 27. *cried*] in Chaldee, *prayed*, and he rectified my prayer.

Verse 3.

Verse 3. *What shall it give*] or, (as the Greeke hath) *what shall be given*, that is, *what good, or profit shall thou get?* meaning, none at all. The verbe active is often used passively; see Psal. 32. 9. and 36. 3. Or, *what shall be* (meaning God, or any one) give to thee, O deceitful tongue? *is adde*] or *be adde*, to wit, as good, or advantage: so Psal. 115. 14. *tongue*] this may also be read, *what shall the tongue of deceit give to thee*, that is, *profit thee*, (speaking to the calculatour).

Verse 4. *arrows*, &c.] This may note out the hurt of a guilefull tongue, whose evil words are like *arrows*, Psalm. 64. 4. Prov. 25. 18. or, the reward which God will give the deceitfull tongue, his *plagues*: like *arrows*, Psal. 45. 6. Deut. 32. 23. Ezek. 5. 16. *coales of Luniper*] which wood in burning smelleth sweet, but the coales thereof burne extremely, and last long; so that under the ashes the glowing coales may be kept (as some write) a year long. So it fitly noteth the long lasting infamy of an evil tongue. Or, if we reere it to Gods judgements, they are severe and durable, as Deut. 28. 59. Psal. 18. 9. & 140. 11.

Verse 5. *sojourn*] or *am a pilgrim*, a stranger, with *Melech*] that is, with a profane and barbarous people, like the posterity of Melchec and Kedar, mentioned in Gen. 10. 2 and 21. 13. *Melech* signifieth *length* or *protraction*, and so may here be taken for no proper name, but *I sojourn long*; and thus the Greeke turneth it, *my peregrination is prolonged*. *Tents of Kedar*] the home of *Ismael*, Gen. 25. 13. whose children dwell in Arabia, Isa. 21. 13.—17. therefore the Chaldee here turneth it *Arabians*, they dwell in Tents or Cottages in the wilderness, as shepherds. See also Elay 42. 11. Jer. 49. 28, 29. Ezek. 27. 21.

Verse 6. *it hath much*] or, *to it selfe* (in it owne seeming) *hath long dwelt*: so Psal. 123. 4.

Verse 7. *for peace*] or, to peace (as after for or to warre) that is, *advised thereto*, or *understand*, a man of peace, that is, *peacefull*, as the Greeke expoundeth it; so Job 5. 24. and 21. 9. 2 Sam. 17. 3. See the like phrase, Psalm 109. 4. Also in Obad. 7. *thy bread*, for, *men of thy bread*.



## PSAL. CXXI.

The great sister of those that trust in Gods protection.

## A Song of degrees.

Lift up mine eyes unto the mountaines, from whence shall come mine helpe. Mine helpe cometh from with Jehovah, which made heavens and earth. Let him not give thy foot to be moved, let him not slumber that keepeth thee. Loc he will not slumber nor sleepe, that keepeth Israel. Jehovah is thy keeper, Jehovah thy shadow upon thy right hand. The Sunne shall not

finite thee by day, nor the Moone by night. Jehovah will keepe thee from all evil, he will keepe thy soule. Jehovah will keepe thy going out and thy coming in, from this time on and for ever.

## Annotations.

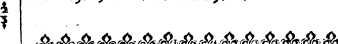
OF degrees] or, for *degree*, or, *ascensions*: see the first note on the former Psalm. *the mountaines*] *Sion* and *Morijah*, where was the Sanctuary of God, who had his *foundation* in the holy mountain, Psal. 87. 1, which was a figure of the *heavens*, Heb. 9. 24. and sometime *mountaines* and *heavens* are tied for the same, as Psalm. 18. 8. with 2 Sam. 22. 8. So the meaning is, that when he looked up to God for helpe, he received it. Or we may reade it thus; *Shall I lift up mine eyes to the mountaines?* that is, to the places where Idols are worshipped, Deut. 12. 2. as if he should say, *farre be it from me*. For in vaine is helpe expected from the hills, or the multitude of the mountaines; but in Jehovah our God is the salvation of Israel, Jer. 3. 23. The lifting up of the eyes signifieth *hope* and *expectation*, Ezek. 18. 6. So Psalm 123. 1.

Verse 3. *to be moved*] or, *to slide*, or *to commotion*, which meaneth a *falling into evil*: see Psalm 38. 17. *not slumber*] that is, not neglect any care or diligence for thy good, Psal. 132. 4. Prov. 6. 4. Elay 5. 27.

Verse 5. *shadow*] that is, *protection*, comfort and refreshing from heat, Elay 25. 4. and 4. 6. Num. 14. 9. See also Psalm 109. 31.

V. 6. *The Sunne*] which *arometh* with heat, as the Moone doth with cold vapours, Ion. 4. 8. Gen. 31. 40. And the *Sin* and *Moone* being rulers of day and night, Psal. 136. 8. 9. imply all other things whatsoever. But this hath reference to Gods protection of Israel in the wilderness, Exod. 13. 21. Elay 4. 5.

Verse 8. *Thy going out and coming in*] that is, all thy administration, affaires and actions. See the like phrase, Deuter. 28. 6. 2 Chron. 1. 10. 2 Sam. 3. 25. Acl. 1. 21. and 9. 28.



## PSAL. CXXII.

David's joy for the Church, and prayer for the peace thereof.

## A Song of degrees, of David.

I Rejoyced in them that said unto me, We will go into the house of Jehovah. Our feet have been standing in thy gates, O Ierusalem. Ierusalem builded as a citie that is joyned to it selfe together. Whither the tribes goe up, the tribes of Iah, 2 the testimonie of Israel, to confesse unto the name of Jeho-

5 Jehovah. For there are set thrones for judgement, thrones for the house of David.  
6 Aske ye the peace of Jerusalem: safe quietness have they that love thee. Peace be in thy Fort, safe quietness in thy Palaces. Because of my brethren and my neighbours, I will speake, O peace be in thee. Because of the house of Jehovah our God, I will seeke good for thee.

## Annotations.

1 [N them] or, for them: Greeke, for the things that were said. we will] or, let us goe, exhorting one another, as Deut. 33. 19. house] which the Chaldee expoundeth, house of the Sanctuary of the Lord.

3 Verse 3. joyed in selfe] compass, fitly framed and builded together for an habitation of God through the spirit. Ephel. 2. 21, 22. for the curtains of the Tabernacle were enjoined, Exod. 26. 3.

4 Verse 4. to the testimony] that is, the Ark, wherein were the tables of testimony, and from whence God testified his presence by oracle, Exod. 25. 21, 22. or by the testimony to Israel, that is, according to the charge given for their coming thither, Deut. 16. 16, 17.

5 Verse 5. are set] or sit thrones, that is, they stand, or remaine still, or are set, active for passive, as Psal. 36. 3. of the house] or, for the house, that is, the posteritie, as Psal. 115. 10. The Chaldee saith, for the Kings of the house of David.

6 Verse 6. Aske] that is, Desire, or pray for the peace; in Greeke, the things that belong to the peace: see the like speech, Luke 19. 42. Jer. 15. 5. safe quietness have] or, they shall have safe ease, or tranquillitie, prosperitie: the word meaneth both quietness from troubles, and abundance of welfare: so Psal. 30. 7. and 73. 12.

7 Verse 7. fort] or rampart, frontiers; whereof he speaketh in Lam. 2. 8.

9 Verse 9. good for thee] or, thy good: see Neh. 2. 10.

## PSAL. CXXIII.

A profession of patient confidence in God, and prayer to be delivered from contempt.

## A Song of degrees.

1 Unto thee lift I up mine eyes, O thou that sittest in the heavens. Loc, as the eyes of servants are unto the hand of their Masters; as the eyes of a maiden unto the hand of her mistresse; so our eyes unto Jehovah our God, untill that he be gracious unto us. Be gracious to us Jehovah, be gracious to us; for we are very much filled with contempt. Our soule is it

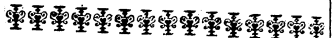
very much filled with the scorning of those that are at ease, the contempt of the proud.

## Annotations.

1 [Ineff] that is, reignest, governest, judgest: for heaven is Gods throne, Esa. 66. 1.

2 Verse 2. than be gracious] or show mercie; this noteth continuall prayer without fainting, as Luke 18. 1, 7.

3 Verse 4. it is] or so it selfe, as Psal. 120. 6. of the proud] or, be to the proud; as a Prayer that the evil may turne upon themselves.



## PSAL. CXXIV.

David teacheth Israel to blesse God for their deliverance.

## A Song of degrees of David.

1 Except Jehovah, that he had beene for us, now let Israel say: Except Jehovah, that he had bin for us, when men rose up against us: Then they had swallowed us up alive, when their anger was kindled against us. Then the waters had overflowed us, the streame had passed over our soule. Then the proud waters had passed over our throat. Blessed be Jehovah, who hath not given us for a prey unto their teeth. Our soule, as a bird is escaped out of the snare of the fowlers; the snare is broken, and we are escaped. Our helpe is in the name of Jehovah, the maker of heavens and earth.

## Annotations.

1 Except Jehovah, that he] or, But for Jehovah who was. The Chaldee saith, Except the word of the Lord, &c.

2 Verse 2. men] in Chaldee, sinfull men.

3 Verse 4. waters] that is, sinfull people, as Isa. 59. 19. Rev. 17. 15.

4 Verse 5. proud waters] the Chaldee expoundeth it, The King whose Campe is like the high waters of the Sea.



## PSAL. CXXV.

The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

## A Song of degrees.

1 They that trust in Jehovah, shall be as mount Zion which is not moved, but remaineth for ever. Jerusalem, the mountain.

mountaines are round about it, and Jehovah is round about his people, from this time and for ever. For the rod of wickednesse shall not rest upon the lot of the just; that the just put not forth their hands unto any injurious evill. Doe good, O Jehovah, unto the good, and to the righteous in their hearts. But they that turne aside to their crookednesses, Jehovah will lead them away with the workers of painfull iniquitie: Peace shall be upon Israel.

## Annotations.

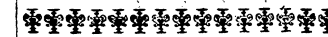
1 They that trust] The Chaldee explaineth it, The just which trust in the Word of the Lord.

2 Verse 2. and Jehovah] that is, and so Jehovah, which the Chaldee expoundeth, the divine presence (or majesty) of the Lord.

3 Verse 3. of wickednesse] that is, of the wicked, as pride, for proud men, Psal. 36. 12. and their rod meaneth their dominion, or power, as Psal. 29. 10. lot] that is, inheritance; as Ios. 18. 11. 1 Pet. 5. 3.

4 Verse 5. crookednesse] crooked wayes, or, vices.

5 lead them away] or, make them goe away; that is, to die, as 1 Chron. 17. 11. compared with a Sam. 7. 12. So the Chaldee paraphraeth, will lead them to Hell, and their parts shall be with the workers of iniquities.



## PSAL. CXXVI.

The Church celebrating her incredible returne out of captivitie, prayeth for, and prophesieth the good success thereof.

## A Song of degrees.

1 When Jehovah returned the captivitie of Sion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joyfull shouting; then said they among the heathens, Jehovah hath done very great things with them. Jehovah hath done very great things with us, we are joyfull. Turne thou, O Jehovah; our captivite, as the streames in the South. They that sow with teares, shall reap with joyfull shouting. He going goeth, and weepeth, bearing the sowing seed: he comming commeth with joyfull shouting, bearing his sheaves.

## Annotations.

1 The captivitie] or, the reversen, that is, the multitude of captives returning from bondage. See

Psal. 14. 7. and 68. 19. Deut. 30. 3. The returne from Babels bondage figured our redemption by Christ, Esa. 10. 21, 22. Rom. 9. 17. And to returne the captivite, sometime is to restore all that was lost, Iob 42. 10. that dream] that felt joy and comfort incredible, which we doubted whether it were true or not; as did Peter, Act. 1. 29. See also Esa. 29. 7, 8. The Chaldee expoundeth it, like sleepers which wake from their dreame.

2 Verse 2. joyfull shout] or sing, or shrill singing: so verse 5. 6. Compare Iob 8. 21. do very great things] or done magnificently, or magnified his doings; as the Greeke translatheth this phrase, in Ios. 2. 20. the Hebraisme being, he hath magnified to doe, like that in 1 Chron. 33. 6. Manasse multiplied to doe (that is, did much) evil, with them] or with these men.

3 Verse 4. our captivite] that is, the rest of the captives which remaine yet behind, bring them also. So captivite is for captives, Ezek. 11. 24, 25. in the South] that is, in the dry ground; for so the Hebrew word signifieth, and so South lands were waterlesse, Iudg. 1. 15. Here we may understand, this shall be to us as rivers in the South. The Chaldee paraphraeth, as the land is turned when water-brings breake forth into it, in time of drought.

4 Verse 5. shall reap] or, let them reap: as continuing the former prayer: so after.

5 Verse 6. He going goeth] that is, every former forementioned: therfore the Greeke saith, they did going goe: which phrase meaneth a continuall and diligent going. the sowing seed] the seed to be sown, Hebr. the drawing of the seed, that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the draw of seed, that is, the seed basket. Sometime drawing is, purchasing, as Iob 28. 18. which may also be minded here, the purchased (that is, precious) seed.



## PSAL. CXXVII.

The verue of Gods blessings in all estates. 3 Gods children are his gift.

## A Song of degrees for Solomon.

1 If Jehovah build not the house, in vaine doe the builders thereof labour therein: if Jehovah keepe not the citie, in vaine doth the keeper wake. It is vaine for you to rise up early, to sit up late, to eat the bread of sorrowes; so he will give his beloved sleepe.

2 Lo, sonnes are an heritage of Jehovah; the fruit of the wombe, his wages. As arrows in the hand of a mightie man, so are sonnes of the youth. O blessed is the man that hath filled his quiver with them: they shall not be abashed, when they shall speake with the enemies in the gate.

## Annotations.

## Annotations.

1 **E** O, Solomon as Pſal. 72. 1. or, of Solomon. the  
city in Chaldee, is the city Jerusalem.

2 **V**erſe 2. to riſe early] or, to be early in riſing, to  
be late in ſitting, eating, &c. of ſorrowers] that is,  
gotten with much ſorrow or paines: as bread of  
micklediffe, Prov. 4. 17. is that which is wickedly  
gotten; or bread of ſorrowes, may meane courle  
meat, as bread of pleaſures, Dan. 10. 3. is dainty fine  
meat.

3 **V**erſe 3. by building, keeping and bleſſing  
their labours without ſorrow, or ſurely he will give.  
his beloved] or dearling; the Hebrew Iſid, hath  
reference to Solomons name Iſid-jab, 2 Sam. 12.  
25. that is, Beloved of Iſb: but the Greeke turneth  
it plurally, his beloved ones.

4 **V**erſe 4. ſleepe] quiet reſt  
without carke and ſorrow. Therefore alſo the  
Hebrew word *Shema* is written with a quiet  
dumbe letter, (otherwiſe than uſual) to denote  
the more quietneſſe.

5 **V**erſe 3. an heritage] that is, reward (or bleſſing)  
given of the Lord: ſo Job 30. 29. Iſa. 54. 17. Pſal.  
61. 6. wages] or rewards, which ſometime is of  
debt, for ſervice, Num. 18. 31. Gen. 30. 28. ſome-  
time of favour, Rom. 4. 4. as Gods rewards to his  
ſervants, Gen. 15. 1. Iſa. 62. 11.

6 **V**erſe 4. ſonnes of youth] that is, young men, who  
are a helpe to their parents againſt the enemies, as  
arrows in the battell. Compare 1 Ioh. 2. 14. Pro.  
20. 29.

7 **V**erſe 5. his quiver with them] that is, his houſe  
full of children. when they ſhall ſpeak] that is,  
pleaded in judgement, which was at the citie gates;  
ſee the contrary, Job 5. 4. It may alſo be read, but  
they ſhall ſubdue the enemies in the gate. The Greeke  
giveth the ſirſt interpretation. The Chaldee ſaith,  
when they contend with their adverſaries in the gate of the  
judgement hall.



## Pſal. CXXVIII.

The ſundry bleſſings which follow them that ſtate  
God.

## A Song of degrees.

1 **H**appy is every one that feareth Je-  
hovah, that walketh in his wayes.

2 When thou ſhalt eat the labour of  
thy hands; O happy thou, and good ſhall it be  
unto thee. Thy wife ſhall be as a fruitfull  
Vine by the ſides of thine houſe, thy ſonnes  
as Olive plants round about thy Table.

3 Loe ſurely thus ſhall the man be bleſſed that  
feareth Jehovah. Bleſſe thee will Jehovah  
out of Sion, and ſee thee the good of Jeruſa-  
lem, all the dayes of thy life. And ſee thou  
thy ſonnes ſonnes; peace upon Iſrael.

4 **H**appy] or Bleſſed: as Pſal. 1. 1.  
Verſe 2. *When thou*] or, *For* (ſurely) thou  
ſhalt eat. the labour] that is, things got with la-  
bour, according to the Law, Gen. 3. 19. and this is  
of Gods hand, Eccle. 2. 24. the contrary whereof  
is a curſe, Deut. 28. 30. 33. good] profitable,  
and pleaſing, as Deut. 23. 16. The Chaldee explain-  
eth it, Happy thou in this world, and good (ſhall it be)  
unto thee in the world to come.

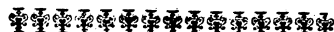
5 **V**erſe 3. fruitfull] or, fruitbearing, ſee alſo this ſi-  
militude, Ezek. 19. 10. Gen. 49. 22. Olive plants]  
always greene, Pſal. 52. 10. and legitiimate, as the  
Olive admitteth no other graffe.

6 **V**erſe 5. will Jehovah] or, prayer-wife (as the  
Greeke hath it) Jehovah bleſſe thee. ſee thou]  
or, thou ſhalt ſee, that is, enjoy: looke the Notes on  
Pſal. 27. 4. and 37. 3. the good] that is, the good  
thing, as the Greeke hath it: ſee Pſal. 65. 5.

7 **V**erſe 6. thy ſonnes ſonnes] or, ſonnes to (or of) thy  
ſonnes. See this fulfilled in Job 42. 16. where Job  
ſaw his ſonnes, and his ſonnes ſonnes, even four ge-  
nerations.

8 **V**erſe 5. will Jehovah] or, prayer-wife (as the  
Greeke hath it) Jehovah bleſſe thee. ſee thou]  
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ſonnes. See this fulfilled in Job 42. 16. where Job  
ſaw his ſonnes, and his ſonnes ſonnes, even four ge-  
nerations.



## Pſal. CXXIX.

Many are the afflictions of Iſrael, but God delivereth  
them. 5 Their haters are curſed.

## A Song of degrees.

1 **O**ften have they afflicted me from my  
youth, may Iſrael now ſay. Often  
have they afflicted me from my  
youth, yet have they not prevailed againſt  
me. The plowers plowed upon my backe,  
they made long their furrow. Jehovah juſt,  
he hath cut aſunder the cord of the wicked.  
Let them be abaſhed and turned backe, all  
that hate Sion: Let them be as the graffe  
of the houſe tops, which afore one pulleth it  
off, is withered. Wherewith he that mow-  
eth, filleth not his hand; or he that bindeth  
ſheaves, his boſome. Neither doe they  
that paſſe by ſay, The bleſſing of Jehovah  
be upon you, we bleſſe you in the Name of  
Jehovah.

2 **O**ften] or Much, vehemently. from my  
youth] my firſt conſtitution, in Egypt, Ezek.  
23. 3. not prevailed] in Chaldee, they could not doe  
me ill.

3 **V**erſe 3. plowers] that plow iniquitie, Job 4. 8. the  
Greeke

## Annotations.

Greek ſaith, ſinners. ſurrein] and ſurrowes, that  
is, curſe of them; (for the Hebrew hath both read-  
ings) meaning their injuries, or iniquitie, as the  
Greeke turneth it.

4 **V**erſe 4. cord] for cords, or ropes; one put for ma-  
ny: ſee Pſal. 8. 9. by cord, meaning counſels and  
enterpriſes, wherewith they drew the plough of  
their iniquitie, Eſa. 5. 18.

5 **V**erſe 5. Let them] or, They ſhall be abaſhed.

6 **V**erſe 6. pulleth it off] or pulleth out, namely, the  
hoke to cut it. The Chaldee explains it, which  
before it flouriſheth, an Eaſt-wind cometh and bloweth  
on it, and it withereth.

7 **V**erſe 7. his boſome] his armes; as Eſa. 49. 22.  
or Lip.

8 **V**erſe 8. we bleſſe you] the Chaldee addeth, and  
they anſwer themſelves, we bleſſe you, &c. taking this  
latter branch to be the harveſt mens anſwer, as in  
Ruth 2. 4.

9 **V**erſe 5. Let them] or, They ſhall be abaſhed.

10 **V**erſe 6. pulleth it off] or pulleth out, namely, the  
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hoke to cut it. The Chaldee explains it, which  
before it flouriſheth, an Eaſt-wind cometh and bloweth  
on it, and it withereth.

47 **V**erſe 7. his boſome] his armes; as Eſa. 49. 22.  
or Lip.

48 **V**erſe 8. we bleſſe you] the Chaldee addeth, and  
they anſwer themſelves, we bleſſe you, &c. taking this  
latter branch to be the harveſt mens anſwer, as in  
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or Lip.

fit upon thy throne. For Jehovah hath chosen Sion, hath desired it for his seat. This is my rest ever to perpetuate, here will I sit, for I have desired it. Her victuals I will blessing bleffe, her poore I will satisfie with bread. And her Priests I will clothe with salvation, and her gracious Saints shall shouting shout joyfully. There will I make the home of David to bud; I have ordained a lampe for mine Anointed. His enemies will I clothe with shame, and on him his crowne shall flourish.

## Annotations.

**V**er. 1. *No David* [or for him, that is, for good unto him: or David with all his afflictions. So Plal. 137. 7. affliction] or humiliation, affliction care, for to have the Arke brought home unto him, I Chron. 13. 1, 2, 3, 12. and 15. 1, 2, &c. or to build God an house, 2 Sam. 7. 1, 2.

**2** Ver. 2. *the mightie one* [in Greeke, the God of Iakob, so called first by Iakob himselfe, Gen. 49. 24. This title is also given to other things, as Plal. 78. 25. and 22. 13.]

**3** Ver. 3. *If I enter* [that is, surely I will not enter: see Plal. 95. 11. and 99. 36. Compare this care of David with the contrary negligence of the people, Hag. 1. 4. 2 Sam. 7. 1, 2. mine house] mentioned, I Chron. 15. 1.

**5** Ver. 5. *find* [that is, prepare or build: so Act. 7. 46. Also in Plal. 36. 3. finding is accomplishing, for Jehovah] that is, for his Arke to rest in, which the Chaldee explaineth, a place for the house of the Lords Sanctuary. dwelling places] or habitacles: see Plal. 43. 3.

**6** Ver. 6. *in Gods Arke*, ver. 8. Ephraim] the countie of Ephraim, the Citie Shilo, where Gods house and Arke had long continued, Judg. 18. 31. and 21. 19. 1 Sam. 1. 3. therefore an Ephraimite is called an Ephraimite, Judg. 12. 5. the fields of the wood] in the citie of Kir-jath-jearim [that is, the Citie of the woods] where the Arke was twenty yeares, after it came home from the Philistines, 1 Sam. 6. 21. and 7. 1, 2. It was also called Baale [the plaine] of Iudah, 2 Sam. 6. 2.

**7** Ver. 7. *at the footstool* [or towards it, meaning the Sanctuary: see Plal. 99. 5.]

**8** Ver. 8. *thy rest* [the Sanctuary builded for thy name, as 1 Chr. 28. 2. 2 Chr. 6. 41. Ark] or Chif, Coffe, which was made of Shittim [or Cedar] wood, overlaid with plates of gold, whose cover [called the Mercy-seat] was also of pure gold, on which were two glorious Cherubs of gold, from whence God gave his Oracle, Exod. 37. 1, 2, 6, 7. Num. 7. 89. In this Arke were the two Tables of the Law or Testimonie, written with the finger of God, Deut. 10. 3, 4, 5. This Arke is called Gods strength and glorie, Plal. 78. 61. For Arke of thy strength, the Chaldee saith, the Arke wherein thy Law is.

**9** Ver. 9. *cloathed with justice* [that is, let them

justly and holily administer their Priests office. So Job speaking of his just administration, saith, I put on justice, and it clothed me, my judgement was as a robe and crowne, Job 29. 14. Therefore the Priests had holy garments to administer in, Exo. 28. 3, 4. In 1 Chron. 6. 41. and after here in ver. 16. the Priests are clothed with salvation: so Christ, and his people, Isa. 61. 10. Rev. 1. 13. and 19. 8. thy Saints] the people of Israel, 1 Chron. 15. 28. and specially the Levites which were fingers in Gods Sanctuary. So the Chaldee paraphraseth, Let thy Priests be clothed with the garments of justice, and let the Levites, thy Saints, say praises for the oblations.

**Ver. 10. Davids sake** [for the promises made to David, or, for Christs sake, called often David: see Plal. 18. 51. turne not away the face] that is, deny not the request: as 1 King. 2. 16, 17, 20.

**Ver. 11. truth** [that is, a true oath, a faithful promise. fruit of thy wombe] or belly, that is, thy children: see 2 Sam. 7. 12. And this prophetic respecteth Christ, A. A. 2. 30.

**Ver. 13. his seat** [or dwelling place, see Plal. 68. 17. Ver. 15. victuals] or meat: see Plal. 78. 25.

**Ver. 15. victuals** [this noteth certainty and abundance of blessing.]

**Ver. 16. with salvation** [the ministrations of the word, whereby they save themselves and those that heare them, Deut. 33. 10. 1 Tim. 4. 16. So Gods ministers are called Saviours, Obad. 21. See before, ver. 9. The Chaldee translateth, with garments of salvation (or of redemption).]

**Ver. 17. the borne to bud** [or to grow, that is, the kingdom and power to increase, as the Chaldee saith, I will make a glorious King to bud in the house of David. See Plalm. 75. 5. and 89. 18, 25. So Christ is called the borne of salvation, Luke 1. 69. ordained a lampe] or, prepared a candle, the bright glory of the kingdom to a successors, as 1 King. 11. 36. and 15. 4. 2 King. 8. 19. See Plalm. 18. 29.

**Ver. 18. clothe with shame** [the Chaldee saith, with garments of shame. He meaneth they shall be disappointed and confounded in all their enterprises: so Plal. 35. 26. and 109. 29. error] or diademe; a signe of government and sanctitie: therefore the Greeke turneth it, sanctification: see Plal. 89. 40.

Annotations.

## PSALME CXXXIII.

The benefit of the communion of Saints.

A Song of degrees of David.

**B**Ehold how good and how pleasant it is, for brethren to dwell even together!

Like the good oile upon the head, which went downe upon the beard, the beard of Aaron, which went downe upon the collar of his garments. Like the dew of Hermon which descendeth upon the mountaines of Sion; for there Jehovah hath commanded the blessing, life unto eternitie.

Annotations.

## Annotations.

**1** *T Ogulber* [in unity and concord. The Chaldee paraphraseth, to dwell in Sion and Ierusalem, like two brethren together.]

**2** *Ver. 2. the good oile* [the balsam, or oile of holy cinnamon, made of the principall spices, for the Lords Tabernacle and Ministers: see Exod. 30. 23, 25, 26. — 30. the collar] Heb. the mouth, that is, the edge, the upper hole or border which was bound about that it should not rent, Exod. 39. 23.

**3** *Ver. 3. Hermon* [an high and fertile mount without Iordan, watered with the dew of heaven: it was called also Sbirion: see Plalm. 29. 6. which descendeth] understand here againe, and as the dew that descendeth: for Hermon and Sion were farre asunder. where brethren dwell in unity. commanded] appointed, and sent effectually: see Plal. 42. 9.

Annotations.

## PSALME CXXXIV.

An exhortation to bleffe God.

A Song of degrees.

**B**Ehold, bleffe yee Jehovah all yee servants of Jehovah, that stand in the house of Jehovah in the nights. Lift up your hands in the Sanctuary, and bleffe Jehovah. Jehovah bleffe thee out of Sion: he that made heavens and earth.

## Annotations.

**1** *That stand* [that is, serve, or minister, as, which stood before the King, Ier. 51. 12. for which is written, in 2 King. 25. 8. servants of the King. Here is meant chiefly the Priests and Levites, whose office was to stand and minister, Deut. 10. 8. & 17. 12. Ezek. 44. 11, 15. So Neh. 12. 44. the Priests and Levites that stood, that is, served. See also Plal. 13. 5.

**2** The Chaldee expoundeth it, that stand in the watches of the house of the Sanctuary of the Lord, and doe praise in the nights. in the nights] keeping the watch of the Lord. See Lev. 8. 35. 1 Chron. 9. 33.

**2** *Ver. 2. in the Sanctuary* [or, towards the battlements, that is, the most holy place, where God dwelt betweene the Cherubims: or, in holiness, that is, holily.]

**3** *Ver. 3. bleffe* [or may bleffe thee, speaking to Gods people. Compare Numb. 6. 24. Plal. 128. 5. and the promise, Exod. 20. 24. In all places where I put the memory of my name, I will come unto thee, and bleffe thee.]

Annotations.

## PSALME CXXXV.

Gods servants are exhorted to praise him for his mercies to Israel, 5 his power, 8 his judgements on their

enemies. 15 The vanity of Idols. 19 An exhortation to bleffe God.

Halelu-jah.

**P**raise ye the Name of Jehovah, praise him, O ye servants of Jehovah. That stand in the house of Jehovah, in the courts of the house of our God. Praise ye Iah, for Jehovah is good; sing Psalme to his Name, for it is pleasant. For Iah hath chosen to him—selfe Iakob, Israel for his peculiar treasure. For I doe know that Jehovah is great, and our Lord is above all Gods. All that pleaseth Jehovah he doth, in the heavens, & in the earth, in the seas, and all deepe places. Hee causeth vapours to ascend from the end of the earth; hee maketh lightnings with the raine; he bringeth forth the wind out of his treasures. Who smote the first-borne of Egypt, from man unto beast. Set signes and wonders in mids of thee, O Egypt, on Pharaoh, and on all his servants. Who smote many nations, and slew mighty Kings. Sihon King of the Amorites, and Og, King of Bashan, and all the kingdoms of Canaan. And gaveth their land for a possession, a possession to Israel his people. Jehovah, thy Name is for ever; Jehovah, thy memory is to generation and generation. For Jehovah will judge his people, and for his servants he will repent himselfe. The idols of the heathens are silver and gold, the worke of the hands of men. A mouth they have and speake not, eyes they have and see not. Eares they have and heare not, also there is no breath in their mouth. Like them be they that make them, every one that trusteth in them. O house of Israel, bleffe ye Jehovah, O house of Aaron, bleffe ye Jehovah. O house of Levi, bleffe ye Jehovah; yee that feare Jehovah, bleffe Jehovah. Bleffed be Jehovah out of Sion, which dwelleth in Ierusalem; Halelu-jah.

## Annotations.

**H**alelu-jah [that is, praise or glorifie ye Iah] is a word of joyfull exhortation to sing praises to the Lord for his mercies, and in the end of Psalms, is added as Amen, for a cheerful acclamation: see Plal. 104. 35. and 106. 48. Revel. 19. 1, 3, 6.

**Ver. 4. peculiar treasure** [or precious and singular possession, propriety: so Deut. 7. 6. This was promised by the law, Exod. 19. 5. but performed by Christ his redeeming and purifying of his people, Tit. 2. 14. 1 Pet. 2. 9.]

**Ver. 7. vapours** [or elevations, in Greek clouds:]

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for

for by vapours clouds drawne from the end of the earth or sea, commeth raine; as it is said, *hee calleth for the waters of the sea, and poureth them out on the face of the earth*, Amos 5. 8. So Jer. 10. 13. and 51. 16. *with the same* Or, to the raine; for fire and water are mixed in one cloud. *treasures* or *offers, flowe-bouyes*: see Psal. 33. 7.

8 Verse 8. *from man, &c.* That is, *both men and beasts*: see Psal. 78. 50, 51. Exod. 12. 12, 29.

9 V. 9. Pharaoh the King who was plagued first in Egypt, and after drowned in the red sea, Exodus 7. and 8. and 9. and 10. and 14.

10 Verse 10. *Many* or *ample, great nations, the Amorites, Canaanites, &c.*

11 Verse 11. *Ogh* a giant whose bedsted was of iron, nine cubits long and four broad. See Num. 21. 33. 35. Deut. 3. 11. *kingdomes* thirty and one, as is reckoned, Iosh. 12. 9. 24.

12 Verse 12. *a possession* or *heritage*: see Psal. 78. 55.

14 Verse 14. *for* or *concerning his servants*: that is taken from Deut. 32. 36.

15 Verse 15. *idols* compare this that followeth, with Psal. 115. 4. &c.

19 Verse 19. *house of Israel* that is, *the posterity of Israel*; so after *of Aaron* to whom the Priethood was committed, Exod. 28. 1.

20 Verse 20. *of Levi* which were taken from among the sons of Israel, and given and joyined with the Priests to minister unto them, Num. 18. 2. 6. *ye that feare* all strangers converts, prophets, Act. 2. 5. and 10. 35.

## PSAL. CXXXVI.

An exhortation to confesse Gods goodnesse, power, and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, and many other mercies.

1 Confesse ye to Jehovah, for he is good, for his mercy *endureth* for ever.  
2 Confesse ye to the God of Gods, for his mercy *endureth* for ever. Confesse ye to the Lord of Lords, for his mercy *endureth* for ever. To him that doth wondrous great things himself alone, for his mercy *endureth* for ever. To him that made the heavens with prudence, for his mercy *endureth* for ever. To him that spread out the earth above the waters, for his mercy *endureth* for ever. To him that made the great lights, for his mercy *endureth* for ever. The Sunne for dominion by day, for his mercy *endureth* for ever. The Moone and stars for the dominions by night, for his mercy *endureth* for ever. To him that smote Egypt in their first-borne, for his mercy *endureth* for ever. And brought forth Israel from mids of them, for his mercy *endureth* for ever. With a strong hand, & with a stretcht out arme,

for his mercy *endureth* for ever. To him that parted the red sea into parts, for his mercy *endureth* for ever. And made Israel to passe thorow the mids of it, for his mercy *endureth* for ever. And thooke off Pharaoh and his power into the red sea, for his mercy *endureth* for ever. To him which led his people in the wilderness, for his mercy *endureth* for ever. To him which smote great Kings, for his mercy *endureth* for ever. And killed magnificient Kings, for his mercy *endureth* for ever. Sihon King of the Amorites, for his mercy *endureth* for ever. And Ogh the King of Bashan, for his mercy *endureth* for ever. And gave their land for a possession, for his mercy *endureth* for ever. A possession to Israel his servant, for his mercy *endureth* for ever. Which remembered us in our base estate, for his mercy *endureth* for ever. And hath redeemed us from our distresse, for his mercy *endureth* for ever. Which giveth bread to all flesh, for his mercy *endureth* for ever. Confesse ye to the God of heavens, for his mercy *endureth* for ever.

## Annotations.

Mercie the Hebrew Chiefed signifieth a sacred affection of mercie, piety, grace, benignity, and bountifull good will towards any without respect of merit. In man sometime it is the *pious benigne affection* wherewith hee doth good: sometime the *mercy* or *bountied* which hee receiveth; as in Elay 40. 6. it is the *glorious grace* which man hath from God, called by the holy Ghost in Greeke, *doxa, glory*, 1 Pet. 1. 24. usually the Greeke version hath for it *clay, mercy*, which the New Testament alloweth, Mat. 9. 13. from Hof. 6. 6. Hereof a godly man is called *Chafid, gracious*, or *mercifull*: see Psalme 4. 4.

Verse 8. *dominion* or *rule, sovereignty*: see Gen. 1. 16.

Verse 10. *Egypt* or, *the Egyptians*: see Psal. 78. 42. 51.

Verse 13. *parts* or *divisions*. By the Iewes tradition the red sea was parted into twelve severall parts, for every of the twelve tribes to goe thorow.

Verse 15. *thooke off* that is, *overthrew*: Exod. 14. 27.

Verse 18. *magnificent* mighty and excellent, mentioned after, and Psal. 135. 10, 11, 12.

Verse 24. *redeemed* or *delivered, broken*, and *pulled away*, as by violence; for so allic the word signifieth, Psalme 73. 3.

Verse 25. *bread* that is, *food*, Bread is used for all meat: so in the Gr. *to buy bread*, Mat. 6. 26. *to buy meat*, (or *victuals*) Mat. 14. 15. Therefore this word is used also for beasts food, Psal. 147. 9.

PSAL.

## PSAL. CXXXVII.

The Iewes teares in the captivity of Babel: Their confidence in God, and love to Jerusalem. 7 A curse on Edom and Babel.

1 BY the rivers of Babel there wee sate,  
yea we wept, when we remembered  
2 Sion. Vpon the willowes in the mids  
3 thereof, wee hanged our harpes. For there  
they that led us captive asked of us the  
words of a song; and they that threw us on  
heaps, mirth; sing unto us of the Song of  
4 Sion. How shall we sing Jehovahs song,  
in the land of a stranger? If I forget thee, O Je-  
5 rusalem, let my right hand forget. Let my  
tongue cleave to my palate, if I doe not re-  
6 member thee, if I prefer not Jerusalem a-  
bove the head of my joy. Remember Jeho-  
7 vah unto the sons of Edom, the day of Jeru-  
salem; who said, rase, rase, even to the foun-  
8 dation thereof. Daughter of Babel wailed,  
O blessed *shall he be* that repaith unto thee  
thy reward which thou hast rewarded unto  
9 us. O blessed *shall he be*, that taketh & dash-  
eth in peeces thy babes, against the Rocks.

## Annotations.

1 Babel] or Babylon, the chiefe citie in Chaldeea or land of Shinar, where Nimrod, that mighty hunter (the son of Cuth, the son of Ham) began his reigne, called therefore his land, Gen. 10. 9. 10. Mic. 5. 6. There in a plaine the people were building a citie and tower, whose top might reach to heaven; but God confounded their language, so the building ceased, whereupon it was called Babel, that is, *confusion*, Gen. 11. 1. 2. 4. 8. 9. Afterward when Nebuchadnezzar reigned there, it was the chiefe citie in the world for luxury, cruelty, idolatry, and other sins, (so that Shinar is noted for the land and seat of wickednesse, Zach. 5. 8. 11. and Babylon is a type of the citie and seat of Antichrist, Rev. 17. 1. 5.) In this citie and countrey were the Iewes captives 70. years, Jer. 25. 11, 12. Jerusalem and the Temple being burned, 2 King. 25. 8, 9, 10, 11. In that captivity, they lamented, as in the Psalme is shewed.

3 Verse 3. *words of Song* that is, *songs*: so words of mirth, Psal. 145. 5. *mirth* understood againe, they asked of us mirth, or words of merriment.  
4 V. 4. *land of a stranger* or *land of alienation*, that is, a strange land; or, of a strange god, or people.

5 Verse 5. *hand forget* to wit, *beremning*; some such word is often understood in defective passionate speeches. See Psal. 103. 9.

6 Verse 6. *to my palate* or *to the roffe of my mouth*, that is, let me be speechlesse, as Ezek. 3. 26. Iob 29. 10. *proffer* or *make to ascend*. The bread that is, the chiefe.

7 Verse 7. *unto the finnes of Edom* that is, against

the Edomites: see the like speech in a contrary sense, Psal. 132. 1. Of Edom, see Psal. 60. 10. and 83. 7.

the day] that is, the calamitous time: see the Notes on Psal. 37. 13. So the Chaldee expoundeth it, *the day wherein they destroyed Jerusalem*.

rase] or *poure out empty* (as the Gr. also turneth it) that is, destroy & leave in bare. See this word, Psal. 14. 8. The Edomites being always enemies to their brother Israel, joyced at his ruine, and helped forward his destruction, for which they are menaced by the Prophet, Obad. 1. 12. 13. 14. &c.

Verse 8. *Daughter* that is, *Congregation*; or *Common-wealth*: see Psal. 9. 15. *raised* that is, *worthy to be praised*, as *praised*, Psal. 18. 4. is *praised*. *worthy*. Or, *that shall be raised*, as, *in borne*, Ila. 9. 6. *for shall be borne*, because God had to certainly promised, Jer. 50. 8. 51. or, *the master*, to wit, of others. *thy reward* thy will decide: see Psal. 13. 6. where it is constantly used for a good deed. Compare herewith, Jer. 50. 29. Rev. 18. 6.

Verse 9. *the Rocks* that is, *rocks, or stones*; so the Rocks, Luke 8. 6. *is rocky or stony places*, Mat. 13. 5. Compare Elay 13. 16.

## PSAL. CXXXVIII.

David prayeth God for the truth of his word. 4 He prophesieth that the Kings of the earth shall praise God. 7 He professeth his confidence in God.

## A Psalm of David.

1 I Will confesse thee with all my heart, be-  
fore the Gods will I sing Praise unto  
2 thee. I will bow me downe towards thee, the  
Palace of thine holinesse, and confesse thy  
3 Name, for thy mercy and for thy truth; for  
thou hast magnified above all thy Name thy  
4 word. In the day that I cryed, then thou an-  
5 sweredst me, thou hast made me courageous  
in my soule with strength. All the Kings of  
6 the earth shall confesse thee Jehovah, when  
they heare the words of thy mouth. And  
7 they shall sing in the wayes of Jehovah, for  
great is the glory of Jehovah. For Jehovah  
8 is high, yet hee seeth the lowly, and the  
haughty he knoweth a farre off. If I walke  
in the mids of distresse, thou revivest me;  
against the anger of mine enemies thou send-  
est forth thine hand, and thy right hand sa-  
veth me. Jehovah will perfectly accomplish  
for me, Jehovah, thy mercy is for ever, slack  
not the workes of thine hands.

## Annotations.

The God] the Kings and Princes of the earth, as v. 4. called Gods, Psal. 82. 1. 6. before such David used to confesse the Lord, Psal. 119. 6. The Gr. here for Gods, saith Angels, as Psal. 8. 6. which also behold Gods holy things in his Church, 1 Cor. 11. 10. 1 Pet. 1. 12. Eph. 3. 10. but the Chaldee translateth, *before the Judges*.

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Verf.



2 Verse 2. *thy word* ] or *thy sayings*, thy promise in Christ concerning thy people, is greater than all other things whereby thou hast made thy self knowne.

3 Verse 3. with *strength* ] which I have from thee; as the Greeke faith, *with thy might*, strengthened by Gods Spirit in the inner man, as Ephesians 3.16.20.

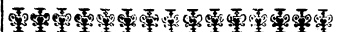
5 Verse 5. *in the wayes* ] or *of the wayes*: whereof see Psalme 103.7.

6 Verse 6. *For* ] or *Though*, the hangry ] the proud person; in Greeke, the high things. The Chaldee paraphrasteth, *the proud from the heavens farre off he will depreffe*. a farre off ] or aloof, not neere, or familiarly, but in wrath to punish them.

7 Verse 7. *revivest* ] or, *wilt revive* and *keep me alive*: so after.

8 Verse 8. *For* ] or *Against* the anger ] to reprove it, or, on the nose (the face) to smite it with thy hand. The Hebrew signifieth both *anger* and *nose*, Psalme 2.5. but the Greeke faith, *anger*.

8 Verse 8. *perfectly accomplish* ] or *performe*, to wit, his worke begun against my foes, and his mercy concerning me. So the Greeke turneth it, *hee will recompense for me*; and the Chaldee, *hee will recompense thee evil for me*. See Psal. 57.3. *leave not* ] or *leave not off*. It is proper to leave off worke by unloosing the hand, Neh. 6.3. So David prayeth, that God which had begun a good worke for him, would not give it over, but perform it untill the day of Iesus Christ, as Phil. 2.6.



## PSAL. CXXXIX.

David praeseth God for his all-seeing providence. 17 and for his infinite mercies. 19 He depreth the wicked, 23 and prayeth for sincerity.

1 To the Master of the Musicke,  
David Psalme.

1 **I** Jehovah, thou hast searched mee and knowne. Thou knowest my sitting and my rising, thou understandest my familiar thought a farre off. Thou fannest my path & my lying down, and art accustomed to all my wayes. When the speech is not yet in my tongue; loe, Jehovah, thou knowest it all. Thou dost beset me behind and before, and putteth thy hand upon mee. A knowledge too marvellous for me; it is high, I cannot attaine to it. Whither shall I goe from thy Spirit? and whither shall I flee from thy presence? If I ascend up the Heavens, thou art there; and if I make my bed in hell, loe thou art there. Take I the wings of the morning, dwell I in the uttermost part of the sea. There also thy hand will lead me, and thy right hand hold me. And if I say, but surely the darkness shall shroud me, then

the night is a light about me. Yea, darkness darkness not from thee, but night giveth light as the day; as is the darkness, so is the light. For thou hast possessed my reins, hast covered me in my mothers wombe. I will confesse thee, for that fearefully, marvellously made am I; marvellous are thy workes, and my soule knoweth it very well. My bone was not hid from thee, when I was made in a secret place, was embrodered in the nether places of the earth. Mine unformed substance thine eyes did see, and in thy booke all of them were written, in the dayes they were formed, and when not one of them was. And to mee how precious are thy thoughts, O God, how mightily increased are the fumes of them? Would I tell them, they will be more than the sand; I awake, and still I am with thee. If thou wouldst slay the wicked, O God; and men of bloods, depart ye from me. Which speake of thee to a mischievous purpose; lift up doe thy foes unto false vanity. Doe not I hate them, O Jehovah, that hate thee; and am not I grieved for those that rise up against thee? With perfection of hatred doe I hate them, they are to me for enemies. Search me, O God, & know my heart; prove me, and know my cogitations. And see if the way of sorrow be in me, and lead me in the way of eternity.

## Annotations.

**D** Avoids Psalme ] See the Notes on Psalme 40.1. Verse 2. *my familiar thoughts* ] in Greeke, *my reasoning* (or *disputing*) *thoughts*: in Chaldee, *my fellowship in the Church*: the Hebrew hath the signification of friendship and familiarity, used here and in verse 17. for *thoughts* or *cogitations*.

Verse 3. *fannest* ] or *winnowest*, or *compassest*, that is, *disculdest* and *triest* out to the utmost, even tracing the footsteps, as the Greeke signifieth Compare Job 31.4. *accustomed to* ] and *to acquainted with*, the Greeke faith, *foreseest*.

Verse 4. *When the speech*, &c. ] or, *For* there is not a word in my tongue, but loe, &c. which the Chaldee expoundeth, *a living word in my tongue*.

Verse 5. *beset* ] straightly besetge and inclose, *boldest* straight, or, *hast formed me*. thy hand ] or palm, that I cannot breake away. The like phrase is in Job 40.27. The Chaldee interpreteth it, *the stroke of thine hands*.

Verse 6. *a knowledge* ] or, *I his knowledge*, namely, of thee, as the Greeke addeth. it is high ] or, set on a high place, as Psalme 99.2. attaine to it ] or prevail against it, as Psalme 129.2.

Verse 7. *thy presence* ] or *thy face*.

Verse 8.

8 Verse 8. *make my bed* ] or *spread my couch*; in Greeke, *desist*. Compare Amos 9.2.

9 Verse 9. *wings of the morning* ] or, *day-dawning*, which is said to have wings, for that it speedily flieth over all the aire. of the sea ] meaning the farthest parts of the world, for to the sea often signifieth, Psal. 65.6. and 72.8. Eday 24.14.

11 Verse 11. *thou dost beset me*, as with the darke twilight; or *shalt binde*, *shalt crush me downe*, as Gen. 3.15. for the Greeke, *shalt tread me downe*.

12 Verse 12. *darkenest* ] that is, *hiddest*: Compare Job 34.22. Ier. 23.24. *as is*, &c. ] or, *like darkness*, like light, that is, they are equal, as that which in Mat. 22.30. is like, in Luke 20.36. is equal.

13 Verse 13. *covered* ] that is, *safely kept* and *protected*, as the Greeke faith, *bulwarked*, or *covered me with skin and flesh*, &c. as Job 10.11.

14 Verse 14. *fearefully* ] or in *fearefull* sorts, to wit, I am made: or, *these are fearefull things*: the Chaldee faith, *thou hast done fearefull things*. marvellously made ] or excellently made; elsewhere this word is used for *separated from*, and *excelling others*: see Psalme 4.4.

15 Verse 15. *my bone* ] that is, *lower*, any of them; or *my substance*, or *strength*; for thereof the bone, is named. *embrodered* ] that is, *cunningly wrought*, with Nerves, Sinewes, Veines, and variety of limbs. A similitude taken from *broderie worke*, Psalme 45.15. *neither place of the earth* ] loe calleth his mothers wombe, because of Gods secret and unknowne making of men there, Eccles. 1.5. And thus may the like phrase, Ephes. 4.9. be understood of Christs incarnation.

16 Verse 16. *As yet unformed substance* ] or, *Min-embryon*, which is the body in the wombe before it hath perfect shape, or, *unwrought up*, as the Greeke here translatheth it. The Hebrew name is of wrapping or winding up like a bottom, *my wound-up mass*, or *body*. all of them ] all my members wound up in that my embriom or unperfected substance. Or generally, *all men*. The Chaldee faith, *all my dayes were written in the booke of thy memoriall*.

17 Verse 17. *how precious are* ] that is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following this to be the meaning: Compare Job 26.14. And a thing is said to be *precious* which cannot be attained unto or effected; see Psal. 49.9. Otherwise we may take

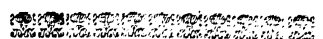
it thus. *Thy thoughts*, that is, the thoughts that I have of thee, *how precious*, of how much esteeme and worth are they to me? So *precious* is used Psal. 36.8. The Chaldee expoundeth it, *How honorable are they that live thee, O God, and how are their princes fortified*. mightily more so ] *in my and strong*: see Psal. 40.5. *the son me* ] *Heer*, *heads*, used for *summer*, and to the Greeke, *ardour*, Num. 12.2. and 26.6. *I awake* and *thou*, when I awake I am full with thee, that is, still meditating of thee. The Chaldee reintereth this to the last resurrection thus, *I shall rise againe in the world to come, and shall be full with thee*. See Psalme 17.15.

19 Verse 19. *If thou wouldst* ] or, *O that thou wouldst*, for it seemeth here to be a wish, as also in the Greeke of the new Testament, Luke 12.49. *thou wilt I*, if it were that is, *O that it were* ] already kindled. So in 1 Chron. 4.10. *If thou wilt*, &c. that is, *O that thou wouldst bestir*. Or, *Surely thou wilt stay*, &c. and men, &c. ] This may also be referred to God thus, and wouldst say Ye bloody men depart from me; or to David who faith, *depart ye from me*. The Chaldee expoundeth it, *and let the men addited to the judgement of death depart from me*.

20 Verse 20. *spoke of thee* ] or *against thee*, as the like Hebraisme meaneth, 1 King 21.13. *inimied of* (or *against*) him. See the notes on Psal. 55. Or *say thee*, that is, *mention or speake of*, as Psalme 40.1. 2 Sa. 6.22. The Chaldee unlearneth it of swearing, which swears in thy name *desistfully*. to a mischievous purpose ] or with a crafty intent, that is, *craftily*, *wickedly*. See Psal. 10.2. *lift up due thy foot*, &c. ] or, *thy feet raise up thy name to vanity*; this sense the Chaldee paraphrasteth giveth, and the phrase is taken from Exo. 20.7. the word *name* being understood, (as in Levit. 24.11. the word *Lord* is understood) or, *thy feet lift up their head* (as is expressed, Psal. 83.2.) in *vaine*, that is, they are vainly proud and insolent. Often times words wanting are to be supplied: see the Notes on Psal. 103.9. Or, *they lift up thy foes in vanities*, that is, the wicked (which speake full of thee) doe vainly extoll thine own name, to false vanity, or in vain: see Psal. 12.3. & 24.4.

21 Verse 21. *am not I grieved* ] or *grieve* (thine) my self: so Psal. 119.158. Compare also 2 Chron. 19.2. Prov. 29.27.

23 Verse 23. *Prove* ] or *try me* Compare Psal. 26.2. Verse 24. *way of justice* ] or *griefe*, that is, *wicked way* (purposes or actions) which are grievous to God and men; and in speciall, the way of idolatry, for of this world *Idols* have their name: see Psal. 16.4. So a word of griefe, Prov. 15.1. is that which grieveth him to whom it is spoken. way of eternity ] or of antiquity, the old way, as Ier. 6.16. meaning the way of faith & godlinelie, which God taught from the beginning, and which continueth for ever; contrary to the way of the wicked, which perisheth, Psalme 1.6.



## PSAL. CXL.

David prayeth for deliverance from the wicked. 9 He

9 Hee prayeth against them. 13 He comforteth himself by confidence in God.

To the Master of the Musicke, a Psalm of David.

**R**elease mee, O Jehovah, from the evil man; from the man of violent wrongs preferve thou me. Which thinke evill things in heart; every day they gather warres. They sharpen their tongue like a serpent; the hot poyson of the Aspe is under their lips Selah.

Keepe me, O Jehovah, from the hands of the wicked; from the man of violent wrongs preferve thou me, which thinke to thrust away my feet. The proud have hid a snare for me, and cords; they have spread a net by the paths side, they have set gins for me Selah.

I said to Jehovah, Thou art my God; hear, O Jehovah, the voice of my supplications for grace, Jehovah Lord, the strength of my salvation, thou hast covered my head in the day of armes. Grant not, O Jehovah, the desires of the wicked; further not his crafty device, lest they exalt themselves Selah.

The head of those that compass mee about, the molestation of their lips shall cover them. They shall bring upon them coales; he shall fell them into the fire, into deepe pits, that they rise not up. An ill-tongued man shall not be established in the earth; a man of violent wrong, evil shall hunt him to a sudden overthrow. I know that Jehovah will doe the judgement of the poore afflicted; the doome of the needle. Surely the just shall confesse to thy Name, the righteous shall fit before thy face.

#### Annotations.

**T**hey gather warres [or are gathered to warres getting themselves and other together. The active is often used passively, Psalm. 32.9. and 109.13.]

Verse 4. of the Aspe [or Viper; Greeke of Aspes: so Rom. 3.13. Compare Psalm 58.5.]

Verse 5. to thrust away my feet [or, to overthrow my footsteps.]

Verse 6. by the paths side [or, fast by my path; Heb. at the band of the path. Compare Psalm 142.4. Jer. 18.22. Prov. 29.5.]

Verse 8. Idenit [or God: see Psalm 68.21. of armur [or of armour, that is, of battell, (as the Greeke translatheth it) when men harness themselves. This is that helmet, salvation, Eph. 6.17.]

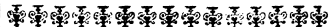
Verse 9. further me [or, bring me to passe, lest they [or, they will exalt themselves, that is, be proud or lift up. Compare Deut. 32.27.]

Verse 10. the head [that is, As for the head (the chief) of those, &c. An head sometime signifieth a company of chiefe men, 1 Chron. 4.42. though here perhaps some one man is meant, as the Chaldee nameth Achisophel. It is also used for a band of men, as Job 1.17. Sometime the Hebrew word signifieth gall, as Psalm 69.22. Which fenle also is not amisse here. Shall cover [or prayer-wife, let it cover them, and him (as Psalm 2.3.) that is, every of them.]

Verse 11. They shall bring [or make move (as Psalm 55.4.) upon themselves; or coales shall be moved (that is, throwne) upon them. The Hebrew hath a double reading, yielding both these senses, their judgements to be from God, but procured by themselves. be [that is, God shall fell them, or indefinitely, they shall be felled, or cast. deepe pits [or sudden sorrowes; the Greeke faith, calamities; the Chaldee, the fire of Gehenna.]

Verse 12. An ill-tongued man [Hebr. a man of tongue, that is, a prattler or evil speaker, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. 18. 18. So a man of lips, Job 11.2. is one talkative; a man of words, Exodus 4.10. is one eloquent: a man of arme, Job 22.8. is one mighty; and sundry the like. to a sudden overthrow [or his utter ruine and misery. Hebrew, to (or with) thrustings downe. The Chaldee paraphraseth, The Angell of death shall hunt him, and thrust him downe into hell.]

Verse 14. fit before thy face [or dwell with thy face, that is, in thy presence: see Psalm 66.11. & 61.8.]



#### PSAL. CXLI.

David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from sinners.

A Psalm of David.

**J**ehovah, I call upon thee, make haste unto me, give care to my voice when I call unto thee. Let my prayer be firmly directed as incense before thee: the lifting up of my hands as the evening oblation. Set thou Jehovah, a watch before my mouth, keepe the doore of my lips. Incline not my heart to an evil thing; to pretend pretences in wickednesse, with men that work painfull iniquity: and let me not eat their dainties. Let the just man smite mee, it shall be a kindness, and let him reprove mee; the head-oile, let it not breake mine head; for yet my prayer also shall be in their evils. Their Iudges are throwne downe by the Rocks sides; and they shall heare my sayings, for they are pleasant. As when one cutteth and cleaveth on the earth, our bones are scattered at the mouth of hell. But mine eyes are unto thee, Jehovah Lord; in thee I hope for

for safety: powre not out my soule. Keepe me from hands of the snare, which they have laid for me, and the grins of them that work painful iniquity. Let the wicked fall into his net, whiles I together passe over.

#### Annotations.

**B**E firmly directed [or prepared; and so acceptable. as incense] or perfume, which was a confectiō of sweet spices, made after the art of the Apothecary, pure and holy, and was by the Priests burned upon the golden altar, every morning before the Lord, Exodus 30.34-35, 36.7.8. a figure of the prayers of the Saints, acceptable to God, through Christs mediation, as this place sheweth, compared with Revel. 8.3. my hands [or palmes, lifted up in prayer: see Psalm 63.5. evening oblation] the Minchah properly was the meat-offering, (which was fine flour mingled with oile) offered together with the Lambe every evening, before the Lord continually, as Exodus 29.39.40. 41.42. Num. 28.23.-8. Here it is taken for the whole oblation, at the time of the offering whereof the godly used to pray, Exodus 9.5. Dan. 9.21. it was at the ninth houre of the day (about three of the clock in the after-noon) called the houre of prayer, Acts 3.1.

Verse 3. a watch [or, a ward, custody, to keepe me from speaking amisse. keep: observe thou: or, an observation, before the doore. the doore] or gate of my lips, by which my words passe out as at a doore: to the doores of the mounthe, Job 3.10. The original dal, is contracted for delath, a doore: though this be rare: yet the Hebrew text sometime doth the like, as Chajil, 2 Sam. 23.23. for Chajil, 1 Chron. 11.22.

Verse 4. Incline not to wit, by Satan, or mine owne corruption: for God properly tempteth no man to evil, but the devil, and mans owne concupiscence, Iam. 1.13.14. 1 Cor. 7.5. and by Satan, God moveth mens minds, as appeareth, 1 Chron. 21.1. with 2 Sam. 24.1. So Matt. 6.13. evil thing [or word: see Psalm 7.1. to pretend pretences] or, excuses; thus the Greeke turneth it to the Hebrew also signifieth occasions pretended, as Deut. 22.14.17. Or we may reade it, so practise practices in wickednesse, with men that worke [or, with men workers, that is, such as stoutly, boldly, and manfully work iniquity, their devotes] the Chaldee expoundeth it, of their songs at banquets.

Verse 5. smite [or beat me; the word properly signifieth beating with an hammer, Psalm 74.6. Iudg. 5.26. applied to sharpe rebukes. So Prov. 23.35. Compare also Prov. 9.8. and 25. 12. and 28.23. Zach. 13.6. it shall be a kindness] a mercy, or, with kindness, that is, let him smite me kindly; and reprove me. the head-oile [that is, the oile or precious oile: (as head spices are chiefe and principal, Exodus 30.23.) or oile of the head, which is to appoint the head with. Or, by head, understand the chiefe of his adversaries, as before Psalm 140. 10. for this seemeth to be an opposition to the for-

mer thus, let the just smite me, but let not the precious oile (or the oile of the head) of the wicked breake mine head: and this the Greeke favoureth, saying, but let not the oile of the smirer (scapple mine head: by oile meaning flattering words, as Psalm 55.22. Otherwise we may refer it to the former just mans reproofe, it shall be a precious oile, let him not make it faile my head. The Chaldee also expoundeth it, and let the Priest reprove me, anointing me with the anointing oile of the Sanctuary: but let him not take the crown of the kingdom from mine head, let it not break my head] not distrust or dazell my wits, nor overcome me; the Hebrew word signifieth breaking and bringing to nought, Psalm 33. 10. and is applied to the breaking of the heart by discouragement, Numb. 32.7. and hereto to the breaking of the head, or bringing to nought of counsels, purposes, &c. by flattery. Or, if it be understood of the iult, we may reade it, let him not make it faile mine head, that is, let the oile of his reproofe not be wanting upon mine head. in their evils [or, against their evils: which may be applied to the evil deeds of the wicked, or calamities of the just: and here understand, it or shall be in their evils: or as the Chaldee explaineth it, is ordered against their evil]

Verse 8. Their Iudges [the Princes of mine adversaries, are throwne downe] [or, throw downe themselves, that is, secretly pursue and beleeve me in the rocks and mountaines whither I am forced to flee, 1 Sam. 24. 3. and 23.26. The word may also beare their throwing downe to destruction, as 1 Chron. 25.12. by the rock sides] or, in rocky places; Heb. in the hands of the rocks; as Psalm 140.6. and they shall heare [or, though they be not heard, or the ground with the plough, of bell [or, the grave. Compare Ezek. 37.1.11.12. Ichaib] to God: see Psalm 68.21. powre not out my soule] to wit, unto death, as Elyas 53. 12. that is, kill mee not: or, make not my soule bare, that is, leave it not destitute and helpelesse.

V. 10. Let the wicked fall [or, they shall fall, into his net] that is, every of them into his owne net, or snare, namely, with their fall, or together with them that are with me: or, altogether (wholly) passe over, and escape: the Greeke faith, alone I am, until I passe over. See this word, Psalm 33.15.

#### PSALME CXLII.

David sheweth that in his troubles, when his owne heart, and all other helpe failed him, all his comfort was in faith and prayer unto God.

An instructing Psalm of David: a praier when he was in the cave.

**V**ith my voice unto Jehovah did I cry, with my voice unto Jehovah did I supplicate for grace. I powred out before him my meditation, my distresse I did shew before him. When my spirit was overwhelmed within mee, then thou knewest my path: in the way that I walked, they

they privily laid a snare for me. *I did* look on the right hand and see, and no man acknowledged me refuge is perilled from me, no man leeketh for my soule. I cried unto thee, Jehovah. I said, thou art my hope for safety, my portion in the land of the living. Attend unto my shouting, for I am brought very low; deliver me from my persecutors, for they are stronger than I. Bring forth my soule out of the close prison, to confesse thy name; the just shall inviron me about, for thou wilt *loose* reward unto me.

Annotations.

1 *In the cave*] fled thither from the persecution of Saul, 1 Sam. 24. 4. &c.

4 Verse 4. *was overwhelmed*] or, *swallowed, faint*; see Psal. 77. 4. *then thou*] Heb. and thou: so, And he faith, Marke 14. 34. is expounded, *Then he faith*, Mat. 26. 38.

5 Verse 5. *I did look*] or, *Looke thou*, &c. continuing his complaint to God. But the Greek turneth it, *I considered*; and the Hebrew *Looke thou*, or *To look*, is often resolved by other definite persons: see the notes Psal. 22. 9. and 49. 15. &c. 65. 11. & 77. 2. & 103. 20. and see] or, *and behold*, to wit, on the left hand. *refuge*] or *flight*, is *perished from me*] that is, *faileth me*: I have no place to fly unto and escape. So Job 11. 20. Amos 2. 14. *seeketh*] that is, *careth for*: so Prov. 29. 10. usually to *seeke the soule*, is in the ill part to destroy it: see Psal. 33. 4.

7 V. 7. *brought low*] or *weakened*: see Psal. 116. 6.

8 Ver. 8. *the prison*] the cave wherein I am shut up close. *inviron*] compass, as Psalme 22. 13. or, *expect*, as Job 36. 2. and to the Greeke translath, *the just shall wait for me*, until thou reward me. See Psalme 13. 6. The Chaldee faith, *for my sake the just shall make thee a crown of prayse*, because thou wilt render a good reward to me.

PSAL. CXLIII.

David prayeth for favour in judgement. 3. Hee complaineth of his griefes. 5. He strengtheneth his faith by meditation and prayer. 7. He prayeth for grace. 9. for deliverance. 10. for sanctification. 12. for destruction of his enemies.

A Psalm of David.

**I**ehovah heare my prayer, give care to my supplications for grace; in thy faithfulnesse answer me in thy justice. And enter not into judgement with thy servant, for before thee shall not any living bee justified. For the enemy persecuteth my soule, smiteth downe my life to the earth, maketh mee sit in darkenesse, as the dead for ever. And my spirit is overwhelmed in me, in midst of me my heart is wondrously amazed. I remember the dayes of old, I meditate on all

thy worke, I muse on the action of thy hands. I spread out my hands unto thee; my soule, as a weary land, *thirsteth* for thee Selah. Make speed, answer me Jehovah, my spirit faileth; hide not thy face from me, for I shall be made like to them that goe downe the pit. Cause me to heare thy mercy in the morning, for in thee doe I trust; cause me to know the way that I should walke, for unto thee doe I lift up my soule. Deliver me from mine enemies, O Jehovah; unto thee I fly for covert. Learne me to doethine acceptable will, for thou art my God, thy good spirit shall lead mee in the land of righteousness. For thy names sake Jehovah, thou wilt quicken me, in thy justice wilt bring forth my soule out of distress. And in thy mercy wilt suppress mine enemies, and destroy all them that afflict my soule, for I am thy fervant.

Annotations.

**A**nd enter not into judgement] or, but goe not to Law with me, by the deeds whereof no flesh shall be justified in thy sight, Rom. 3. 20. So Job 22. 4. & 14. 3. Eia. 3. 14. In Chaldee, *goe not into the judgement hall*, namely, to judge with severity. not any] or, not all, that is, none living: so Mat. 24. 22. not all, that is, no flesh, 1 Ioh. 2. 21. every lie is not that is, no lie is of the truth; so 2 Pet. 1. 20. Psal. 76. 6.

Verse 3. *my life*] or, *my company*, the Hebrew signifieth both, Job 33. 18. 22. Psal. 68. 11. *darknesse*] or *darke places*: so Psalme. 88. 7. 19. and 74. 20. for ever] or, of eternity, of old, meaning dead long since, and for ever after: the word respecteth time past, and to come. So Lam. 3. 6.

Verse 4. *overwhelmed*] fainteth, or, is perplexed: see Psal. 77. 4. *wondrously amazed*] astonished, or, desolate. Gr. troubled. See this word, Eia. 59. 16. and 63. 5. Dan. 8. 27. Psal. 40. 16.

Verse 5. *of old*] or, of antiquity; so Psal. 77. 6.

Verse 6. *spread out*] that is, *pray*; as the Chaldee faith, *spread out my hands in prayer*. See Psal. 44. 21. *meary*] that is, *dry* and *thirsty*: in Greeke waterlesse: see Psal. 63. 2.

Verse 7. *for I*] or *left I*; Hebr. and I; which may be supplied thus, *left I perish*, and *be made like*, &c. See Psalme 28. 1.

V. 8. *in the morning*] speedily: so Psal. 90. 14.

V. 9. *I fly for covert*] or, *I cover* [I hide] my selfe: flying unto thee, or, to thee I covertly fly, secretly disclosing to thee that which I would hide from others: to the Greeke, *I fly to thee*. The Chaldee expoundeth it, *I have made thy Word my redeemer*.

V. 10. *thy good spirit*] shall lead me] to the Greeke translatheth this, and the rest, as assured: wee may also reade it *prayer-wile*, let thy good spirit lead me; or, *thy spirit* is good; let it lead me, &c. and so the rest. Compare Neh. 9. 20. in the land] or, into the land of righteousness; in a plain (certain) ground: see Psalme 26. 12. Eia. 26. 10.

PSAL. CXLIV.

David blesteth God for his mercy in helping him in his warres. 3. He confesseth mans misery and unworthinesse, 5. prayeth that God would powerfully delivre him from his enemies. 9. He promisseth to praise God. 11. He sheweth the vanity of worldly felicity, 15. and happinesse of Gods people.

A Psalm of David.

**B**lessed be Jehovah my Rocke, which learneth my hands to the battell, my fingers to the warre. My mercy and my fortresse, my high tower, and my deliverer for me; my shield, and he in whom I hope for safety, that subjeaeth my people under me. Jehovah, what is earthly man, that thou takest knowledge of him; the sonne of wretched man, that thou makest account of him: Earthly man is like to vanity, his daies are as a shadow that passeth away. Jehovah, bow thy heavens and come downe, touch the mountaines and they shall smooke. Lighten the lightning, and scatter them afunder; send thine arrowes and disturbe them. Send thy hands from the high place; releafe me, and deliver me from the many waters, from the hand of the sons of the stranger. Whose mouth speaketh false vanity, and their right hand is a right hand of falshood. O God, I will sing unto thee a new song; with Psalterie and ten-stringed instrument I will sing Psalme to thee. That giveth salvation unto Kings, that sleaeth David his servant from the evill sword. Release me and deliver me from the hand of the sons of the stranger, whose mouth speaketh false vanity, & their right hand is a right hand of falshood. That our sonnes as plants growne great in their youth, our daughters as corner stones, cut after the similitude of a Palace. Our garners full, affording from meat to meat; our flocks bringing forth thousands, increased by ten thousands in our streets. Our Oxen laden, no breaking in, and none going out, and no out-cry in our streets. O blessed is the people whose state is such; O blessed is the people whose God is Jehovah.

Annotations.

**M**y Rocke] in Greeke, my God: see Psal. 18. 3. V. 3. *takest knowledge*] or, *acknowledgest*, *carest for*: compare Psal. 8. 5. and 1. 6. and 31. 8. *makest account*] or, *thinkest on him*. Verse 4. *passeth away*] *vanisheth*. Compare Psal. 102. 12. Eccle. 7. 2.

Verse 5. *come downe*] for my helpe, and my foes ruine: see Psalme 18. 10. and *they shall*] or *that they may smooke*: see Psalme 104. 32.

Verse 6. *Lighten*] that is, *Cass forth*: Compare Psal. 18. 15. *disturbe*] or *trouble*, that is, discomfit and destroy: see this word, Eia. 19. 24. and 23. 27.

V. 7. *the high place*] that is, *the heaven*: compare Psal. 18. 17. *many waters*] which the Chaldee expoundeth, *armies, like to many waters*. *sons of the stranger*] of a strange God, or people: as Psalme 137. 4. borne aliens; see Psalme 18. 45.

Verse 9. *new song*] of triumph: see the notes on Psalme 33. 23.

Verse 10. *That giveth*] underland, *O be that giveth*, that is, *O thou that givest*, &c. See the like phrase in Psal. 52. 10. and 65. 7. Or, *It is becaus giveth*.

Verse 12. *as plants*] underland, *as are plants*: for this seemeth to be an imitation or exprelling of the vain words of the wicked forementioned, which say, *our sons are as plants*, &c. whose boasting continueth till the last clause, which is opposed to all their worldly felicity. The Greeke to make this plainer, changeth person, and translath, *Whose sons* (or, *Of whom their sinners*) *are as new plants*, &c. So elsewhere the Greeke useth the like change of person, as in Gen. 26. 7. Or, understanding it of the godly, supply, *may be as plants*, &c. and so it hath respect to the outward blessings of the law, Deut. 28. 4. &c. In this latter sense the Chaldee taketh it. *cut*] that is, *hewn, carved, polished*.

Verse 13. *garners*] or, *Corners, Chambers, Cellars*, places of store and provision, made usually in nooks and corners of houses. *from meat to meat*] or, *from sort to sort*, that is, all sorts and store of victuals.

Verse 14. *laden*] that is, *fat* and *fleshy*, or able to beare loads, or, *big with young*. *no break*] in the walls, for the enemy to enter the town. *none going out*] no cattell driven away by the enemy.

Verse 15. *whose state is such*] as is before mentioned: the Greeke turneth it. *They count that people blessed which have these things*. *whose God*] this sentence is opposed to all the other worldly wealth.

PSAL. CXLV.

David praiseth God for his greatness, power, glory, and fearfullness. 7. His goodness, justice, mercie; 11 his kingdom and gracious providence unto all: 18 His speciall mercies to those that call upon him; that feare and love him.

An Hymne of David.

**I** Will extoll thee my God, O King, and blestify thy name for ever and aye. 2 In every day will I blesse thee, and praise thy name for ever and aye. 3 Great is Jehovah, and praised vehemently,

mently, & of his greatnes, *there is no search.*  
4 Generation to generation shall laud thy  
works, and they shall shew thy powers.  
5 The comely honour of the glory of  
thy Majesty, and the words of thy marvels  
will I talke of.

6 And the strength of thy fearefull *acts*  
they shall speake of, and thy greatnesse, it  
will I declare.

7 The memory of the multitude of thy  
goodnesse they shall utter, and thy justice  
they shall shour.

8 Gracious and pitifull is Jehovah; long  
suffering, and great in mercy.

9 God is Jehovah unto all: and his ten-  
der mercies are over all his works.

10 All thy *workes* shall confesse thee, Je-  
hovah, and thy gracious Saints blesse thee.

11 They shall tell the glory of thy king-  
dome, and speake of thy power.

12 To make knowne to the sonnes of A-  
dam his powers, and the glory of the comely  
honour of his kingdom.

13 Thy kingdom is a kingdom of all  
eternities, and thy dominion in every gen-  
eration and generation.

14 Jehovah upholdeth all that fall, and  
uprighteneth all that are crooked.

15 The eyes of all looke attentively unto  
thee, and thou givest to them their meat in  
his time.

16 Openest thine hand, and satisfiest the  
desire of every living thing.

17 Lust is Jehovah in all his wayes, and  
mercifull in all his workes.

18 Nere is Jehovah to all that call upon  
him, to all that call upon him in truth.

19 Hee will doe the desire of them that  
fear him; and will heare their cry, and will  
save them.

20 Jehovah preserveth all them that love  
him, and all the wicked he will abolish.

21 My mouth shall speake the praise of  
Jehovah, and let all flesh blesse the name of  
his holinesse, for ever and aye.

## Annotations.

**A**N Hymn, or Praise, and hereof the whole  
book in Hebrew is called the *book of Hymns*.  
This Hymn is composed after the order of the  
Hebrew Alphabet, only one letter wanting. See  
Psal. 25. 1. *me* for *perpetually*. See Psal. 9. 6.

Ver. 3. *praised* [see Psal. 18. 4. *no search*] that  
is, it is past finding out: of *greatnesse*, [see Psal. 150. 2.  
Ver. 4. *power*] that is, *powerfull* (mighty) *acts*:  
[see verse 12. Mat. 13. 58.]

Verse 5. *honour of the glory* or *glorious honour*, or  
*comeliness*. *words of thy marvels* [that is, thy  
miracles, thy marvellous words (or things.)] So words  
of song, *Psalm* 137. 3. *talke* [discourse of, or  
meditation.]

Verse 8. *pitifull* [or, *compassionate*. Compare  
Psal. 103. 8. Exod. 34. 6. *long-suffering*] or,  
*slow to anger*: see *Psalm* 86. 15.

Verse 10. *shall confesse* [or, *let them confesse*, &c.]

Verse 11. *tell* [talke of, or preach: Heb. say.]

Verse 14. *uprighteneth* [iustitit right up, or maketh  
straite all that are bowed down, or bowed together: to  
Psalme 146. 8.]

Verse 15. *in his time* [that is, in due season: See  
Psalme 1. 3. and 104. 27.]

Verse 16. *the desire* [or, *pleasure*, or *with content-  
ment*, *contentedly*, *acceptably*; with that which seemeth  
good to thee, and pleaseth (or contenteth) them.]

Verse 18. *in truth* [this word implieth faith,  
sincerity, earnestnesse and constancy. Compare  
Deut. 4. 7. Iohn 4. 24.]

Verse 19. *the desire* [or, *the will*, *the pleasure*, and  
*contentment*, as verse 16. Wee are to desire that  
Gods will may be done, Mat. 6. 10. here he doth  
his servants will: so he honoureth them that honour  
him, 1 Sam. 2. 30.]

Verse 21. *shall speake* [or, *let my mouth speake*.  
all flesh] all sorts of people, see *Psalm* 65. 3.

Verse 21. *shall speake* [or, *let my mouth speake*.  
all flesh] all sorts of people, see *Psalm* 65. 3.

## PSAL. CXLVI.

The Psalmist voweth perpetual praise to God, 3. He  
exhorteth not to trust in man. 5. God for his power,  
justice, mercy and kingdom, is only worthy to be trusted  
in, and celebrated.

## Halelu-jah.

**M**Y soule, praise thou Jehovah. I will  
praise Jehovah in my life, I will  
sing Psalmes to my God while I  
am. Trust not yee in bounteous Princes; in  
son of Adam, with whom is no salvation.  
His spirit goeth forth, hee returneth to his  
earth, in that day his thoughts perish.  
O blessed is he, in whose helpe the God of Ia-  
kob is, whose hope is in Jehovah his God.  
Which made heavens & earth, the sea, & all  
that in them is; with keepeth truth for ever.  
Which doth judgement to the oppressed,  
giveth bread to the hungry; Jehovah loos-  
eth the bound. Jehovah openeth the eyes of  
the blind; Jehovah uprighteneth the crook-  
ed; Jehovah loveth the just. Jehovah keep-  
eth the strangers, setteth upright the father-  
lesse and the widow, and overthroweth the  
way of the wicked. Jehovah shall reigne for  
ever; thy God, O Sion, to generation and  
generation; Halelu-jah.

Annotations.

## Annotations.

**H**alelu-jah [that is, Praise ye Jah: see *Psalm*  
135. 1.]

Verse 2. *in my life* [so long as I live: so *Psalm*  
104. 33.]

Verse 4. *his spirit* [mans ghost; so the *soule* is said  
to goe forth, Gen. 35. 18. to his earth] whereof he  
was made; *earth* is in Hebrew *Adamah*; hereof  
man was called *Adam*, *Earthly*; compare Gen. 2.  
7. and 3. 19. *Psalm* 104. 29. *his thoughts* [or  
purposes, the most excellent effects of the mind or  
spirit of man.]

Verse 7. *the bound* [or *prisoners*; but here it may  
be meant more largely; for *sicknesse* also are *bound*,  
which our Lord Christ loosed, Luke 13.  
16. See also *Psalm* 61. 1.]

Verse 8. *openeth the eyes* [or *giveth sight* to: com-  
pare Mat. 9. 29. 30. Ioh. 9. 6. 7. 32. *uprighteneth*  
or *maketh straite*; as *Psalm* 145. 14. [see this fulfilled,  
Luke 13. 13.]

Verse 9. *setteth upright* [maketh to continue sure:  
so *Psalm* 20. 9. and 147. 6. Compare *Deut.* 10. 18.  
and 27. 19. *Exod.* 22. 22. 23. 24. *Psalm* 68. 6.  
*everlasting* or *inward up-side downe*: so *Iob* 19.  
6. See also *Psalm* 1. 6.]

## PSAL. CLXVII.

The Prophet exhorteth to praise God, for his care of  
the Church, wisdom, power, mercy and providence unto  
all. 12 To praise him for his blessings upon the kingdom,  
15 for his workes in nature, 19 and for his gracious  
word and ordinances given to his people.

**P**raise ye Jah, for it is good to sing  
Psalmes to our God, for it is plea-  
sant, praise is comely. Jehovah build-  
eth Jerusalem, gathereth together the out-  
casts of Israel. Hee healeth the broken in  
heart, and bindeth up their griefes. Coun-  
teth the number of the stars, calleth them  
all by names. Great is our Lord, and much  
in able might; of his understanding there  
is no number. Jehovah setteth upright  
the meeke, debaileth the wicked unto the  
earth. Sing yee to Jehovah with confession,  
sing Psalmes to our God with the harpe.  
That covereth the heavens with clouds that  
prepareth raine for the earth, that maketh  
the mountaines to bud forth grasse. That  
giveth to the beast his food, to the young  
ravens which cry. He delighteth not in the  
strength of the horse, hee taketh not plea-  
sure in the legs of man. Jehovah taketh  
pleasure in them that feare him, that patient-  
ly hope for his mercy. Laud Jehovah, O  
Jerusalem; praise thy God, O Sion. For he

strengtheneth the bars of thy gates, he bles-  
seth thy sons within thee. He putteth in thy  
border peace: hee satisfieth thee with the  
fat of wheat. Hee sendeth his edict upon  
earth, his word runneth very swiftly. Hee  
giveth snow like woolle, the hoare frost hee  
scattereth abroad like ashes. He casteth forth  
his ice like morsels, who can stand before  
his cold? Hee sendeth his wind and melteth  
them, he causeth his wind to blow, the wa-  
ters flow. Hee sheweth his words unto Ia-  
cob, his statutes and his judgements unto  
Israel. Hee hath not dealt so with any Na-  
tion, and judgements they have not knowne  
them: Halelu jah.

## Annotations.

**O**Vercast, or driven out; in Greeke, the *disper-  
sions*, (that is, the *dispersion*), which word the  
Apostle useth, 1 Pet. 1. 1. Jam. 1. 1. Compare  
Deut. 30. 4. *Elay* 11. 12. and 56. 8. *Ioh.* 11. 52.

Verse 3. *bindeth up their griefes* [that is, *healeth*  
their wounds, as *Luke* 4. 18. with *Elay* 61. 1. Com-  
pare also *Ezek.* 34. 16.]

Verse 4. *Counteth* [or *Telleth*, *numbereth*, which  
to man is impossible; see *Gen.* 15. 5. *Ier.* 33. 22.  
*Elay* 40. 26.]

Verse 5. *no number* [nor *searching out*, *Elay* 40. 28.  
Verse 6. *setteth upright* [conserveth, to continue  
yet: see *Psalm* 146. 9.]

Verse 7. *Sing* [or, *answer*, that is, *Sing by turns*,  
one after another: as *Exod.* 15. 21.]

Verse 8. *with clouds* [as in *Elias* time, 1 King.  
18. 45. the mountaines, and declares where no  
man is, as *Iob* 38. 26, 27. *Psalm* 104. 14.]

Verse 9. *food* [Hebr. *bread*, that is, the *beasts*  
their food, as the Greeke hath it. *young ravens*  
Hebr. *four* (that is, *younglings*) of the *ravens*. So in  
*Iob* 39. 3. *who prepareth for the raven his meat*, when  
his young ones call unto God, *standing for lack of meat*?

Verse 13. *strength* [or, *bulk*, made strong, a  
signe of Gods favour and Sions safety: see the  
contrary, *Lam.* 2. 9. *Ier.* 51. 30. *Amos* 1. 5. *Psalm*  
107. 16. *Elay* 45. 2. These graces are to be re-  
ferred unto the Church under the Gospell, called  
the heavenly Jerusalem, *Rev.* 21. 2. and which is shew-  
ed, *Gal.* 4. 26. So the Hebrew Doctors say, *It is writ-  
ten*, *Laud the Lord, O Jerusalem*: and the Scripture  
speaketh of the Jerusalem that is above. R. *Manassens*  
on *Gen.* 3.]

Verse 14. *putteth in* [or *putteth thy border*, &c.  
that is, *maketh peace in thy borders*. Compare *Elay*  
60. 17. 18. *Ier.* 12. 12. and 15. 13. and 17. 3.  
*fat*] that is, *fine flower*: to *Psalm* 81. 17.]

Verse 15. *his edict* [or *saying*, that is, *commandment*.  
Ver. 17. *ice*] or *fasting* the frozen haile thence.

Ver. 17. *ice*] that is, *endure*: [so *Pro.* 27. 4. *Nah.* 1. 6.  
V. 19. *his words*] [the *ten commandments*] (or *mor-  
rall law*) *Exo.* 20. 1. called the *ten words*, *Deut.* 10. 4.

*statutes, decrees and constitutions* of Gods worthip; see

see the note on Psalme 2. 7. judgement] the judicial lawes for punishing offenders, Exod. 21. 1. Psalme 19. 10.

20 Verse 20. any] or every; but in Hebrew, all is often used for any: see Psalms. 103. 2. and 143. 2. judgement] the Greek faith, his judgements be hath not manifested to show; which sense the Hebrew also may beare, he hath not made knowne to them, as the Chaldee also interpreteth it.

## PSALME CXLVIII.

The Psalmist exhorteth all the heavenly, 7. the earthly, 11, and the reasonable creatures to praise God.

## Halelu-jah.

1 Praise yee Jehovah from the heavens, praise yee him in the high places. 2 Praise ye him all his Angels, praise ye him all his hosts. Praise yee him Sunne and Moone, praise yee him all starres of light. 4 Praise yee him heavens of heavens, and the waters that be above the heavens. Let them praise the name of Jehovah, for hee commanded, and they were created. And he stablished them for aye for ever; a statute he gave, and it shall not passe. Praise ye Jehovah from the earth, Dragons, and all deepes. 8 Fire and haile, snow and vapour, stormie wind, doing his word. Mountaines and all hills, fruitfull trees and all cedars. The wild beast and all cattell, creeping thing and feathered fowle. Kings of the earth and all peoples, Princes and all Judges of the earth. Young men and also maidens, old men with children. Let them praise the name of Jehovah, for high advanced is his Name, even his alone; his glorious Majestic is above earth and heavens. And hee hath exalted the home of his people, the praise of all his gracious Saints, the sons of Israel, a people neere him; Halelu-jah.

## Annotations.

3 From the heavens] yee heavenly creatures; as the Chaldee, yee holy creatures of heaven: so after, from the earth, verse 7. is earthly creatures. Compare Revel. 5. 13. in the high places] which the Chaldee expoundeth, high Angels.

3 Verse 3. starres of light] bright shining starres, which prayed God together, Job 38. 7.

4 Verse 4. above the heavens] in the clouds of the aire, Gen. 1. 7. Job 26. 8. and 37. 11.

6 Verse 6. stablished] or, made them stand, Psalme 119. 91. a statute] that is, statutes or decrees, rules, ordinances, whereby every creature is bounded to his set time and place, as Job 14. 5. 13. and 26. 10. whereupon mention is made of

the statutes or ordinances of heaven, of the Meane and starres, &c. Job 38. 33. Ier. 31. 35. and 33. 25. it shall not passe] that is, not any of the things forementioned shall passe the statute (or bound) let of God; or it, the statute shall not passe away, or faile, or not be altered; as Eth. 1. 19. and 9. 2. 7. 28.

Verse 7. dragons] or male-fishes.

Verse 8. vapour] or smoke, exhalation, damp. As these and all other creatures are here stirred up to praise the Lord; so for our sakes are these things written, that we should learne by them to praise the Creator. And it is a rule in the Hebrew Canons, that for wind: when they blow tempestuously, and for lightning and thunder, &c. for lights in the aire which seeme to be stars that fall, run from place to place, or blazing stars, comes, &c. when a man seeth any of these, he is to bless God who hath filled the world with his power and might. Also, hee that seeth the beautiful creatures, as going out into the fields or gardens in the spring time, seeth the trees sprouting and blossoming, he is to bless God, who hath not let his world lack any thing, but hath created in it goodly creatures and faire trees, &c. for the use of the sons of Adam. So, for mountaines and hills, sea and deserts, rivers, &c. if hee see any of them from three dayes to three dayes, he is to bless the Creator of the world. Maimony in Milnich, in Berachoth, chap. 10. sect. 14. 13. 15.

Verse 10. feathered fowle] or winged bird: Hebr. bird of wing.

Verse 13. high advanced] or set on high: so Ely 12. 4. It is a strong tower, into which the righteous runneth, and is also set on high in safety, Proverbs 18. 10.

Verse 14. the home] the power and glory, as the Chaldee faith, the glory of the kingdom of his people: see Psal. 75. 10. This is accomplished in Christ the home of salvation, Luk. 1. 69. the praise] understand, which is the praise of his Saints; that is, their glory, or, an argument of praise to them. Verse him] Gods people are said to be neere unto him, in respect of his covenant with them in Christ, Ephel. 2. 13. their service of him, Levit. 10. 3. and spiritual alliance in Christ, Ioh. 20. 17. 1. Iohn 3. 1. For this word neigh, is used for kindred, Levit. 21. 3. Christ draveb here unto God for them, Ier. 30. 21. and they by him, Ier. 19. 12. 22.

## PSAL. CXLIX.

God is publicly to be prayed for his graces to his Church, and power given to the same.

## Halelu-jah.

1 Sing ye to Jehovah a new song, his praise in the Church of gracious Saints. Let 2 Israel rejoyce in his makers, let the sons of Sion be glad in their King. Let them 3 praise his name with flute; with tymbrel and harpe, let them sing Psalms unto him. For 4 Jehovah taketh pleasure in his people, hee will beautifie the meek with salvation. The 5 gracious Saints shall be gladfome in glory, shall shout joyfully upon their beds. 6 exaltations

exaltations of God in their throat, & a two-edged sword in their hand. To doe vengeance on the heathens, reproofes in the nations. To bind their Kings in chains, and their Nobles in fetters of iron. To doe on them the judgement written, this comely honour is to all his gracious Saints; Halelu-jah.

## Annotations.

2 H Is makers] the Father, the Word, and the Holy Ghost, which three are one, 1 Ioh. 5. 7. The myserie of the Trinity is in the Hebrew phrase; so in many other, as, Let us make man in our image, Gen. 1. 26. Where is God my maker? Job 35. 10. Thy makers is thine husband, Ely 5. 4. Remember thy Creators, Eccle. 12. 1. and sundry the like. God also is our maker, both in nature and grace: see Psal. 100. 3. their King] Christ: as Mat. 21. 5. Song. 14.

3 Verse 3. with flute] as Psal. 150. 4. or, in a dance, as Ier. 31. 4. 13. Psalms 30. 12. One name is given both to the dancer, and the pipe whereto they danced.

4 Verse 4. beautifie] or adorne, make glorious: so Ely 6. 7. 9. 13. The Greeke faith, exalt.

6 Verse 6. The exaltations] that is, exalting songs, high acts, high praises, or, lifting up of the voice, preaching, in their throat] that is, aloud spoken of, and proclaimed: so Ely 58. 1. Cry with the throat, is, Cry aloud. two edged] a sword of mouth, that is, of two mouthes, as is expressed, Iudg. 3. 16. in Greeke, two mouthed, that is, two edged, biting or cutting two wayes. This sword is Gods word, and cometh out of Christs mouth, Ephel. 6. 6. 17. Heb. 4. 12. Rev. 1. 16.

7 Verse 7. on the neighbours] by preaching against their Idolatries, Act. 14. 15. and 17. 16. 17. 2. &c. Compare 2 Cor. 4. 5. 6. Ely 41. 15. reproofs] for sinne, as Ioh. 1. 6. 8. &c.

8 Verse 8. To binde their Kings] restraining their vices, and bringing them under the bonds and subjection of the Gospell, see Psal. 2. 3. Marke 6. 20. Acts 24. 26. Rev. 21. 24. Ely 45. 14. a figure of captivity, Nahum 3. 10. 2 Cor. 10. 4. 5. 6. Mat. 16. 19. Nobles] or Honourable.

9 Verse 9. written] in the booke of God, see 1 Cor. 4. 6. Rev. 22. 18. So the Chaldee paraphrath, written in the Law. And this may have reference to that law, Deut. 7. 1. 2. &c. honour] is, or, this shall be the honour of all his Saints.

## PSAL. CL.

An exhortation to praise Gods holiness, power, and goodness, with all kind of instruments, and all breath.

## Halelu-jah.

1 Praise ye God in his sanctity, praise him in the firmament of his strength. Praise him in his powers, praise him accor-

ding to the multitude of his greatnesse. Praise him with the sound of the Trumpet, praise him with the psaltery and harp. Praise him with the Tymbrel and Flute, praise him with Virginals and Organ. Praise him with well sounding Cymbals, praise him with loud sounding Cymbals. Let all breath praise Iah; Halelu-jah.

## Annotations.

1 N his sanctity] or, for his holiness; his most holy being, Ely 6. 3. the first argument of praise from Gods holy essence in himselfe: or, in his sanctity, (his sanctity) his holy place, meaning heaven, in the firmament of his strength] that is, for his strong firmament, (called heaven, Gen. 1. 8.) the second argument of praise, from the frame of the world, whereof heaven is chiefest: see Psal. 19. 2. or for the out-spreading of his strength, that is, for his strength spread out as the firmament.

Verse 2. in his power] or for his powerful acts, as Psal. 145. 4. the third argument of praise from Gods mighty administration of all things since the creation. of his greatness] or majesty, in speciall mercy towards his owne people and against their enemies; which is the fourth argument of his praise. Compare Deut. 3. 24. and 9. 26. & 32. 3. Exod. 15. 16. 1. Chron. 17. 19. Luke 1. 46. 49. 58. Act. 2. 11. Psalme 79. 11. and 145. 3. 6. Majesty hath the name of greatness, and is applied to the greatest state of Policies or Commonwealths; which is to be minded here.

Verse 4. Flute] or dance: Psal. 149. 3. Virginals] or, stringed instrument: this word is not elsewhere in Scripture.

Organ] or, the Organon, as the Greeke translateth it: the Hebrew name signifieth a lovely (or d. high) instrument: it is one of the ancientest of the world, invented by Jubal, Genesis. 4. 21. and an instrument of joy, Job 21. 12. and 30. 31. well sounding Cymbals] Heb. Cymbals of hearing, that is, easie or delightful to be heard, which the Greeke translateth well sounding. The Cymbals were of metall, as bells, and have their name of their still tinkling sound. loud sounding] or, joyfully sounding, or tinkling; as 1 Cor. 13. 1. Hebr. Cymbals of sounding sound.

Verse 6. all breath] or, every breath, that is, every thing that hath breath; this word is used for the breath that God inspired into man, Gen. 2. 7. and for the mans mind or immortal soule, Ely 5. 7. 16. and usually is applied to man, and to the breath of God, Psalme 18. 16. but in Gen. 7. 22. it seemeth to be spoken of all living things. Compare Rev. 5. 13. where every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard, saying, Unto him that sitteth upon the Throne, and saith the Lambe, bee blessing, and honour, and glory, and power for ever and ever, Amen.

# A TABLE DIRECTING TO SOME PRINCIPALL THINGS OBSERVED IN THE ANNOTATIONS OF THE PSALMES.

**A** Easting, what it signifieth, Psal. 6. 11.  
Adam described, Psal. 60. 10.  
Egypt, Psal. 68. 32. the plagues of Egypt described, Psal. 78. 44. &c. & 105. 28. &c.  
Aethiopia, Psalme 68. 32.  
Almightie, how God is so called, Psalme 68. 15.  
Alme diversly taken, Psalme 4. 9.  
Amalek, Psalme 83. 8.  
Ames, what it signifieth, Psalme 41. 14.  
Annoniter, Psalme 83. 8.  
Angels, Psalme 68. 18. and 104. 4.  
And instead of For, Psalme 1. 3. and 7. 10. and 55. 13.  
And for but, Psalme 55. 14.  
And for that, Psalme 43. 4. and 49. 10.  
And, a signe of passion, Psalme 2. 6. and 115. 3.  
Anger, outward, as wrath inward, Psalme 2. 5.  
Arrows, what they meane, Psalme 18. 15. & 45. 6.  
Asaph, who he was, Psalme 50. 1.

**B** Elial, what it meaneth, Psalme 18. 5. and 41. 9.  
Baal, what it signifieth, and how it is turned into Baalzebub, Psalme 106. 28.  
Bands, signes of subjection, Psalme 2. 3.  
Babel described, Psalme 137. 1.  
Being for continuing, Psalme 64. 8.  
Blessed, a title given to God, Psalme 68. 36.  
Blessed, diversly used, Psalme 3. 9.  
O Blessed, or Happy, how it differeth from the former, Psalme 1. 1.  
Bloud, and man of bloud, what they meane, Psalme 5. 7. and 51. 16.  
Bounteous Princes, Psalme 47. 10.  
Bounteous reward, Psalme 13. 6.  
Bread, for all food, Psalme 78. 20.  
Brokers, what they are, and of what use, Psalme 1. 3.  
Bount offering, what it was, Psalme 20. 4.

**C** Captivitie for captives, Psal. 14. 7. and 68. 19.  
Cedar-tree described, Psalme 29. 5.  
Cherub, Cherubims, what they were, Psalme 18. 11.  
Christ, or Anointed, Psalme 2. 2.  
Commanding, diversly used, Psalme 42. 9.  
Condemne as guiltie, Psalme 5. 11.  
Confession, diversly used, Psalme 6. 6. and 32. 5. and 50. 14.  
Corrupt not, a title of some Psalmes, Psal. 57. 1.  
Corruption, Psalme 16. 10.  
Corrupting ditch, or pit, wherefore so called, Psalme 7. 16.  
Covenant, what it signifieth, Psalme 25. 10.  
Striking covenant, Psalme 50. 5.  
Circum, or gain-thrifice, whereof it is named, Psalme 10. 3.  
Courts of Gods house, Psalme 65. 5.  
Cursing, Psalme 10. 7.

**D** Daughter, for Congregation, Psalme 9. 15.  
Daughters, for Villagers, Psalme 48. 12.  
David put for Christ, Psal. 18. 50. & 40. 1. & 89. 4.  
Day, for time of affliction, Psalme 37. 13. 18.  
Deceit, whereof named, Psalme 5. 7.  
Decree, or Statute, what it meaneth, Psalme 2. 7.  
Degrees, what they meane, Psalme 120. 1.  
Devils, whereof they are named, Psalme 106. 37.  
Doing, for yielding fruit, Psalme 1. 3.

**E** Donn described, Psalme 60. 10.  
Egypt, Misraim, Psalme 68. 32.

**F** Face for anger, Psalme 21. 10.  
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Faithfull, what it meaneth, Psalme 19. 8.  
False wantie, Psalme 12. 3.  
Falsly done, Psalme 18. 45.  
Favourable acceptation, Psalme 5. 13.

Feare,

Feare, for God, Psal. 76. 12.  
Feare, for Gods worship, &c. Psal. 19. 10. for walking in his wayes, Psal. 34. 10. and 128. 1.  
Feeding, what it meaneth, Psal. 23. 1.  
Finding, diversly used, Psal. 36. 3. and 116. 3. and 132. 5. and 46. 2.  
First-borne, Minuters of God, Psal. 78. 51. the Chiefes over others, Psal. 89. 28.  
Foster vaine-glories, Psal. 5. 6.  
Foule Nabab, Psal. 14. 1.  
Foule, Avil, Psal. 38. 6.  
Foule unconstant, Psal. 49. 11.  
Forgiving, what it meaneth, Psal. 25. 18.

G

Gates of death, Psal. 9. 14.  
Gates of the daughter of Sion, Psal. 9. 15.  
Gates of Justice, Psal. 118. 19.  
Gathering diversly used, Psal. 26. 9.  
Generation what it meaneth, Psal. 12. 8.  
Girding, what it meaneth, Psal. 76. 11.  
Giving for putting, Psal. 16. 10.  
Gladsse, gladnesse, outward, as joy is inward, Psal. 2. 11.  
Glorious majesty, Psal. 8. 2.  
Glorie or Honour, whereof it is named, Psal. 3. 4. and 85. 10.  
Glorie, for the tongue, Psal. 16. 9.  
Glorifying, or praising ones selfe, Psal. 34. 3.  
God, Elohim, what it meaneth, Psal. 3. 3.  
God, El, Psal. 5. 5.  
Gods for Angels, Psal. 8. 6. and 97. 7.  
Gods for Magistrates, Psal. 82. 1. 6.  
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Gospel or Evangelie, whereof it is named, Psalme 40. 10.  
Gracious Saint, what it meaneth, Psal. 4. 4.

H

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Heaven, what they are, Psal. 8. 9.  
Hell, what it meaneth, Psal. 16. 10.  
Heritage, Heire, Inheritance, what they meane, Psal. 2. 8.  
Hiding the face, what it signifieth, Psal. 13. 2.  
High refuge, what it is, Psal. 9. 10.  
Hopefully wait, Psal. 31. 25.  
Herre for power, glory, Psal. 18. 3. and 75. 5. 11.  
His, or Sabbath, Gods title, Psal. 24. 12.  
House, whereof it is named, Psal. 5. 8.  
Hypocrites, why so called, Psal. 35. 16.

I

Iakob, what it meaneth, Psal. 14. 7.  
Iah, the name of God, Psal. 68. 5.  
Idols, whereof they are named, Psal. 106. 36.  
Idonah, the name of God and Christ opened, Psal. 83. 19. and 97. 1.  
Idolish, or God, Psal. 68. 21.  
Ierusalem described, Psal. 51. 20.

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Ier, for Gentile, Psal. 97. 1.  
In, often noteth the cause of a thing, Psal. 31. 2.  
In, for, Psal. 87. 3.  
Inesse, what is signified, Psal. 141. 2.  
Inheritance, for land, or people, Psal. 79. 1. and 28. 9. and 2. 8. and 47. 5.  
Iniquity, Psal. 18. 24. it is sometime put for punishment, Psal. 31. 11. and 40. 13. and 59. 5.  
Israel, what it meaneth, Psal. 14. 7.  
Judging, what it is, Psal. 43. 1.  
Judging expressed by two words usually, Psalme 7. 9.  
Judgments, for lawes, Psal. 19. 10. for rites, Psalme 81. 5.  
Justice, for benefites, Psal. 24. 5.

K

Knowing, what it meaneth, Psal. 1. 6.  
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Kissing, what it signifieth, Psal. 2. 12.

L

Land of Canaan, Psal. 25. 13. described, Psal. 105. 11. the land of desire, Psal. 106. 24.  
Lam, whereof it is named, Psal. 19. 8.  
Leading, gentle guiding, Psal. 32. 2.  
Lebanon, a mount, Psal. 29. 5.  
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Lifting up the soule, Psal. 25. 1.  
Light, what it meaneth, Psal. 27. 1. and 97. 5. and 112. 4.  
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Livjathan, the Whale, Psal. 74. 14.  
Lodge, for continue, Psal. 49. 13.  
Lord, Adonai, what it meaneth, Psal. 2. 4.  
Lot, what it meaneth, Psal. 1. 6. 5.

M

Making, diversly used, Psal. 100. 3.  
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Sorry man, Engh, and earthly Man, Adam, Psal. 8. 5. and strong Manger, Psal. 18. 26.  
Man of tongue, what it meaneth, Psal. 140. 12.  
Man of blood, Psal. 5. 7.  
Manjion, or dwelling place, Psal. 26. 8.  
Master of the Musicke, who he was, Psal. 4. 1.  
Meditate, is not only to thinke, but to speake, Psal. 1. 2. and 55. 3.  
Mercie, what it signifieth, Psal. 13. 6. 1.  
Mercifully cover, Psal. 65. 4.  
Michtam, what it meaneth, Psal. 16. 1.  
Mish described, Psal. 60. 10.  
Molestation, what it is, Psal. 7. 15.  
Morning, what it meaneth, Psal. 5. 4. and 49. 15.  
Moving, impleth often evil, Psal. 15. 5.  
Moving of the foot, also is evil, Psal. 38. 17. and 66. 9.  
Mountaines, diversly used, Psal. 121. 1.

Reffer 2

Name,



N

**N**ame, how it is used, Psalm 8. 2.  
Nere, or nigh, what it meaneth, Psalm 148. 14.  
Negotib, Ringed instruments, Psalm 4. 1. and 33. 3.  
New Song, what it meaneth, Psalm 33. 3.  
Nofe, and anger, have one name in Hebrew, Psalm 10. 4.

O

**O**blation, what it was, Psalm 20. 4.  
Our-fred firmament, what it is, Psalm 19. 2.

P

**P**ainfull iniquitie, why fo called, Psalm 5. 6.  
Palace, what it is, Psalm 5. 8.  
Paltifins, Philtifins, Psalm 60. 10.  
Palms and bands lifted up, and spread in prayer, Psalm 63. 5.  
Palme-tree described, Psalm 92. 13.  
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Part for inheritance, Psalm 16. 5.  
Peace, what it significeth, Psal. 29. 11. of it Solomon was named, Psalm 72. 7.  
Perpetuity, victorie of time, Psalm 9. 7.  
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Phading, what it is, Psal. 35. 1.  
Prayer, whereof it is named, Psalm 4. 2.  
Precept, why fo called, Psalm 19. 9.  
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Prophet, what it meaneth, Psalm 74. 9.  
Psalm, whereof it is named, Psalm 3. 1. & 7. 18.  
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R

**R**ebellor, turne rebellious, whereof it is named, Psalm 5. 11.  
Reluke for destruction, Psalm 9. 6.  
Redeemer, whereof named, Psalm 19. 15.  
Redemption, Psalm 111. 9.  
Reward, Psalm 19. 12.  
Reke, the title of God often, Psalm 18. 3. 32.  
Rod of God, what, Psalm 23. 4.

S

**S**abbath, day of Rest, Psalm 92. 1.  
Sacrifice, and sacrifice of justice, what it is, Psal. 4. 6. of Ponting, Psalm 27. 6.  
Salvation, and saving, largely used, for helpe, victorie, deliverance, &c. Psalm 12. 2. and 98. 1. and 118. 15.  
Scornfull, proud, Psalm 1. 1.  
Seat, sometime is a chaire, sometime a dwelling, Psalm 111. and 107. 4.  
Secret, or myserie, Psalm 25. 14.  
Secret, for Concell, Psalm 64. 3. and 89. 8.  
Seed, for children, Psalm 21. 11.  
Sickings, is for good or evil, Psalm 35. 4.

*Selah*, what it significeth, Psalm 3. 3.  
*Shadow*, Psalm 121. 5.  
*Shadow of death*, Psalm 32. 4. and 107. 10.  
*Shout joyfully*, Psalm 5. 12.  
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*Silence*, for submission, Psalm 62. 2.  
*Silence*, for destruction, Psalm 31. 18. and 49. 13.  
*Simple*, why fo called, Psalm 10. 8.  
*Sion*, the mount, Psalm 2. 6.  
*Sitting*, diversly used, Psalm 11. 1. and 102. 13.  
*Skies*, Psalm 18. 12.  
*Sleepe*, for death, Psalm 13. 4.  
*Sleepe*, for rest, Psalm 127. 2.  
*Son*, diversly used, Psalm 79. 11. and 80. 16. and 89. 23.  
*Son*, for every yong thing, Psal. 114. 4. & 147. 9.  
*Soule*, what it is, Psalm 16. 10.  
*Soule*, for life, Psalm 35. 4. for will, Psalm 26. 12.  
*Standing*, for continuing, Psalm 33. 11. and 111. 3.  
*for ministring*, Psalm 134. 1.  
*Statue or Decree*, what it meaneth, Psal. 2. 7. and 148. 6.  
*Strength*, for praise, Psalm 8. 3.  
*Strength*, for kingdom, Psalm 21. 2.  
*Strength*, for Gods Arke, Psalm 78. 61.  
*Stinseff*, what it meaneth, Psalm 4. 5.  
*Stirring*, Psalm 4. 5.  
*Some*, whereof it is named, Psalm 19. 5.  
*Some*, properly is missing, or mis-doing, Psalm 4. 5.  
*Sinners*, who they are, Psalm 1. 1.  
*Swallowing*, for destroying, Psalm 21. 10.

T

**T**arfish, for the Ocean sea, Psalm 48. 8.  
Tell, for preach, Psalm 2. 7.  
Tem, what it is, Psalm 15. 1.  
Testimies of God, what they are, Psalm 19. 8.  
Together, diversly used, Psalm 33. 15. and 141. 10.  
Trepasse, what they are, Psalm 5. 11.  
Tribes of Israel, whereof named, Psalm 78. 55.  
Tyrris the Citie described, Psalm 45. 13.

V

**V**aine Idols, *Elim*, whereof named, Psal. 96. 5.  
Vanities, for Idols, Psalm 31. 7.  
Vnconstant folk, Psalm 49. 11.  
Vnicorne, Psalm 22. 22.  
Voice, for thunder, Psalm 29. 3.  
To give the voice, what it meaneth, Psalm 18. 14.  
Vower, Psalm 50. 14.

W

**W**alking, for conversation, Ps. 1. 1. & 56. 14.  
Warre, whereof it is named, Psal. 35. 1.  
Waters, for troubles, and peoples, Psalm 18. 5. 17. and 124. 4.  
Way, for course of life, or religion, Psal. 11. 1. & 25. 4.  
Wicked, what it significeth, Psalm 1. 1.  
Wofull evils, whereof fo called, Psalm 5. 10.  
Wondrous excellent, Psalm 8. 2.  
Word, for kings, or matter, Psalm 7. 1.  
Workes, for wages, or reward, Psalm 109. 20. & 95. 9.

Hebrew



Hebrew Phrases observed, which are somewhat hard and figurative.

- D**Effect or want of words; as,  
Of a Verbe substantiue, *am, art, is, &c.*  
Of a Noun substantiue after a Verbe,  
Psal. 103. 9. & 109. 21. & 137. 5. & 139. 20.  
Of a Noun substantiue after an adjective, Psalm 10. 10.  
Of a Verbe generally, Psalm 69. 11. & 18. 7. 29.  
Of a Pronoun, Psalm 45. 4. & 59. 14. & 68. 36. and 69. 2. and 71. 18. and 115. 12.  
Of a Preposition, Psalm 5. 4. and 2. 8. and 9. 12. and 42. 3.  
Of a part of a sentence, Psalm 6. 4. and 89. 36.  
Of a superfluous or redundance of some small words, Psalm 1. 4. & 46. 7. & 118. 14. and 137. 3.  
Change, or putting one for another; as,  
Of number, *Forse for forse, Angel for Angel, &c.*  
Psalm 8. 9. and 34. 8. and 78. 2. 45. and 79. 2. and often.  
Of person, Psalm 59. 10. and 65. 7. and 80. 7. and 11. 5. 9. and 144. 10.  
Of time, Psalm 2. 1. and 18. 7. and often.  
Of gender, Psalm 45. 17. and 79. 8.  
Of an active Verbe for a passive, Psalm 32. 9. and 36. 3. and 109. 13. and 49. 15.  
Of Questions or Expositions, used  
For affirmations, Psalm 56. 9. and 14. 4.  
For denials, Psalm 94. 20.  
For prayers, Psalm 10. 1.  
For wishes, Psalm 4. 7. and 14. 7.  
Words used in the plural number for excellencie, &c. Psalm 103. 6.  
One word singular and another plurall, used for exactnesse, Psalm 66. 3.  
The myserie of the holy Trinitie, Psalm 11. 7. and 3. 3. and 149. 2.  
A Verbe indefinite, of like signification with that which went before, Psalm 49. 15.

Generall Observations touching the P S A L M E S.

- T**he Psalter is in the Hebrew divided into five Bookes.
- The first containeth the 41 first Psalmes.
  - The second containeth the next 31 Psalmes to the 73.
  - The third hath the next 17 Psalmes, unto the 90.
  - The fourth containeth the next 17 Psalmes, to the 107.
  - The fifth containeth the 44 last Psalmes.
- Every of these Bookes is ended with *Amen* or *Hallelujah*. But being all joyned together, they are usually counted one Booke, and so the

Apostle Peter speaketh of them, Acts 1. 20.  
The Inditers of these Psalmes are expressed five;  
*Moses, David, Asaph, Heman and Aithan.*

Of the Titles of the P S A L M E S.

**T**he Psalmes, many of them have no Title at all; others have Titles, but very divers. Some signifie the Writers, as *David, Asaph, &c.* some the Singers, as the *sonnes of Korach, Eduthim, &c.* some the Instruments whereto they were sung, as *Negotib, Nebotib, &c.* some the nature of the Ditty; as, a *Psalm, an Hymne, &c.* some the use of it; as, an *instruſting Psalm, &c.* some the occasion of making it; as, *Dauid fleeing from Absalom, his going in to Bathsheba, &c.*

Five and twentie Psalmes are without any Title, namely, the 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 107, 114, 115, 116, 117, 118, 119, 136, 137, & 147. Yet of some of these, the Holy Ghost witnesseth that *David* wrote them, Acts 4. 25. Heb. 4. 7. and so we may judge of the reit.

*Dauid's* Name is prefixed unto 74 Psalmes, but diversly.

Five and thirtie are intituled, *A Psalm of David*, as the 3, 4, 5, 6, 8, 9, 11, 12, 13, 14, 15, 19, 20, 21, 22, 23, 24, 29, 31, 32, 38, 40, 41, 51, 62, 63, 64, 70, 101, 109, 110, 139, 140, 141, 143.

Three are intituled, *A Psalm a Song of David*, Psalm 30. and 65. and 68.

One is intituled, *A Song, a Psalm of David*, Psalm 108.

Fourteene are intituled, *Of David*, understanding the word *Psalm* or *Song*, as the 18, 25, 26, 27, 28, 34, 35, 36, 37, 61, 69, 103, 138, 144.

One is intituled, *An Hymne of David*, Psal. 145.

Two are intituled, *A Prayer of David*, Psal. 17. & 86.

Six are intituled, *Michtam of David*, Psalm 16, 56, 57, 58, 59. and 60.

Five are named, *Instruſting Psalmes of David*, Psalm 32, 52, 53, 54, 55.

One is called, *An instruſting Psalm of David, a prayer, &c.* Psalm 142.

One is intituled, *Shigan of David*, Psalm 7.

Five are intituled, *A Song of degrees of David*, Psal. 122, 124, 126, 131, 133.

*Asaph's* name is set to 12 Psalmes, as written by him, or at least committed unto him.

Seven are intituled, *A Psalm of Asaph*, Psalm 50, 73, 77, 79, 80, 81. and 82.

Two are intituled, *A Psalm of Asaph, a Song*, Psal. 75. and 76.

One is named, *A Song a Psalm of Asaph*, Psal. 83.

Two are called, *Instruſting Psalmes of Asaph*, Psal. 74. and 78.

One is named, *An instruſting Psalm of Heman*, Psalm 88.

And one, *An instruſting Psalm of Aithan*, Psal. 89.

Fourteene other have this Title, *An instruſting Psalm, or Michtam*, Psal. 42, 44, 45, 46, 47, 48, 53, 54, 55, 142, 74, 78, 88, 89.

One of these is called, *An instruſting Psalm, a Song*

David

Asaph

Heman

Aithan

of the wellbelov'd virgins, Pſa. 45. So the title of  
Inſtrument is ſet in all over 24 Pſalmes.  
Four have this title before them, *Corrupt nat*, or  
*Al-Talchib*, Pſa. 57, 58, 59, 75.  
Two are intituled, *for record*, Pſa. 38. and 70.  
One is intituled, *A prayer of Moſes the man of God*,  
Pſa. 90.  
One is intituled onely, *A Pſalm*, Pſa. 98.  
Two have this title, *A Pſalm a Song*, Pſa. 67.  
and 87.  
One is intituled, *A ſong a pſalm*, Pſa. 166.  
One is intituled, *A Pſalm for Confeſſion*, Pſa. 100.  
One, *A Pſalm a Song for the Sabbath day*, Pſa. 92.  
One, *A Prayer for the afflicted*, &c. Pſa. 102.  
Fifteen are intituled, *Songs of degrees*, as from  
Pſa. 120. to 134.  
Two have the titles, *For Solomon*, Pſa. 72. & 127.  
Five and ſittie are intituled, *To the Maſter of*  
*the Muſicke*, as Pſa. 4, 5, 6, 8, 9, 11, 12, 13, 14, 18,  
19, 20, 21, 22, 31, 36, 39, 40, 41, 42, 44, 45, 46, 47,  
49, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 64,  
65, 66, 67, 68, 69, 70, 75, 76, 77, 80, 81, 84, 85, 88,  
109, 139, 140.  
Two are intituled, *To Jeduthun*, Pſa. 39. and 77.  
The ſonnes of Korach have eleven Pſalmes directed  
unto them, Of which,  
Four are intituled, *A Pſalm to the ſons of Korach*,  
Pſa. 47, 49, 84, 85.  
Two thus, *A Song a Pſalm to the ſons of Korach*,  
Pſa. 48, 88.  
One thus, *To the ſons of Korach, a Pſalm a Song*,  
Pſa. 87.  
One thus, *To the ſons of Korach on Alamoth, a Song*,  
Pſa. 46.  
Three are named, *Inſtructing Pſalmes to the ſons of*  
*Korach*, Pſa. 42, 44, 45.  
Nine Pſalmes have before them, *Halelu-Iah*, Pſa.  
106, 111, 112, 113, 135, 146, 148, 149, 150.

### Of the Muſicke that IſRAEL had in the Temple.

**A**S muſicall Inſtruments were uſed  
with ſongs of old when Iſrael firſt  
came out of Egypt, *Exod.* 15. 20. and  
*Trumpets* were appointed of God at mount  
Sinai, which the Priests ſhould blow over  
the Burnt-offerings and Sacrifices, which was  
an ordinance for ever, *Num.* 10. 8, 10. ſo Da-  
vid, the ſixt Pſalmiſt of Iſrael, by the Spi-  
rit of God made Hymnes and Songs, with  
Cymbals, Harpes and Pſalteries, which the  
Levites in their courſes ſhould ſing and play  
upon continually in the Sanctuary. Which  
melodie was heard when the Arke of God  
was brought into the Tent which David had  
pitched for it, 1 *Chr.* 15. 1, 16, 19, 20, 21. then  
all Iſrael brought up the Arke of the Covenant  
of the Lord with ſhouting, & with ſound of the

*Cornet, and with Trumpets, and with Cymbals,*  
*making a noiſe with Pſalteries and Harps,*  
1 *Chr.* 15. 28. The Trumpets which Moſes  
made were of ſilver, *Numb.* 10. 2. Davids  
Cymbals were of braſſe, 1 *Chr.* 15. 18. the  
Harpes and Pſalteries were of fine wood,  
2 *Chr.* 9. 11. Theſe are called the *inſtruments*  
*of muſicke* (or of the ſong) of the Lord, 2 *Chr.*  
7. 6. and David appointed them to be uſed  
continually before the Arke, 1 *Chr.* 16. 4, 5, 6.  
and divided by lot the Levites which were  
Muſicians into four and twenty wards,  
1 *Chr.* 25. and they were by their courſes to  
ſtand every morning to confeſſe and to praife  
the Lord, and likewiſe at evening, 1 *Chr.* 23. 30  
And when Solomon had builded the Tem-  
ple, he continued therein the order ſet by  
David his father, ſo that the Levites, Singers,  
and Muſicians being arrayed in white linnen,  
having Cymbals, and Pſalteries and Harpes,  
ſtood at the end of the Altar, and with them an  
hundred and twenty Priests ſounding with  
Trumpets; and the Trumpeters and Singers  
were as one, to make one ſound to be heard in  
praizing and confeſſing to the Lord, 2 *Chr.* 5. 12,  
13, and 7. 6. and 8. 14. This order when it was  
interrupted by the ſin of the Jews, K. Ezekias  
reſtored, 2 *Chro.* 30. 21. that when the Burnt-  
offering began, the ſong of the Lord began alſo,  
with the Trumpets and with the Inſtruments  
ordained by David King of Iſrael; and all the  
Congregation worſhipped, and the Singers ſang,  
and the Trumpeters ſounded: all this continued  
untill the Burnt-offering was finiſhed, 2 *Chr.*  
29. 27, 28. The ſame order of ſong and muſi-  
cke continued in the ſecond Temple after  
their return from Babylon, as appeareth by  
*Ez.* 3. 10, 11. and *Neb.* 12. 24, 27, 35, 36, 42, 45.  
In the Pſalmes of David we find mention alſo  
of Flutes (or Pipes) and Timbrels, and other  
Inſtruments uſed with ſongs of praife unto  
God *Pſ.* 149. 3. and 150. 3, 4, 5. The Hebrew  
Doctours have recorded ſome things more  
particularly thus, *They ſaid the ſong over all*  
*the Burnt-offerings of the Congregation, which*  
*they were bound (to offer); and over the Peace-*  
*offerings of the ſolemne aſſembly, at the time*  
*when the wine of the Drink-offering was poured*  
*out. But the voluntary burnt-offerings which the*  
*congregation offered, and the Drink-offerings*  
*brought for the ſame, they ſaid not the ſong over the.*  
*A Levite that mourned, might not ſerve or ſing*  
*And there might not be fewer then twelve Le-*  
*vites ſtanding up on the bank (or ſtage) every day*  
*to ſay the ſong over the ſacrifice: but they might*  
*alwayes have more, ſo many as they would. And*  
*they*

*they ſaid not the Song, but by mouth, without*  
*inſtrument. For the root (or foundation) of the*  
*Muſicke is, that it be a ſervice by mouth. And*  
*there were others ſtanding there playing with*  
*inſtruments of Muſicke. And they played on*  
*Pſalteries, and Pipes, and Harpes, and Trum-*  
*pets, and Cymball. There might not be fewer*  
*than two Pſalteries, nor more than ſix: not fewer*  
*than two Pipes, nor more than twelve: not fewer*  
*than two Trumpets, nor more than an hundred*  
*and twenty; [ſo many as were at the dedica-*  
*tion of the Temple, 2 Chron. 5. 12.] Not*  
*fewer than nine Harps, but as many more as they*  
*would: and but one Cymball onely. In all the*  
*daies of the ſolemne Feaſts, and at the new*  
*Moons, there were Priests blowing with Trum-*  
*pets in the houre of the ſacrifice, Numb. 10. 10.*  
*and the Levites ſaid the Song. The Trumpets*  
*were of ſilver, and it was not lawfull to have*  
*them of other metall. The Pipes which they*  
*played on were of Cane (or Reed.) The Pſal-*  
*terie (Nebel) was an inſtrument like a Bottle,*

*and it had ſtrings, and they played thereon.*  
*Twelve daies in the yeere they played on the*  
*Pipe before the Altar; at the killing of the*  
*fiſt Paſſeover, and at the killing of the ſe-*  
*cond Paſſeover, and in the fiſt good day of the*  
*Paſſeover, and in the fiſt good day of the Re-*  
*tection (or Pentecoſt) and in the eight daies of*  
*the Feaſt (of Tabernacles.) Maimony in Miſ-*  
*neh, tom. 3. in Cle hamikdash, chap. 3. and*  
*Talmud Bab. in Erachin, chapter 7. Theſe*  
*Ordinances being ended by the coming*  
*of Chriſt, (who was to deſtroy the Citie and*  
*the Sanctuary, and to cauſe the Sacrifice and*  
*the Oblation to ceaſe, Dan. 9. 26, 27.) it re-*  
*maineth, that now the Word of Chriſt dwell*  
*in us richly in all wiſdome, and that we be*  
*filled with the Spirit, ſpeaking to our ſelves,*  
*teaching and admoniſhing one another in*  
*Pſalmes, and Hymnes, and ſpiritual Songs,*  
*ſinging with grace, and making melodie in*  
*our hearts to the Lord, Coloſ. 3. 16. Ephe-*  
*lians 5. 18, 19.*



SOLOMONS  
SONG OF SONGS,  
IN ENGLISH METRE:  
WITH  
ANNOTATIONS  
AND  
REFERENCES TO OTHER  
SCRIPTURES, FOR THE EASIER  
VNDERSTANDING OF IT.

By HENRY AINSWORTH.

PSAL. 45. 11, 12.

- 11 *Heare, O daughter, and see, and bend thine eare: and forget thy people, and thy fathers house.*  
12 *And the King will covet thy beauty: for he is thy Lord, and bow-downe thy selfe to him.*

EPHES. 5. 32, 23, 25, 26, 27.

- 32 *This is a great mystrie: but I speake concerning Christ and concerning the Church.*  
23 *—Christ is the head of the Church: and he is the Saviour of the body.*  
25 *—Christ also loved the Church, and gave himselfe for it:*  
26 *That he might sanctifie and cleanse it with the washing of water by the Word:*  
27 *That he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.*



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(A)



# THE SONG OF SONGS.

## CHAPTER I.

1 The Song of Songs, which is Solomons.

2 **L**et him kisse mee, with the  
kisses of his mouth, for thy  
loves are better than wine.  
3 For the favour of thy good  
ointments; thy name, is an  
ointment powred-forth: therefore, the  
4 Virgins love thee. Draw me, we will  
run after thee: the King hath brought  
me into his chambers, we will be glad,  
and rejoyce in thee, we will remem-  
ber thy loves, more than wine; the  
upright, love thee.

5 I am black, and comely; O ye daugh-  
ters of Jerusalem: as the tents of Kedar,  
as the curtaines of Solomon.

6 Looke not upon mee, because I am  
blackish; because the Sunne hath look-  
ed downe upon me: the sonnes of my  
mother have bene angry with mee;  
they made me the keeper of the Vine-  
yards, my Vineyard which is mine, I  
have not kept.

7 Tell me, O thou, whom my soule lov-  
eth, where thou feedest, where thou  
makest to rest at noone: for why should  
I be, as one that turneth aside, unto the  
flocks of thy companions?

8 If thou know not, O thou fairest a-  
mong women: goe thy way forth, by  
the footsteps of the flocke, and feed  
thy kids, besides thy shepherds tents.

I have

## CHAPTER I.

This may be sung as the 55 or  
86 Psalm.

**L**et him kisse of his mouth,  
let him kisse me;  
Because thy loves, than wine  
much-better be.

For thy good ointments odoriferous-  
Thy name, it is a powred-forth ointment:  
Therefore, the Virgins they have loved thee.

Doe thou me draw, run after thee will we:  
Into his chambers brought me hath the King;  
We will be glad in thee, and joyfull-sing:  
We will record thy loves, the wine above.  
They that are upright, doe thee dearly-love,  
O daughters of Ierusalem, I am

Blacke, but am pleasing-comely with the same:  
Like to the tabernacles of Kedar,  
Like to the curtaines Solomons which are.  
Looke not on me because that I am browne;  
Because the Sun hath on me looked downe:  
The children of my mother they have bene  
Incensed against me with angry-teeme;  
To keepe the Vineyards they did me assigne,  
I have not kept my Vineyard which is mine.

O my soules love, tell me where thou feedest,  
Where thou dost make (thy flocke) at noone to  
rest.

For why should I be like to one that goes-  
Aside, unto the flocks of thy fellows?  
If thou thy selfe know not, O fairest one  
Of womankind, then forth get thou thee gone,  
By footsteps of the flocke, and thy yong-goats  
Feed thou, besides the shepherds dwelling cotes.

(A 2)

I have



9 I have compared thee, O my love, to  
the company-of-horſes in the charrets  
of Pharaoh. Thy cheekes are comely  
with rowes, thy necke with chaines.  
11 We will make for thee rowes of gold;  
with ſpecks of ſilver.

12 While the King ſitteth at his round-  
table, my ſpikenard giveth forth the  
ſmell thereof. A bundle of myrrh, is  
my welbelov'd unto me: he ſhall lye-  
all-night, betwixt my breatts. A cluſter  
of Cypres is my wel-belov'd unto me;  
in the Vineyards of Engedi.

13 Behold thou art faire, my Love;  
behold thou art faire, thine eyes are  
as doves.

16 Behold thou art faire, my beloved,  
yea pleaſant; alſo our bed is green. The  
beanes of our houſes, are Cedars; our  
galleries, of Brutin-tree.

*I have compared thee, my love, unto  
the horſes-ſtroop in Charretts of Pharaoh.  
Thy cheekes with rowes, thy necke with chaines  
are deckt.*

*Wee will make thee, gold rowes; with ſilver  
ſpecks.*

*At his round-table while the King doth ſit;  
My ſpikenard giveth forth the ſmell of it.*

*A bag of myrrh my Lov'd is to me.  
Betwixt my breatts, lye all the-night ſhall he.*

*My Lov'd to me a cluſter of Cypres;  
That in the vineyards of Engedi is.*

*Loe thou art faire, O thou my deareſt love;  
Loe thou art faire, ſhine eyes are as the dove.*

*Loe thou art faire, O thou my deareſt-lov'd,  
Yea pleaſant art, Greene alſo is our bed.  
Beanes of our houſes, of the Cedars be;  
Our galleries, are of the Brutin-tree.*

## Annotations.

**T**he Song of Songs ] Songs and Pſalmes are for  
the moſt part arguments of joy and glad-  
neſſe in them that ſing, and of their praiſes, whom  
the Songs concerne, Jam. 5. 13. Ephel. 5. 19. Exo.  
15. Judg. 5. Ela. 26. 2 Sam. 22. Pla. 66. 1, 2, 3, &c. So  
this Booke treating of mans reconciliation unto  
God, and peace by Jeſus Chriſt, with joy in the  
Holy Ghoſt; is called a Song: which therefore  
the faithfull ſhould learn to ſing with underſtan-  
ding, making melody in their hearts to the Lord,  
when they feele themſelves made partakers of his  
joy. And it is intituled the Song of Songs, that is,  
the chiefeſt and moſt excellent Song: as Chriſt,  
whom it concerneth, is called the King of Kings,  
and Lord of Lords, Rev. 19. 16. and 17. 14. that is,  
the moſt high and mighty King, and ſupreme  
Lord of all. Solomon made a thouſand Songs and  
five, 1 Kings 4. 32. of all which, this was moſt ex-  
cellent, yea, and of all the Songs in the Scripture:  
for this celebrateth the myſteries of Chriſt and  
his Church, and the communion between them,  
more amply and excellently than any other.

which is Solomon ] It is better to beare the rebuke of the  
wiſe, than for a man to beare the Song of ſoole, Ecclel. 7. 1,  
but Solomon, who made this Song in praiſe of  
Chriſt and of his Church, ſurpaſſed all the Kings of  
the earth in riches and wiſdom, 2 Chronicles 9.  
22. Hee was wiſer than all men; for God gave  
him wiſdom and underſtanding exceeding much, and  
largeneſſe of heart, even as the ſand that is on the  
Sea ſhore, 1 Kings 4. 29, 31. and all the earth  
ſought the face of Solomon, to beare his wiſdom,  
which God had put in his heart, 1 Kings 10. 24.  
There was none like him before him, neither after him  
ſhall any ariſe like unto him, 1 Kings 3. 12. It may  
alſo be interpreted, which belongeth to (or  
concerneth) Solomon: underſtanding hereby,

Chriſt himſelfe, whom Solomon prefigur'd in  
Kingdome, wiſdome and glory. And Solomon  
(called in Hebrew Shelomoh, but after the Greeke  
Solomon, Matthew 1. 6.) had his name of peace;  
becauſe he was a man of reſt, and God ſaid of him,  
Solomon ſhall be his name, and I will give ſolomon, that  
is peace and quietneſſe unto Iſrael in his daies; 1 Chroni-  
cles 22. 9. ſo, he had peace on all ſides round about  
him, 1 Kings 4. 24. Now Chriſt is our peace, Ephe-  
ſians 2. 14. even the Prince of peace, Elay 9. 6. and  
he is called Solomon in this Song, Chapter 3. 11. and  
David prophelying of Chriſts Kingdome,  
intituled his Pſalm, For Solomon, Pſalm 72.  
Thus the Penman of this Booke, being the wiſeſt  
of all the Prophets, and Chriſt himſelfe whom it concern-  
eth, being the very wiſdome of God, 1 Cor. 1. 24.  
and greater than Solomon, Matthew 12. 42. this  
Song is commend'd unto us by the Holy Ghoſt,  
in the higheſt degree of excellencie. The Chaldee  
paraphraſeth on this title thus; Songs and hymnes,  
which Solomon the Prophet, the King of Iſrael, utter'd  
by the Spirit of prophesie, before the Lord, the Lord  
of all the world.

Verſ. 2. Let him kiſſe me ] As the Scripture men-  
tioneth the Bride, the Bridegroom, and the friends of  
them both, the children of the Bride-chamber, Joh. 3.  
29. Matthew 9. 15. ſo in this Song all theſe,  
(eſpecially the two former) are brought in as  
ſpeakers, every one of unto another, ſo declar-  
ing their mutuall deſires, loves and affections.  
The Bride is the Church reveleſt unto Chriſt, and  
called the wife of the Lambe, Revel. 21. 9. to whom  
ſhe is to be preſented a chaste virgin, 2 Cor. 11. 2.  
and this Church Chriſt lov'd, and gave himſelfe  
for it, that he might ſanctifie and cleaſe it with the waſh-  
ing of water, by the Word, that he might preſent it to him-  
ſelfe a glorious Church, not having ſpot or wrinkle, or any  
ſuch

ſuch things; but that it ſhould be holy, and without  
blemish, Ephel. 5. 25, 26, 27. Howbeit before Chriſt  
came in our humanity, the Church (according to  
the economicall diſpenſation of God) was as a  
childe in her non-age, under tutors and governors,  
untill the time appointed of the Father, Gal. 4. 1, 2. kept  
under the Law, ſlow up unto the faith, which ſhould af-  
terwards be revealed; which Law was a Schoolmaſter  
unto Chriſt, Gal. 3. 23, 24. In this eſtate the con-  
tinued till faith came, and then he being dead to the  
Law, by the body of Chriſt, was to be married unto  
another, even to him who is raiſed from the dead, that  
ſhe might bring forth fruit unto God, Rom. 7. 1, 4. So  
though our godly forefathers in the daies of  
the Prophets, law the promiſes a farre off, and were  
perſwaded of them, and embrac'd them, and did all  
obtaine teſtimonie (and were glorious) through faith,  
yet they receiv'd not the promiſe, God having provided  
ſome better thing for us, that they without us, ſhould not  
be perſeuted, Heb. 11. 13, 39, 40. Now in Solomons  
daies, the Church before Chriſts coming had  
greateſt glory, having the Temple builded,  
living under that moſt wiſe, rich and peaceable  
King: the Iſraelites being many, as the ſand which  
is by the Sea in multitude; eating and drinking,  
and making merry; and dwelling ſafely, every man under  
his vine, and under his fig-tree, 1 Kings 4. 20, 25. not-  
withſtanding Solomon being a Prophet, foreſaw  
the ruine of his houſe and kingdome, and in his  
Booke of Eccleſiaſt, proclaimed all things under  
the Sun, to be vanitie; and in this Song prophesie  
th of the Church and kingdome of Chriſt.  
And as hee with many other Prophets, and Kings,  
and righteous men, deſired to ſee Chriſt, and to heare  
his words, but did not, Luke 10. 24. Mat. 13. 17.  
ſo here he manifeſteth the deſire of himſelfe and  
of all the faithfull, to enjoy the bleſſings and gra-  
ces of Chriſt; ſaying, Let him kiſſe me. Whereby  
the Church deſireth to have Chriſt manifeſt  
in the fleſh, and to have the loving and com-  
fortable doctrines of his Goſpel, apply'd unto her  
conſcience; that the might not be alwaies under  
the Schoolmaſter of the Law, (which worketh  
wrath, Rom. 4. 15.) but might be reconcil'd unto God,  
in the grace of Chriſt, be reconcil'd unto God, u-  
nited unto Chriſt, and have the feeling of his  
love towards her. For, kiſſing is a token of love,  
1 Pet. 5. 14. Luke 7. 45. was uſed at the meeting  
and ſaturation of friends, Exod. 4. 27. and 18. 7.  
1 Theſſ. 5. 26. and David kiſſed Aſaph, in ſigne  
of favour and reconciliation, 2 Sam. 14. 33. And  
as we are willed to kiſſe the Same, Pla. 12. 12. that is,  
lovingly and gladly to ſubmit unto and obey his  
commandment: ſo the Church here prayeth  
firſt, that the Sonne would kiſſe her; that is, in  
love and kindneſſe teach, and apply unto her the  
grace of his Goſpel. For, herein is love, not that we  
loved God, but that he lov'd us, and ſent his Sonne to be  
the propitiation for our ſinnes, 1 John 4. 10. After-  
ward, we love him, becauſe he firſt lov'd us, 1 John  
4. 19. and we kiſſe him, Song 8. 1. The Hebrew  
Expoliators, as the Chaldee Paraphraſt and others  
doe for the moſt part, apply theſe things to the  
giving of the Law by Moſes: For they being ignorant

of the righteousneſſe of God, have gone about to eſta-  
bliſh their owne righteousneſſe, Rom. 10. 3. Howbeit,  
ſome of the in ancient time, law better, as ap-  
preach by their Midraſſes, (an Hebrew Commentary  
on this Booke) which here ſaith; Moſes taught  
them the Law, and whatſoever they learned, they forgot  
again. I then they ſaid unto Moſes, O that God would  
ſhew himſelfe againe, and kiſſe us with the kiſſes of his  
mouth, that his doctrine might be ſeſtred in our hearts.  
Moſes ſaid unto them; I ſhould not be done now, but  
it ſhall be in the daies of Chriſt; as it is ſaid, I will put  
my Law in their inward parts, and write it in their hearts:  
Jer. 31. 33. Kiſſes of his mouth ] his owne lovely  
and gracious doctrines. As in Pro. 2. 7. 6. the wounds  
of a friend, ſignifie ſharpe reprooves, and are op-  
poſed to the deceitfull kiſſe, that is, the flattering  
ſpeeches of an enemy: ſo here the kiſſe deſired of  
this friend, are the comfortable words of the do-  
ctrine of ſalvation; oppoſed to the ſevere rebukes  
which the Law giveth for our ſinnes, condemn-  
ing and curling every one that continueth not in all  
things which are written in the Booke of the Law, to do  
them, Gal. 3. 10. But Chriſt (into whoſe lips grace  
is pour'd, Pla. 45. 3.) openeth his mouth, and ut-  
tereth Bleſſings, Matth. 5. 2, 3, &c. for thy loves ]  
She turneth her ſpeech unto Chriſt, and ſheweth  
a reaſon of her former deſire. By loves, are meant  
graces, and the fruits of them, here firſt from  
Chriſt to his Church; afterward, from her unto  
Chriſt: which he acknowledge, ſaying, How  
much better are thy loves than wine! Song 4. 10. Theſe  
ſee percereth from Chriſt, by the workes of A-  
doption, Redemption, Juſtification and Sanctifi-  
cation through Chriſt and his Spirit; as in 1 Joh.  
3. 1, 16, &c. 4. 9, 10. John 15. 13. Rom. 5. 15. Ephel.  
5. 25, 26, 27. So in the contrary, Antichriſts allur-  
ments to communion with his impiety, are with  
theſe words, Come, let us take our fill of loves untill  
the morning, Prov. 7. 18. and Iſrael's communion with  
Babylons idolatry is thus ſhewed, I the ſins of Baby-  
lon came to her into the bed of loves, Ezek. 23. 17.  
better than wine ] or, god more than wine. The word  
good, is of large uſe, for profitable, pleaſing, ſweet,  
comfortable, joyfull, &c. as is noted on Gen.  
1. 4. Wine is one of the moſt comfortable crea-  
tures, rejoycing the heart of man, Pla. 104. 15. and  
wine maketh the life (or living) joyfull, Ecclel. 10. 19.  
it cauſeth to forget affliction, poverty, miſery,  
Prov. 31. 6. 7. It was alſo uſed in the legal ſacrifices  
and ſervice of God, Num. 15. 5. Hof. 9. 4. But the  
graces of Chriſt, and comfort of his Spirit,  
(wherewith the Saints are to be filled, Ephel. 5. 18.)  
doe far excell all worldly pleaſure, and doe cauſe  
ſuch as drink of them, to forget their bitterneſſe,  
poverty, forrowes, which by the terrors of the  
Law, and guilt of conſcience for ſinne, did before  
afflict them, Rom. 7. 10, 15, 18, 24, 25. &c. 8. 2. And  
the ſervice of God now in ſpirit and truth, John 4.  
23, 24. and conſolation which aboundeth by Chriſt,  
2 Cor. 1. 5. is much more comfortable than were  
all the ordinances of divine ſervice in the world-  
ly Sanctuary, which could not make him that did  
the ſervice perfect, as pertaining to the conſcience: Heb. 9. 1,  
-9. and 10. 1, 2, 3, 4.

3 Verſe 3. *For the ſavour* or, *For thy odour* (ſmell) of thy good ointments. By ſavour or ſmell, is meant knowledge, understanding, ſenſe or feeling; as the Apoſtle expoundeth it, *the ſavour of his knowledge*, 2 Cor. 2. 14. So a tree is ſaid to bud through the ſmell (or ſcent) of water, Job 14. 9. and towie is broken when it ſmelleth the fire, that is, ſeeth it, Judg. 16. 9. Good ointments (or good ſmells) are precious and ſweet ointments, wherewith ſpecial perſons were anointed of old: as the holy anointing oyle made of principall ſpices, (Exo. 30. 23, 25) is called the good ointment, Pl. 133. 2. and of the precious things which King Hezekiah ſhewed to the Ambaſſadors of the King of Babylon, the good ointment was one, 2 Kings 20. 13. and with ſuch they were wont to be anointed at feaſts, Amos 6. 6. Luke 7. 36. 46. and it was a ſigne of joy and cheerfullneſſe, Eccleſ. 9. 7. 8. for ſweet odours revive and comfort the ſpirits in man, when they are dulled with ſorrow, or much meditation; wherefore it is ſaid, *Ointment and perfume rejoyce the heart*, Prov. 27. 9. But in faſting or mourning, they uſed not to anoint themſelves, Dan. 10. 3. 2 Sam. 14. 2. By this ſimilitude the Church here commendeth the graces of Chriſt, which he had, being full of the Holy Ghoſt; for his God had anointed him with the oyle of gladneſſe above his fellowes, Heb. 1. 9. and of him it is ſaid, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel*, Eſa. Luke 4. 18. Eſay 61. 1. And the odour of theſe graces is ſmelt, when the Goſpell preached, is by ſenſe or judgement perceived, Phil. 1. 9. Luke 9. 45. Heb. 5. 14. *thy name is an ointment poured forth*. As *Meſſias* and Chriſt, is by interpretation Anointed, and he is called the Oyle (or Ointment) in Eſay 10. 27. ſo by his Name is meant his Law, the doctrine of grace, or Law of faith, Rom. 3. 27. as it is written, *The Lord ſhall wait for his Law*, Eſay 42. 4. which is expounded, *The Gentiles ſhall truſt in his name*, Matth. 23. 12. and the preaching of that grace, is called the bearing of Chriſts Name before the Gentiles, Acts 9. 15. and as a good Name is better than a good ointment, Eccleſ. 7. 1. ſo the name and doctrine of Chriſt, excelleth all other, that at the name of Jeſus every knee ſhould bow, Phil. 2. 10. This name is as a precious ointment poured forth by the preaching of the Goſpel, and by the miracles confirming the ſame: accomplished not onely by Chriſt himſelfe, (*a man approved of God among the Iſraelites by miracles, wonders and ſignes, which God did by him*, Acts 2. 22. ſo that there went out a ſhame of him through all the region round about, and he taught in their ſynagogues being glorified of all, Luk. 4. 14. 15.) but alſo by his Apoſtles, who were to preach on the houſe tops, that which they heard in the care, Matth. 10. 27. which alſo they performed, Rom. 15. 19. and 16. 25. 26. and therein rejoyced, and ſaid, *Now thanks be unto God, which alwayes cauſeth us to triumph in Chriſt, and maketh manifeſt the favour of his knowledge by us, in every place. For we are unto God a ſavour-ſaſtment in Chriſt, in them that are ſaved, and in them that periſh: to the one, the ſavour of death unto death: and to the other, the ſavour of life unto life*, 2 Cor. 2. 14, 15, 16. And as the box of ointment

when it was broken & powred forth on Chriſts head, the houſe was filled with the favour of it, Marke 14. 3. John 12. 3. ſo when his Name and Goſpel is preached abroad, it giveth the odour thereof into all Chriſtian hearts; ſo that by the preaching of Faith, they alſo receive the Spirit, Gal. 3. 25. and are anointed of God, 2 Cor. 1. 21. and have an *unction from the Holy-one*, and know all things, 1 John 2. 20. that whereas before they mourned from their ſins and miſeries, they now are comforted, and have the oyle of joy given unto them, Eſa. 61. 3. *The Virgins love thee* [Theſe are the fellow friends of the Spouſe, Plal. 45. 15. By Virgins are meant all ſuch as are choſen and called of God, and faithfull (whether whole Churches, as 2 Cor. 11. 2. or particular perſons) who with chaſte and pure mindes ſerve the Lord onely, and worſhip him in ſpirit and truth, and ſtand with Chriſt on the mount Sion, bearing his Fathers name written in their foreheads; of whom it is ſaid, *Theſe are they which were not defiled with women, for they are virgins; theſe are they which follow the Lambe whitherſoever he goeth: theſe were bought from among men, being the firſt fruits unto God and to the Lambe; and in their mouth was found no guile, for they are without fault before the throne of God*, Revel. 14. 1. 4. 5. And theſe love the Lord, for the odour of his good ointments which they perceive by his Word & Spirit, though they fee him not, 1 Pet. 1. 8. they love him, becauſe he ſeet loved them, 1 John 4. 19. and hath ſhed abroad his love in their hearts, by the holy Ghoſt which is given unto them, Rom. 5. 5. and this is love, that they walk after his commandments, and keep them, 2 John 6. 10. 14. 15.

Verſe 4. *Draw me* [A ſecond requeſt of the Spouſe unto Chriſt, that he would not onely call her outwardly, by the voice of his goſpel, but (ſo far as much as the word preached profeſſeth not; if it be not mixed with faith in them that heare it, Heb. 4. 2. and faith is not of our ſelves, it is the gift of God, Eph. 2. 8. who worketh in us both to will and to do, of his good pleaſure, Phil. 2. 13.) that he would alſo open her heart, Acts 16. 14. effectually worke in her by his Spirit, and continue and increaſe his grace towards her. For drawing, implieth power in him that draweth; as, *He draweth the mighty with his power*, Job 42. 2. & when it is unto good, it argueth grace & good will; as, *I drew them with cords of a man, with bands of love*, Hol. 11. 4. and continuance of grace; as, *O draw (that is, continue) thy loving kindneſſe, to them that know thee*, Plal. 36. 10. and in them that are drawne, it is a ſigne of infirmity: as, *No man can come unto me, except the Father which hath ſent me draw him*, John 6. 44. And this is a fruit and effect of Chriſts death, as himſelfe ſaith, *And I, if I be lifted up, C or taken away from the earth, will draw all men unto mee*, John 12. 32. This drawing is by being effectually taught of God, as againe he ſaith, *It is written in the Prophets, And they ſhall be all taught of God: every man therefore that hath heard and hath learned of the Father, cometh to me*: John 6. 45. and is a ſigne of Gods everlaſting love towards ſuch, as it was ſaid unto Iſrael, *Tea, I have loved thee with an everlaſting love*, there-

therefore with loving kindneſſe have I drawne thee, Jer. 31. 3. *we will runne* [1, and the Virgins forementioned 1 will runne after thee: for they follow the Lambe whitherſoever he goeth, Rev. 14. 4. Chriſt is our Fore-runner, gone before us into heaven, Heb. 6. 20. Our Chriſtian converſation is called a running, Gal. 2. 2. and ſo our life is likened to a courſe (or race) which is runne, as John fulfilled his courſe (or race), Acts 13. 25. and Paul ſaith, *I have finiſhed my courſe*, 2 Tim. 4. 7. Running, ſignifieth readineſſe of affection, and ſpeedy performance in action, Hag. 1. 9. 1 King 19. 19. 20. Plal. 147. 15. it argueth alſo ſtrength in the runner, Dan. 8. 6. all which are here implied as an effect of Chriſts grace drawing her, according to the Prophetie; Behold thou ſhalt call a nation that thou knoweſt not, and nations that knew not thee ſhall runne unto thee, Eſa. 55. 5. And againe, *They that wait on the Lord ſhall renew ſtrength, & they ſhall runne and not be weary, they ſhall walke, and not faint*, Eſay 40. 31. Now the way which we are to runne, is his commandments, of which David ſaith, *I will runne the way of thy commandments, when thou ſhalt enlarge my heart*, Plal. 119. 32. Under this promiſe of the Church, is contained alſo the conſtant ſuffering of afflictions, for and with Chriſt; who being our Fore-runner, and being conſecrated through ſufferings, and fo entering into his glory, Heb. 2. 9. 10. Luk. 24. 26. hath herein left us an example, that we ſhould follow his ſteps, 1 Pet. 2. 21 and hath ſaid, *If any man will come after me, let him deny himſelfe, and take up his croſſe daily and follow mee*, Luke 9. 23. Therefore it is written, *Let us lay aſide every weight, and the ſinne which doth ſo eaſily beſet us; and let us run with patience, unto the race that is ſet before us; looking unto Jeſus, the author and finiſher of our faith*, Heb. 12. 1. 2. *into his chambers* [This ſheweth the benefits which they finde that follow Chriſt, they are brought not onely into the Kings palace, as in Plal. 45. 16. but into his privy chambers, the moſt ſecreſt, ſafe, and quiet rooms of his Palace Chambers are places of graet ſecrecy, 2 King. 6. 12. Luke 12. 3. Matth. 6. 6. and of moſt ſafety, Deut. 32. 25. Ezek. 21. 14. and in ſuch the Bridegroom and Bride united to rejoyce together, Joel 2. 16. Judg. 15. 1. Hereby is ſignified the revelation of the myſtery of the Goſpell, the Secret of the Lord, which is revealed to them that feare him, Plal. 25. 14 and the ſpiritual comforts which they reape thereby: for, *Eye hath not ſeen, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, ſee the deepe things of God; and thus, we have the mind of Chriſt*, 1 Cor. 2. 9. 10. 16. and are brought into ſuch chambers, as by knowledge are filled with all precious and pleaſant riches: Prov. 24. 4. Into them Paul (as a friend of the Bridegroom) endeavourd with great ſtrife to bring the Church; that their hearts might be comforted, being knit together in love, and unto all riches of the ſcience of underſtanding; to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt; in whom are hid all the treaſures of wiſedome and know-

ledge, Coloff. 2. 1. 2. In theſe chambers alſo, the Saints are kept ſafe from evil, Pl. 27. 5. delivered from the wrath and judgements of God due for their ſins, and comforted by the words of Chriſt againſt the perſecution of men; that in him they may have peace, though in the world, they have tribulation, John 16. 33. Therefore unto them hee ſaith, *Come my people, enter thou into thy chambers, and ſhut thy doore, about thee: hide thy ſelfe for a ſeason little moment, untill the indignation be paſſed*, Eſa. 26. 20. *Be glad and rejoyce* [be glad inwardly, and rejoyce outwardly; theſe comforts they find in the Kings chambers, whole Kingdome is joy and merriment, both righteousneſſe, and peace, and joy in the Holy Ghoſt, Rom. 14. 17. Wherefore they ſay, *I will greatly rejoyce in the Lord, my ſoule ſhall be joyfull in my God; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteousneſſe, as a bridegroom decketh himſelfe with ornaments, and as a bride adorneth her ſelfe with jewels*, Eſay 61. 10. and thus they rejoyce with joy unſpeakable, and full of glory; receiving the end of their faith, even the ſalvation of their ſouls, 1 Pet. 1. 8. 9. *will remember thy love* [or, will record, reſpect, make mention of thy love, more than mine; or, which are better then mine, as in verſe 4. The foreſaid joy of the Saints, redoundeth to the praife and glory of Chriſt, whoſe love, maniſteſt by his ſufferings, death, reſurrection, aſcenſion, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of ſalvation, doe ſay in that day, *Praife the Lord, call upon his name, declare his dangers among the people, make mention, that his name is exalted*, Eſay 12. 3. 4. *I will mention the loving kindneſſe of the Lord, the praifes of the Lord, according to all that the Lord hath beſtowed on us; and the great goodneſſe towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercie, and according to the multitude of his loving kindneſſes*, Eſay 63. 7. *I will make mention of thy righteousneſſe, even of thine only*, Plal. 71. 16. *I will make thy name to be remembered in every generation and generation: therefore peoples ſhall confeſſe thee, for ever and ever*, Pſalm 45. 18. *The upright love thee* [Hebr. uprightneſſe (or righteousneſſe) love thee; whereby righteous (or upright) perſons are meant (the virgins forementioned in verſe 3.) who have upright hearts, and righteous converſation: as pride, in Jer. 50. 31. is for a proud perſon; ſin, in Prov. 13. 6. is for a ſinner; thankſgiving, in Nehem. 12. 31. for companies of thankſgivers; and many the like. So this fruit cometh by remembering and mentioning Chriſts love, that the righteous are confirmed and increaſed in love towards him, more & more: as the Apoſtle wrote to them that beleved on the name of the Sonne of God, that they might beleve on the name of the Sonne of God; that is, might be confirmed, continued, and increaſed in their beleefe, 1 John 5. 12. The Hebrews, ignorant of Chriſt, have applied theſe things, unto Gods ancient mercies towards thee, in the giving of his Law; as the Chaldee paraphraſt ſaith, *When*



the people of the house of Israel, was come out of Egypt, the deliverance of the Lord of the world, was their guide, by the pillar of a cloud by day, and by the pillar of fire by night. The just men of that generation, said, O Lord of all the world, Draw us after thee, and we will run after the way of thy goodness; and bring us near to the bottom of the mountains Sinai, and give us thy Law out of thy treasure-house which is in the Firmament; and we will be glad and rejoice in the twenty two Letters with which it is written: and we will remember them, and will love thy God-head, and will depart from after the idols of the peoples; and all just men which do that which is right before thee, shall serve thee, and love thy commandments. But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. 3:7, 10. Therefore the New Testament being now confirmed in Christ, those former things (which were figures and shadows) are no more remembered: as was prophesied in Jer. 3:16.

- 5 Verse 5. I am blacke] Hitherto hath bene the Churches first speech unto Christ, testifying her faith and love: now follow her words to the daughters of Jerusalem, against the scandals and offences that might arise for the Churches afflictions & infirmities which appear in this life. Blacknesse signifieth tribulation, as Job complaineth: *My skin is blacke upon me, and my bones are burnt with heat*, Job 30:30. and Jeremie lamenteth the blacknesse of the Nazarites village, Lam. 4:8. And here in the verse following, the Church sheweth her blacknesse to be because the Sun had looked downe upon her: and the scorching of the Sun, is by our Saviour expounded, *tribulation or persecution arising because of the word*, Matth. 13:20, 21. It may also imply her blacknesse by sinne, in respect of her owne negligence which shee acknowledgeth in the end of the 6. verse: and in respect of both, her blacknesse by sorrow and mourning for her present miseries; as blacke colour was the habit of mourners: *For the hurt of the daughter of my people, am I hurt; I am blacke: astonishment hath taken hold on me*, Jeremie 8:21. Thus the Church is partaker of the afflictions of Christ, at whom many were astonished, *his visage was so marred more than any man; and his forme more than the sonnes of men*, Eia. 52:14. and comely] *or but comely*: and is here by way of opposition; though I am blacke, yet am I comely also. The Hebrew *Nahal*, signifieth comely, beautiful, amiable, and to be desired. The Greeke here translateth it, *goodly or faire*, and in verse 10, *beautiful*. So the Apostle in Rom. 10:15. expoundeth it *beautiful*, from Eia. 52:7. This comeliness of the Spouse, is after shewed to be both in her sight or countenance, Song 2:14. and in her speech, Song 4:3. And as blacknesse is in the colour and skin; so comeliness is in the parts, features and proportion of the body, which the Church hath by her creation or new birth, as she is the workmanship of God, created in Christ Iesus unto good works, Ephes. 2:10. Thus was the blacke in her selfe, but comely in Christ; for Gods strength is made perfect in weakness: therefore the Apostle said,

Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me (or dwell in me); therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake; for when I am weak, then am I strong, 2 Cor. 12:9, 10. And againe, *We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast downe, but not destroyed; alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of the Lord Iesus, might be made manifest in our body*, 2 Cor. 4:8, 9, 10. daughters of Jerusalem] to these the speaker againe in ch. 2:7, and 3:5, 10. and 5:8, 16. and 8:4. so they were the friends of Christ and his Church, the elect of God, though not yet perfectly instructed in the way of the Lord: as may be gathered by Song 5:8, 9, and 6:1. As the villages belonging to a City, are usually called the daughters of that city; Chr. 7:28. Num. 21:25. to Jerusalem which is above, is the mother of us all, Gal. 4:26. whose daughters are the particular Churches and Christians, called Virgins, 1 Cor. 11:2. Rev. 14:4. And Sodom and Samaria are prophesied of, that they should begin to Jerusalem for daughters, Ezek. 16:61. And thus in Psalm. 45:13, 14. the Kings daughter (the Church) is brought unto the King in rayment of needle-works; and virgins her friends after her. Such are here comforted against the scandall of the Crosse, and infirmities which accompany the Church in this world. tents of Kedar] Kedar was the second sonne of Ismael, Gen. 25:13. His posterity (which were still called by his name) dwelt in Tents in the deserts of Arabia; fed cattell, and were given to their Bow, and wars: see Psa. 21:13, 17. & 42:11. Ezek. 27:21. And the Psalmist lamenteth his state, that he dwelt with the tents of Kedar; which he after explaineth, *with him that hateth peace*, Psa. 120:5, 6. And Kedar by interpretation signifieth Blacke: and the Kedarens that dwelt in tents, had thereof their name Scimitars (as if we should say Tentaries) and their Tents were of haire cloth, made of goats haire, and in them they dwelt, and had no other house, as is reported by Pliny, lib. 6. cap. 28. and Solinus Polyhist. in cap. 36. Here therefore the Church (which is called the Tents of Tabernacle, Jer. 30:18. and the Tents of Judah, Zach. 12:7.) is for her afflictions, persecutions, pilgrimage, and many infirmities; in outward view of the world, like to the blacke and hairy tents of Kedar, or such as dwell in them. curtains of Solomon] these are to set forth her comeliness; as Kedars tents did her blacknesse. And though curtains sometimes signifie tents, as the Arke of the Lord remained under curtains, 1 Chron. 17:1. and Enlarge the place of thy Tents, and let them stretch forth the curtains, Eia. 54:2. yet Solomons curtains here seeme rather to meane the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in Tents, but having riches and wealth and honour, such as no Kings had; 2 Chron. 1:12. builded him houses, Eccle. 2:4. and one which was thirtene yeeres in building, 1 Kings 7:1. and for his Queene Pharaons daughter, he builded an house, 1 Kings 9:24. So though the Church be

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outwardly black like Kedars tents; yet is the inwardly beautiful as Solomons curtains: for, The Kings daughter is all glorious within, Psalm 45:14. The Chaldee paraphraسته on this verse thus: *When the house of Israel made the Calf, (Exodus 32.) their faces were blacke, like the fumes of Culf (the Ethiopians) which remaine in the Tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the Angels; for that they made the curtains for the Tabernacle, and the divine Majesty dwelt among them: and Moses their master went up to the firmament, and made peace betweene them and their King.*

- 6 Verse 6. Looke not upon me] or, Behold me not, to wit, with contempt for my blacknesse; that is, Despise me not: as in Job 41:34. He beheldeth all high things, that is, despiseth them. Or, Looke not upon me, with delight and gladnesse for my affliction: as in Obad. v. 12. thou shouldest not have looked on the day of thy brother. Or, Looke not upon me with astonishment, as the Apostle teacheth, *Thou hast no reason should be moved for those afflictions; for your selves know that we are appointed thereto*, 1 The. 3:3. blackish] or somewhat blacke; in Greeke, made blacke: the old Latine version translateth it, *browne*. The forme of the Hebrew word here, differing from the former, seemeth to diminish the signification: as in Levit. 13:19. a word in the like forme meaneth, *some what reddish*. By this, he would teach, not to judge of her estate by her skin, by the outward appearance, where afflictions and infirmities only are to be seene. the Sun hath looked downe] Hereby afflictions and persecutions are meant; as that in the Parable, *When the Sun was up, they were scorched*; is expounded, *when tribulation or persecution ariseth, because of the word, they are offended*, Mat. 13:21. So the signification that this her blacke hue was not her proper colour, who is faire in Christ her beloved, Song 1:8, 15. but by accident; God from heaven thus chastising her finnes, and exercising her faith and patience, Lam. 1:6, 13, 14, &c. the sins of my mother] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sins which dwell in her, and were conceived with her in the wombe; for with both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alien unto my mothers sons*, Psalm 69:9. And the Apostle saith, *Of your owne selves shall men arise, speaking perverse things, to draw away disciples after them*, Acts 20:30. Such are called by the name of Israel, and are come forth out of the waters of Judah, which seare by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness, for they call themselves of the holy Citie, Eia. 48:1, 2. Such might be called the children of her mother (though not of her father) false brethren, among whom the Saints are often in perill, Gal. 2:4. 2 Cor. 11:26. who pretending faith and godliness, do dangerously oppose the same: as the true Church, Prophets, Christ himselfe, & his discipoles have found in all

ages. Of the second, the Apostles tell us of *last that war in our members*, James 4:1. of *fleshy lusts, which warre against the soule*, 1 Peter 2:11, and these may be called our mothers children, because in sinne and in iniquity, we have bene conceived and brought forth, Psa. 51:7. which in reviveth in us, when the commandment of God cometh, deceiveth us, and layeth us, and under it wee are told; so that the good which we would, that do we not; but the evil which we would, that do we; Rom. 7:9, 11, 14, 19. angry with me] or, incensed against me, or, distressed in me, to wit, with wrath; to resist, fight, and war in me and against me: as the Greeke version saith, *fight in me (or against me)*. So this phrase is used in Eia. 41:11. All they that were incensed against thee shall be ashamed, &c. and in Eia. 45:24. all that are incensed against (the Lord) shall be ashamed; which being spoken there of outward enemies, may also be applied to our inward lusts, as in Jam. 4:1, 1 Pet. 2:11. they made me] or, set, put, afflicted me, the keeper of the vineyards] where the Sun hath burnt me, as in Mat. 20:12. they that laboured in the vineyard, do complain how they have borne the burden and heat of the day. So in the captivity of Babylon, the poore of the land of Israel, were left to be vine-dressers, and Husbandmen, 2 Kings 25:12. And spiritually it is said unto the Church, *the sons of the aliens, shall be your plowmen and your vine-dressers*, Eia. 61:5. and the Kingdom of God committed unto the hands of the Jewes, is likened to a Vineyard, let out unto Husbandmen, Mat. 21:33; 34. and in Song 8:11. Solomon let out the vineyard unto keepers. But here the vineyard, opposed to her owne vineyard, seeme to meane false Churches, and in them the corruption of religion, wherunto her mothers son sought to draw her: setting her to observe the ordinances and traditions of men, or otherwise to undergoe their cruelty and wrath. Thus the Pharisees made the word of God of none effect, through their tradition which they delivered, Mark. 7:13. and bound heave burdens, and grievous to be borne, and laid them on mens shoulders, Mat. 23:4. and to false Teachers in the Christian Churches, Acts 15:1, 10. Gal. 6:12, 13. Col. 2:20, 23. my vineyard which is mine] or, which appertaineth to me: the keeping whereof is committed to me of God. This phrase is againe used in Song 8:12. my vineyard which is mine, is before me. Spiritually the Vineyard is the Church, as in Isa. 5:7. the vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant, the keeping of, or labouring in this vineyard, is the performing of the charge and duty which God hath laid upon every one therein: that so they may yield unto him the fruits of his owne graces, Mat. 21:33, 34. Eia. 5:2, 7. I have not kept, neither through her owne infirmity or negligence, or others tyranny, or both. For as the Apostle complaineth, that hee did not what hee would, but what he hated: and found not how to performe that which is good, Rom. 7:15, 18. so of the sloathfull man Solomon sheweth, how he went by the vineyard of the man void of understanding, and he is as all grooms

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over with thornes, nettles had covered the face thereof, etc. Prov. 24. 30, 31. And by outward violence & persecution, the Church may be scattered abroad, Acts 8. and when Judah was captiv'd, the glimie feasts and sabbaths were forgotten in Zion, &c. Lam. 2.6. &c. And oftentimes for the sinner's of his people God sendeth persecution and afflictions upon them, Eday 5.2,5,6. Lam. 1.14,18,22. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Despise me not because I am blacker than you, because I have done worke like yours, and have worshipped the Sunne and Moone; for false Prophets they have bene the cause that the fierce wrath of the Lord hath come downe upon me; and they leamed me to serve your idols, and to walke in your statutes: but the Lord of the world, who is my God, hath not served, nor walked in his statutes, neither have I kept his precepts and his Law.*

7 Verse 7. *Tell me, O Lord, what I shall say.* A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdom here on earth; that as hee had formerly made her partaker of his heavenly calling, so he would direct her further unto the place where, and manner how he feedeth his flock, in his public Assembly the Church, (whereunto the Lord addeth daily such as shall be saved, Acts 2.47.) that there she maye under his government, enjoy his ordinances, increase in knowledge, faith, and all other graces may be strengthened against tentations, and afflictions. So men are commanded, *Seek the Lord, and his strength; seek his face continually.* Psal. 105.4. And, *Unto the place which the Lord your God shall chuse out of all your tribes, to put his name there, even unto his habitation, shall ye seek, and thither thou shalt come.* &c. Deut. 12.5. That place is not always easie to be discerned; for many will fallily say, *See here is Christ, or he be in there,* Marke 13.21,22. and sometimes Christ, for mens sins, withdraweth himself. Song. 5.6. God hideth his face, Deut. 32.20. and faith, *I will not feed you,* Zach. 11.9. Sometime the Woman is forced to flye into the wilderness, where she is nourished of God many dayes, Rev. 12.14. and sometime the state of the Church is such, as that it doth not for the present enjoy the Pastors that should feed and guide the same. Acts 14.23,22,23. Tit. 1.5. *my focke loveth* this signifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her beloved: therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him in Chap. 3. verse 1,2,3,4. Like it, is the affecting or longing of the soule, in Gen. 24.8. the knitting of the soule, 1 Sam. 18.1. the delighting of the soule, Eday 42.1. and sundry the like. *where thou feedest* or, *how thou feedest*; how thou makest to rest. *feedest* Hebr. *mit feed*, that is, art wont to feed, or usually and continually feedest, to wet, thy focke; which word (as being easie to be understood) is often omitted; as in Gen. 37.16. and 29.7. Feeding implyeth all the duties of a Pastor or Heirder, as to lead in and out, to give pasture and water, to governe with the rod and staffe, &c. Psal. 23. Wherefore Kings are said to

feed as Pastors, Psal. 78.70,71,72. So Christ, as King, and great Pastor of the sheepe, Heb. 13.20. doth by his Ministry, with his Spirit, Word, Seales; Centures, &c. feed his people; for whom he laid down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolves that would devour, giveth them eternall life, and they shall never perishe: Joh. 10. Of him it is prophesied, *Hee shall feed his focke like a shepherd; hee shall gather the Lambes with his arme, and carry them in his bosome; hee shall gently lead those that are with young,* Eday 40.11. Therefore his desireth to bee under his guidance, and in his fold, that heeding her she may not lacke: or desireth to know the manner how Christ feedeth, that the likewise may to feed her kids: as ver. 8. *makest to rest* or, *makest to be downe*, and to give rest to thy focke. Both these workes of grace God promitteth to his people, with other the like, saying, *I will keepe search my sheepe, and seek them out; I will feed them in a good pasture; I will feed my focke, and I will cause them to lie downe, saith the Lord God; I will feede that which was left, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen that which was feeble: but I will destroy the fat and the strong, and will feed them with judgement,* Ezek. 34.11,14,15,16. *at noone* in the heat of the day; signifying the heat of persecution, tribulation, tentation; and why soever may cause the disquiet and griefe of his focke. In the midst whereof Christ giveth safe repose unto his sheepe: which have peace in him, though in the world they have affliction, for hee hath overcome the world, John 16.33. *They shall not hunger nor thirst, neither shall the heat nor sunne smite them: for he that hath mercy on them, shall lead them, even by the springs of water shall be guide them,* Eday 49.10. *that turneth aside* or, *as one that is over-appeale, or that over-see his felie, or, that is covered, or cycled:* this latter sense the Greeke version giveth, according to the usual signification of the Hebrew word. And this covering either is a signe of sorrow and shame, as mourners used to cover their faces. Ezek. 24.17. or, of lightnesse and dishonesty, as Thamar was thought to be an harlot, because she had covered her face, Gen. 38.14,15. So here the Spouse desireth to know where Christ feedeth, lest the should wander about and seeke him with sorrow; and be by others reputed an harlot; for the would dischew all appearance of evil. Or, by saying, *as one that turneth aside*, the intimate her perill, lest through want of him whom she loveth, she fall into the hands of others, which boalt to be Christs companions, and to in her faith & manners be corrupted: as were the Churches of Galatia, Gal. 1.6,7. For when men have not their abiding in the Lords inheritance, they are in danger to be drawn unto the service of other gods; as David acknowledged in 1 Sam. 26.19. *flocke of thy companions* or, *herds of thy fellows*; for, *Geder*, is both a focke and an herd, Joel 1.18. It seemeth here to meane the congregations of false Christs, and false Prophets, which come in his name, saying, *I am Christ*, and doe deceive many, Matth. 24.5,24. 2 Pet. 2.

1,2. But Christs sheepe follow him, for they know his voice, and a stranger they will not follow, but will feed from him, for they know not the voice of strangers, Joh. 10. 4,5. but they all, have one shepherd, Ezek. 37.24. And as other shepherds are not to be followed, so neither other flocks or herds: for Gods Elect shall inherit his mountaine, and his servants shall dwell there, Eday 65.9. In Jer. 6.2,3. the daughter of Zion is likened to a comely and delicate woman: her enemies are likened to shepherds with their flocks. Of the Hebrews, Salomon Ierchi expoundeth this passage thus: *Tell me, O thou whom my soule loveth: Now the Holy Ghost turneth and liketh her to a focke, lovingly affected unto the Pasture. The Congregation of Israel saith before him, as a woman to her husband, Tell me, O thou whom my soule loveth, where thou feedest thy focke, among these wolves andt where thou they are: and where thou makest them to rest at noone, in this captivitie, which is a time of tribulation unto them, at the noone-tide which is a time of tribulation unto the focke. And if thou sayest, Why art thou so careless? This is not for thine honour, but I should be like a mourner, covering the lip, weeping for my focke, by the flocks of other shepherds, which feed their flocks as thou dost; as if she should say, Among the trampes of the peoples that are joined to other gods, and have Kings and Princes that manage (or governe) them. The Chaldee Paraphrast explaineth it thus: *When the time was come, that Moses the Prophet should be disjected out of the world, he said before the Lord, I know that this people will sinne, and shall goe into captivity: now shew thou unto me, how they shall be governd, and dwell among the peoples, whose decrees are grievous, as the heat and scorching of the Sun at noone in the midst of Summer. And why shall they wander up and downe among the flocks of the fumes of Elai and Hinnai, which doe asseilate into thee their errors (their idols) for companions?**

3 Verse 8. *If thou know not* that is, *Forasmuch as*, or *Seeing that thou knowest not*; as in Numb. 22.20. *If the mee be come to call thee; that is, Forasmuch as they are come.* Here Christ beginneth to speake unto his people, with words of comfort and instruction; and after proceedeth to shew the power and glory of the Church adorned with his graces. Sol. Ierchi saith, *This is the answer of the Pasture, thou knowest not* or, *thou thy selfe knowest not.* Hebr. *If thou knowest not to bee, or for thy selfe*; which latter words are thought to be redundant, and are therefore omitted in most Translations; though here it may have a commodious sense, to signify the ignorance which the hath in her selfe, upon acknowledgement whereof Christ informeth her. Sol. Ierchi expoundeth it, *If thou knowest not whether thou shouldst goe to feed thy focke, thou fairest among women, because the Pasture he hath ceased to governe (or manage) them.* *fairest* Hebr. *saire* (or *beautiful*) among women; whereby is meant, more faire than other women, or, fairest of womankind: as the mother of our Lord is called, *Blessed among women*, Luke 1.28,42. that is, most blessed, or more blessed than other women: so the Lyon is said to be strong among beasts, that is, strongest, Prov. 30.30. The Hebrew *Ishab*, signifieth faire or beautiful,

not only in colour, but in comely proportion, and elegancie, such as draweth love and liking: for the same word is attributed sometime to cattell, Gen. 41.2. to trees, Jer. 11.16. and to every thing that God made, Eccle. 2.11. And the Church is here called by Christ, (& after by her friends, Song 5.9. and 6.1.) *the fairest among women*, by reason of the graces, the spirituall beauty of faith, hope, love, patience, &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shewed in Ezek. 16. where her nativity was in the land of Canaan, of Amorites and Hittites, ver. 3. she was cast out to the loathing of her person, in the day that she was borne, ver. 5. she was polluted in her owne blouds, ver. 6. till God gave her life, and excellent ornaments, ver. 7. covered her nakednesse, ver. 8. walked away her blouds, ver. 9. clothed, girded, decked her with ornaments, chains, jewels, &c. and to she became exceeding beautiful, ver. 10. 13. She being privie to her owne infirmities, called her selfe blacke, ver. 5. but Christ here calleth her faire, and magnifieth her beauty in ver. 15. and often in this Song; because he hath sanctified and cleansed her, with the washing of water by the Word, that he might present her to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that she should be holy and without blemish. Ephes. 5.26,27. Thus if we will condemne our selves, God will justifie us; and when we are weak, then we are strong, 2 Cor. 12.10. And as we increase in obedience and sanctification, so doth the love of Christ increase towards us, Psal. 45.11,12. *goe thy way forth* or, *get thee out, goe forth thou,* Hebr. *get out thee, or goe forth for thy selfe.* As God said to Abram, *Go thou, or for thy selfe,* Genes. 12.1. so here Christ calleth forth his Church from sitting still in her mournfull estate, that she should not only will and desire, but endeavour, and put forth her selfe to doe the workes of her calling, to feed her kids, and to goe out to meet the Bridegroomer, Mat. 25.6. For, not every one that saith unto Christ, *Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of his father which is in heaven,* Matthew 7.21. *by the footsteps of the focke* or, *in the footsteps of the sheepe*: that is, goe in those waies, and doe those workes which the sheepe or focke of Christ have gone in and done before thee. Footsteps are the print of the feet in the way that is trodden before us; and as Christ himselfe hath left us an example, in his doings and sufferings, that we should follow his footsteps, 1 Peter 2.21. and we are to be imitators (or followers) of God, Ephes. 5.1. so should we be of the focke of God, and of godly Pastors, in that faith and order which they have walked in before us: as it is said, *Be ye imitators of me, even as I also am of Christ,* 1 Cor. 11.1. And, *Remember your guides, who have spoken unto you the word of God; whose faith, imitate ye; considering the issue of their conversation,* Hebr. 13.7. So likewise of the focke of Christ, as it is said, *The brethren became imitators of the Churches of God, &c.* 1 Thess. 2.14. and we desire, &c. that ye be not fleshly, but imitators of them, who through faith

faith and patience inherit the promises, Heb. 6. 11, 12. The flock here spoken of, seemeth to be opposed unto the flocks (or herds) in ver. 7 as Christ is to his companions (or fellows) there mentioned: who as he is the One great Pastour, so hath he generally one fold and flocke, John 10. 16. Ezek. 34. 22, 23. which is his Church, as he saith, *And ye my flocke, the flocke of my pasture, are men*, Ezek. 34. 31. Their footsteps are their faith and workes set forth in the Scriptures: as we are taught to walk in the footsteps of the faith of our father Abraham, Rom. 4. 12. and to all other our godly predecessors, Heb. 11. 1, 2-40. and 12. 1. after whom we should walk in the same spirit, in the same footsteps, 2 Corin. 12. 18. And thus the Hebrews also understand this place, as Iarchi explaineth it: *Consider the ways of thy first Fathers, which received my Law, and kept my charge, and my commandments; and walk thou in their ways.* Likewise the Chaldee Paraphrast saith, *The Congregation which is like to a faire damself, and whom my soule loveth, let her walk in the ways of the just men, and order her prayer by the mouth of her Governours, and let her lead her posteritie, and let her children which are like to the Kiddles of the Goats, to goe into the Synagogue, and into the Schoole, &c. feed thy kids* The flocke in Scripture, usually comprehendeth both sheepe and goats, as in Levit. 1. 10. and though goats sometime being opposed to sheepe, signifie the wicked reprobates, Mat. 25. 32, 33. &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himselfe was figured by goats and kids, by the Apostles exposition, Hebr. 9. 12, 13, 14. and 1 Cor. 5. 7. compared with Exo. 12. 5. So here the kids signifie yong and tender Christians, which are to be fed with the sincere milke of the Word, that they may grow thereby, 1 Pet. 2. 2. And to Christ giveth charge, *Feed my Lambs, Feed my Sheepe*, John 21. 15, 16. And this is the end, why the fairest among women is willed to goe out, that she may find pasture for her kids: following herein the example of Christi, who leads out his sheepe, and putteth them forth, that they may finde pasture, John 10. 34, 39. besides the tents] or, by the Tabernacles (the dwelling places) of the shepherds. By which those companions of Christi, ver. 7. seeme here to be meant, such as are transformed like the Ministers of righteousness, 2 Cor. 11. 15. and their flocke like the flocke of Christi: beside their tents, (or as may be translated, above them) are the kids of Christi to be fed, whom he graciously preferreth even in the midst of wolves. Thus Sol. Iarchi expoundeth it, by other peoples: Otherwise it may be understood (as the former sentence) of the good shepherds tents, which of old fed the flock of God in faith and love, as their footsteps are left recorded in the Scriptures, Psal. 77. 21. and 78. 70, 71, 72. Eia. 63. 1. Heb. 13. 7.

Verse 9. *I have compared* or, *I have likened, thought like to be like.* The order of the words in the Hebrew is thus: *The company of herds, in the charres of Pharaoh I have compared thee, O my Love, my doe* [or, my fellow friend, my companion, familiar: to named of feeding and converting together, and

so partaking each of others good or evil: in Greeke, my neighbour or next. This title Christi giveth to his Spoule, often in this Song, as after in vi. 5. and ch. 2. 10, 13. & ch. 4. 1, 7. & 5. 2. & 6. 4. and sheweth the reason on both parties to his disciples, saying, *I have called you friends*, (not servants) for all things that I have heard of my Father, I have made knowne unto you: and, *Ye are my friends, if ye doe what I command you*, John 15. 14, 15. Sometime a husband is called by this same friend, as in Jer. 3. 20. Hof. 3. 1. to the company of herds] or, to my company of herds. The word *Sagab*, which being the feminine of *Su*, is a horse, may in propriety signifie a Mare; is herofore taken of Christian interpreters, and of the Hebrews to signifie a company, or troop of herds: and so the Gr. (which also is *Tee bippo* in the feminine gender) is sometimes used in Greeke Authors, for a company of herds. And in the Scripture phrase, the names of beasts, birds, &c. are often used collectively, as in Exo. 15. 1. the horse and his riders, for the herds and their riders. The Hebrew letter *Lad*, which usually signifieth mine, is sometime added in the end of words without signification, as in Lam. 1. 1. Howbeit the Greeke version here translateth it, *My company of herds*: and it may have good use. The horse is a warlike beast, as God describeth him in Job 39. 19, 25. and Solomon saith, *The horse is prepared against the day of battell*, Proverbs 21. 31. in the charrets of Pharaoh] Pharaohs herds and charrets were of moit request, as the Scripture often sheweth; & therefore were fought after by Solomon in his trading with Egypt, 2 Chron. 1. 16, 17. And the Prophet saith, *Woe to them that goe downe to Egypt for helpe, and stay on horses, and trust in charrets because they are many*, &c. Eia. 31. 1. And in Ezek. 17. 15. the King of Iudan sent his Ambassadors into Egypt, that they might give him horses, and much people. For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christi into the footsteps of the flocke, to feed her kids besides the tents (or dwellings) of the shepherds: was presently to looke for troubles in it selfe, Act. 20. 29, 30. and opposition at the hands of those companions, (forementioned in ver. 7.) and their flocks: as the Scripture often speaketh of contention among shepherds, about the feeding and watering of the flocks, Gen. 13. 6, 7. and 26. 14, 15, 20, 21. Exod. 2. 16, 17. and when God threatened wars against the daughter of Sin, he saith, *The shepherds with their flocks shall come unto her, they shall pitch their tents against her round about*, &c. Ier. 6. 23, 4. To comfort her therefore against such troubles, the Lord compareth her to the troop of herds, in Pharaohs charrets, under this similitude, promising her victory: as in Zach. 10. 3. he saith (by a like similitude) *Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flocks the herds of Iudah, and hath made them as his goodly herds in the battell*, &c. And they shall be as mighty men, which tread downe (their enemies) in the mire of the streets in the battell, and they shall fight, because the Lord is with them, &c. ver. 5. And if we

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we read it, my company of herds, it accordeth with Zach. 10. 30. where the Lord liketh them to his goodly herds; and of the Hebrews, Sol. Iarchi compareth it with the history in Exod. 14. where God by his power (as with herds) gave Israel the victory over Pharaohs herds and chariots; and as the Prophet (speaking of that) saith unto God, *Thou didst walke through the sea with thine herds, through the deepe of great waters*, Habak. 3. 15. See also Revel. 19. 11, 14. where in the warre against Antichrist, Christi (the Word of God) sitteth on a white horse, and the armies in heaven (his Church, whose conversation is heavenly) followed him upon white herds.

Vert. 10. *Thy cheekes are comely*] or, are desirable, gracious, beautiful. The Greeke translateth, *How beautiful are thy cheekes!* These words are continued unto the Bride or Church, from Christi, shewing how she is decked with his ordinances and graces; as his cheekes are afterwards likened to a bed of spices, Song. 5. 13. But whether she be still compared hereby to a company of herds, as in ver. 9. or to a woman (as she was a shepherdesse in v. 8.) is doubtfull, for both similitudes doe agree to the things here spoken of. The word *cheekes* is used sometime for the cheekes or jawes of beasts, and of herds, whose bridles are often adorned with rowes, especially in Kings Chariots: as in Eia. 30. 28. there shall be a bridle in the jawes (or cheekes) of the people. Also the next words, *thy necke with chaines*, may have like reference: for the kings of Midian when they went to war, had chaines about their camels neckes, Iudg. 8. 26. Taking it thus, the Church compared to the Lords company of herds, is said to have her cheekes comely, with rowes of jewels, or ornaments upon her bridle wherewith the Lord menageth and guideth her, as his goodly herds in the battell, Zach. 10. 3. Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang downe & adorne the face and cheekes; as it is written, *I decked thee with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke; and I put a jewell on thy forehead, and ear-rings in thine eares, and a beautiful crowne upon thine head; thus wast thou decked with gold and silver*, Ezek. 16. 1, 11, 12, 13. The spiritual signification, according to either similitude, is one and the same; as after shall be shewed.

romer] in Hebr. *Torim*: which being of the singular *Tor*, signifieth a disposition, or orderly course of things; and hath affinity with *Torab*, which hath the name of the Law; in Hebrew: and the one is put as an explanation of the other; as David saith, *Is this the Law of man, O Lord God*, 2 Samuel 7. 19. which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high degree, O Lord God*, 1 Chron. 17. 17. And indeed the Law of God, is his ordinance, or orderly disposition of his precepts, the rites and canons of our life. The same word *Tor*, is also used for a Turtle-dove, and *Torim* are Turtles, as in the Law of sacrifices, Lev. 12. which some therefore take here to be jewels, or ornaments that had the figures of Turtle-doves. And to the Greeke

version here translateth, *How beautiful are thy cheekes, as of a turtle-dove!* But in the verie following, (where the same word is againe used) the Greeke translateth, *We will make for thee, similitudes of gold. chaines*] in Heb. *Charzim*, a word not found but in this one place, translated in Gr. *collars* or *chaines*; and is interpreted by the Hebrew Doctors, *chaines* or jewels hanged on a string like chaines to put about the neck. These *romes* and *chaines*, signifie the Lawes and ordinances of God, wherewith he adorneth the face and neck of his Church, that in her profession, practice, & obedience, she may be comely and gracious in the sight of God and his people; & being guided by them, may vanquish her enemies. Thus Solomon eliewhere saith: *there is gold and a multitude of rubies; but the lips of knowledge, are a precious jewel*, Prov. 20. 15. And againe, *Some have heard the instruction of thy father, and forsake not the Law of thy mother: for they shall be an ornament of grace unto thine beard, and chaines about thy necke*, Proverb. 1. 8, 9. They mean also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other virtues: as on the contrary, pride, and other like vices, are said to compass evil men about as a chaine, and violence to cover them as a garment, Psalm 73. 6. Likewise holy persons, that teach, instruct, reprove; and such as receive doctrine and reprove, Prov. 25. 12. and reprove themselves are pearls, Mat. 7. Thus also the Hebrews understood this Scripture, as the Chaldee paraphrase here saith: *When (the Israelites) went forth into the wilderness, the Lord said unto Moses, How faire is this people, that the words of the Law should be given unto them, that they may be as brides in their jawes, that they depart not out of the good way: as an horse geth not aside that hath a bridle in his jawes! and how faire is their necke, to have the yoke of my precepts; that they may be upon them as a yoke in the necke of a bullocke that ploweth in the field, and feedeth both its selfe, and the master thereof.*

Vert. 11. *We will make for thee*] A promise of increase of graces to the Church: by *We*, is understood the myserie of the Trinity, as in Genesis 1. 26. *Let us make man*. So in Rev. 1. 4, 5. Grace and peace is wished from the Father, Sonne, and Holy Ghost: and in 1 Corin. 12. 4, 5, 6. the diversities of gifts are noted to be of the Spirit; the diversities of ministries (whereby those gifts are administered to be of the Lord (Christ)); and the diversities of operations (effected by the gifts and ministries), to be of God (the Father). The Hebrews also (as Sol. Iarchi here, interpret it, *I and my judgement hall*: by which phrase the Trinity of old was implied, though now the faithlesse deny the same: for, a judgement hall in Israel consisted of three at the least: which in their civile manner of speech they applied unto GOD: but their posterity understood it not. Christi here teacheth his Church, that every grace and good gift is from GOD, as also the increase thereof, James 1. 17. Ephes. 3. 16. that the spiri tuall ornaments are of his making, who worketh in us both to will and

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and *rejoice of his good pleasure*, Phil. 2.13. Also that to him that hath shall be given, and he shall have more abundance, Mat. 13. 12. As in our bodies we come naked into this world, without clothes or ornaments, so is the estate of our souls by nature, *naked and bare*, Ezek. 16. 4. 7. till Christ of his grace, by his Spirit, clotheth and adorneth us, Revelation 3.18.

*romes of gold* he spake before of *romes* simply, now he addeth of *gold*; either to signify more excellent ordinances and graces under the Gospel, then under the Law, (as he promisseth, *For brass I will bring gold, and for iron, I will bring silver*, &c. Esay 60.17.) that should proceed from faith and love, & not from feare, as when she was under the bridle of the Law; (for we should not be like *horse and mule*, whose jaw must be bound with bit and bridle, Psalme 32.9. & yield obedience by constraint;) or, it meaneth a new supply of graces, so that we are changed into the image of God, *from glory to glory, even as by the spirit of the Lord*, 2 Corinth. 3.18. These promises may respect both the rules, ordinances, gifts and graces bestowed on his people, Proverbs 20. 15. and the persons themselves that are furnished with those graces; as the *precious fumes of Zion*, are said to be comparable to fine gold, Lament. 4.1.

*Speckles of silver* in Greeke, *markes of silver*: which word *markes* (*Stigmata*) Paul useth in Galatians 6. 17. speaking of the *markes of the Lord Iesus*, by suffering for his Gospel. Here it meaneth variety of graces, in the communion of the Saints, for their mutual helpe, comfort, and delight; as is opened in Proverb. 25. 11. 12. *A word fully spoken, is like Apples of gold, with pictures of silver. An earnearing of gold, and an ornament of fine gold: so is a wife reprovee upon an obedient care*. Where we are taught, that both instructions and reprovees, are the ornaments of the Saints; when they are prudently uttered, and obediently received. Neither of which can bee, without the speciall grace of God, who both maketh these ornaments for us, and maketh us fit to receive and put them on; for, *I be bearing care, and the feeling ye, the Lord hath made even both of them*, Proverb. 20. 12. The Chaldee paraphrast expoundeth this verse, of the Law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, were likened to *gold and silver*, wherewith the Church then was decked, as God telleth them in Ezekiel 16. 13. and the law of his mouth was better to his people, *then thousands of gold and silver*, Psalme 119.72. yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (here promised) are much more excellent and glorious, 2 Corinthians 3. 7.-11.

*V. 12. If he the King*] Here the Church speaketh of the fruits and effects of Christs former graces; how in her and from her so adorned by her beloved, the odour of the spirit of God in her, flowed forth and spread abroad to the delight of her selfe and others. By the *King* is

meant Christ, as in verse 4. by *his round table* (which the Gr. translatheth *his sitting downe*, which was wont to be in a round, or as in a ring; 1 Sam. 16. 11.) may be understood the spirituall banquet of Christ with his Church, feeding her with his word and graces: as the *table of the Lord*, in Malc. 1. 12. and 1 Corinth. 10. 21. signifye the communion between him and his people, as doth also the supping one with another, Revelat. 3. 20. The *Spikenard* is one of the pleasant fruits in the garden of the Church, Song. 4. 13. 14. but here it seemeth to be the oyle of ointment made of Spikenard, which is *very precious*, which they used to poure out, and anoint men with; such as Mary anointed our Lord Iesus with, as hee *sate at table* with his friends, and the house was filled with the *smell* (or *odour*) of the ointment, Iohn 12. 1, 2, 3. Spiritually it signifyeth the sweet smelling fruits of repentance, faith, love, prayer, thanksgiving, &c. which the Church sheweth forth by the communion of Christ with her, and in speciall of mortification, and communion with Christs death, buriall, and resurrection, Romanes 6. 3, 4, 5. &c. as that which Mary did unto Christ, was to anoint his body to the burying, Marke 14. 8. Iohn 12. 7.

*Verf. 13. A bundle*] or, *Abagge of myrrh*: by myrrh is meant the sweet gumme that issueth from the myrrh tree, which is gathered and bound up in bagges: it was the first of the chief spices, whereof the holy anointing oyle in the Sanctuary was made, Exodus 30. 23. and that holy oylment figured the graces of the Spirit, poured out upon Christ, and by him upon his Church, Esay 61. 1. Psal. 45. 8. 1 Iohn 2. 20. See the annotations on Exodus 30. 26. With myrrh and aloes, the dead body of our Lord Iesus was embalmed, Iohn 19. 39. and with it the wife men honoured him at his birth, Mat. 2. Hereby the Church profiteth her spirituall comfort which shee had in Christ, taking our humanity, filled with the Spirit of God without measure, dying for her sins, and rising againe for her justification: the feeling whereof is as a sweet odour unto the believing heart. *A bundle or bagges*, is for to keepe fast, things that are of worth; as, *The fume of my Lord shall be bound in the bundle of life with Iehovah thy God*, 1 Sam. 25. 29. So by this *bagge of myrrh*, shee signifyeth her care to enjoy and possesse the benefits of Christ and of his death, to the remission of her finnes, which for his sake are all cast into the depths of the sea, Mic. 7. 19. which otherwise without him should be sealed up in a bagge, and reserved against her for punishment, Iob 14. 17. *my beloved* [that is Christ; whom the selfe thus calleth, not because the loved him, but he loved her, and gave himselfe to bee the propitiation for her sins: whereupon she againe loveth him, because hee loved her first, 1 Iohn 4. 10. 19. So the gloryeth not in her owne righteousness, but in that which her Beloved is unto her: who of God is made unto her, *wisdom and righteousness, and sanctification, and redemption*, 1 Corinthians 1. 30. *Wellbeloved*, in Hebrew *Dod*, is written with

with the same letters that *David*; whose name also signified *Beloved*: he was a figure of Christ, and his father after the flesh, Romanes 1. 3. and Christ is often called *David*, as in Ier. 30. 9. Ezek. 34. 23. and 37. 24. Hof. 3. 5.

*unto me*] A speeca of faith, applying the promises & graces of Christ unto her own soule, as the Apollie also teacheth by his owne example, Gal. 2. 19. 20.

*he shall lie all night*] or, *he shall lodge, shall abide*. The night usually signifyeth the time of darknesse and affliction: wherefore the meane that Christ with his consolations, should be her continual joy and comfort, whom she would hold fast by faith, against all tentations and troubles of this present life; and solace her selfe in him.

*between my breasts*] dwelling in my heart by faith, Eph. 3. 17. The breasts signify also the ministry of the Church, feeding the Saints with the sincere milke of the word, that they may grow thereby, 1 Pet. 2. 2. whereupon the Prophet faith, *Rejoyce ye with Ierusalem, &c. that ye may sucke and be satisfied with the breasts of her consolations; that ye may milke out, and be delighted with the abundance of her glory*, Esay 66. 10. 11.

*Verf. 14. A cluster of Cyprus*] or, of *Camphire*; which is a sweet gumme; but Cyprus is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name *Caphura* (from which *Caphura* or *Camphire*, as also the Cyprus tree seemeth to be derived) usually signifyeth *Attonement*, *Propitiation*, or *Redemption*: according to which interpretation the holy Ghost here may have reference to the worke and fruit of Christs death, whereby he became a *cluster of redemption* unto his Church, being a *cluster* (which is of many berries compact together) of the sweet Cyprus: for that his blood *cleanseth us from all unne*, 1 Iohn 1. 7. and is accompanied with all other graces.

*Egeedi*] the name of a place in the land of Canaan, which fell to the tribe of Iudah: and being neere the sea, and watered with springs, was a fruitful soile, for gardens and vineyards, Ios. 15. 62. Ezek. 47. 10. it was called also *Huzam Tamar*, 2 Chron. 20. 2. where the enemies coming against Iehosaphat, hee prayed unto God, and was delivered. Which victory may also be respected here, as a figure of the victories which the Church obtaineth by faith in Christ.

*Verf. 15. thou art faire*] Christ here speaketh to his Church, commending her beauty, which he hath by his sanctification and cleansing, *with the washing of the water by the word*, Eph. 5. 26. 27. as also by her constitution, and order, as mount Zion was *made to be unspotted for situation*, Psal. 48. 2. Of Tyus (a city of merchandie) it is said, *Thy builders have possessed thy beauty*, Ezek. 27. 4. and of her *Antients, wisdom, mariners, merchants, men of warre*, &c. it is likewise said, *they have made thy beauty perfect*, Ezekiel 27. 9, 10, 11. and in Ezek. 28. 7. he mentioneth the *beauty of wisdom*. So the city and Church of God, being builded by the doctrine of the Gospell, furnished with men

of gifts and graces, and endued with wisdom from on high, is truly *faire & beautiful* in the eyes of Christ: and when she obeyeth the voice of God, and forgetteth and forsaketh her owne naturall corruptions, hee taketh delight in her beauty, as it is said, *Hearken O daughter, and consider, and incline thine ear: forget also thine owne people, and thy fathers house: so shall the King greatly desire thy beauty*, &c. Psal. 45. 10, 11. This is the prophetic fulfilled, *With the joy of the Bridegroom over the Bride, thy God will rejoyce over thee*, Esay 62. 5. *dove*] so in Chap. 4. 1. These *doves eyes* wherewith the Spouse is beautified, doe fit for the simplicity, sincerity, humility, meeknesse, but especially the spirituall chastity of the Church; whose eyes are unto Christ alone, looking unto him for life and salvation, Matt. 10. 16. Psalme 123. Philip. 3. 7.-10. Esay 17. 7, 8. Ezekiel 18. 6. and 20. 7. observing his wayes, Prov. 23. 26. not beholding evill, nor looking on iniquity, Habak. 1. 13. Contrary to which are the lofty eyes, Prov. 30. 13. eyes after idols, Ezekiel 40. 24. eyes full of adultery, 2 Pet. 2. 14. eyes beholding strange women, Prov. 23. 33. and the like.

*Verf. 16. Thou art faire*] the Spouse returneth the praise of beauty unto her beloved: who is *much fairer* than the *fumes of Adam*, Psalme 45. 2. 3. from whom all her fairenesse is derived, so that the praise thereof belongeth not to her but unto him, Psal. 115. 1. as the Apollie faith, *I live; yet not I, but Christ liveth in mee; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himselfe for me*, Galat. 2. 20. Howbeit, though Christ be most faire, and beauty it selfe; yet such was his basenesse and sufferings in the flesh, *as his visage was marred more than any mans, and his forme, more than the fumes of men*, Esay 52. 14. and 53. 2, 3. and such he often appeareth unto the world, to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spirituall beauty, through all tribulations, and gloryeth therein, Rom. 8. 35.-39. 1 Pet. 1. 5, 6. and 4. 12, 13, 14. and when the mysteries of the Gospell are opened, and the ordinances of Christ faithfully taught & practised; then doth the Spouse behold the *King in his beauty*, Esay 33. 17. *And of his fulness we have all received, and grace for grace*, Iohn 1. 16.

*yea pleasant*] or, *also pleasant, amiable, delightful, beautiful*. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reprovees, &c. For the Lords staffe called *Beauty* or *Pleasantness*, signifyeth his Covenant made with the people, Zach 1. 10. and David desired to remaine in the Lords house all the dayes of his life, that hee might behold the *pleasur* (or beauty) of the Lord, Psalme 27. 4. and Moses desired that the *pleasur* of the Lord might bee upon them, in the performance of his covenant and promises, Psalme 90. 17. And Solomon sheweth that *pleasur* shall bee unto them that reluke the wicked, Proverbs 24. 24, 25. All which, and the like, have their accomplishment in Christ, teaching

ing, admonishing, reproving, comforting his people, with words of grace, whose pleasant words are as *an honey combe, sweet to the soule, and health to the bones*, Prov. 16. 24.

*our bed* or, *our bed-fled*. Beds were used either to rest and sleepe upon, as Psal. 132. 3, 4. or to sit upon when they did eate and banquet, as we doe at tables, Elth. 1. 5. 6. Amos 6. 4. Ezek. 23. 41. And figuratively the place of offering sacrifices, is called *an altar*, Eley. 5. 7. 7. *green* or *flourishing* and fruitfull: for it is not meant to much of colour, as of flourishing growth and increafe. This word applied unto men, meaneeth prosperous and flourishing estate, as Nebuchadnezzar said, *I was at rest in my house, and greene* (or *flourishing*) *in my palace*, Dan. 4. 4. And David likeneth himselfe to a *greene* (or *flourishing*) *olive tree, in the house of God*, Psal. 52. 10. where the Church signifieth, that by her communion with Christ (whether by the similitude of bed or board) she became flourishing and fruitfull: as it is said of them that are planted in the Lords house, *They shall still bring forth fruit in boary-age, they shall be fat and greene*, Psal. 92. 13, 14. And this is the nature of the Gospel, where it is received by faith, that it bringeth forth fruit, and maketh men fruitfull in every good worke, and increasing in the knowledge of God, Colos. 1. 6, 10. It may here also signifie the increafe of the children of the Church, which are begotten by the immortall seed of the word, through the power of Christ, giving a blessing to the ministry of the same: The Chaldee Paraphrast expoundeth this speech thus: *The congregation of Israel answered before the Lord of the world; how faire is the Majesty of thy holinesse, in the time that thou dwellest amongst us, and in favourable acceptation receivest our prayers: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we doe grow and multiply like a tree that is planted by a spring of waters, whose leaf is faire, and whose fruit is abundance*.

Ver. 17. *The beames* or, *the rafters*: it meaneth the timber whereof beames or rafters are made, which are called by this name, when they are cut downe in the wood, as in 2 King. 6. 2. 5. *houses* or, *edifices*: so named of building. Such figured the Churches of Christ, as in 1 Timothy 3. 15, the house of God, is expounded the Church of the living God: and the faithfull Hebrewes were the house of Christ, Hebrewes 3. 6.

*Cedars* trees strong, tall, and durable, the timber whereof is of sweet smell, and it rotteth not. To such *Cedars* the Saints of God are compared, Psal. 92. 13, and the *Tavernacle of Israel*, are by Bahaam likened unto such, for goodlinesse, Numbers 24. 5, 6. This wood was used in Solomons Temple, 1 King. 6. 9. 36. and 7. 12. and hee made it common in Israel, hee made *Cedars* like the *Sycamore trees* which are in the vale, for abundance, 1 King. 10. 27. prefiguring the graces which should abound under Christ. *galleries* walking places, named of running, because they runne along by the house sides. Elsewhere the word is used for gutters wherein waters runne, Genesis 30. 38. 41. Exodus 2. 16, which may also have use here, to signifie the pipes and conduits of Gods graces, through which the waters of his Spirit are conveyed into their hearts. But because the spake of houles, this may rather be understood of galleries, signifying the meanes of conversing with Christ, in the communion of his graces. See the notes on Song. 7. 5. *Brutine trees* [or, *Boraine trees*]. The Hebrew *Brothim* is found only in this place, and seemeth to be that which in Latine is called *Brute*, which is a tree like Cypress, and of a pleasant smell like Cedar, as Pliny sheweth, in Nat. hist. l. 12. c. 17. Hereupon the Greeke translatheth it *Cypresse*-trees: but *Aquila*, an exact Greeke translator, turneth it *Boraine*, as being of the tree named in Greeke *Boraim*, which hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diador. Sicul. biblintho. lib. 2.* These Cedar and Brutine trees, may be applied both to the persons of men, as is foretold, and to the doctrines wherewith the Church is builded upon the foundation Christ, 1 Corinth. 3. 9, 10, 11, 12. all which set forth by these similitudes, are strong and firme, and of sweet odour to the comfort of the Saints, and glory of Christ. So the holy persons and graces wherewith the Church should be adorned, are by the Prophets likened to goodly trees, in Eley 41. 19. and 55. 13. and 60. 13. The Chaldee paraphrasteth on this verie thus: *Solomon the Prophet said, How faire is the house of the Sanctuary of the Lord, which is builded by mine hands, of Cedar wood: but fairer shall be the house of the Sanctuary which shall be builded in the dayes of the King Christ, the beames whereof shall be of the Cedars, of the garden of Eden (or of Paradise) and the galleries thereof shall be of Brutine trees, &c.*

CHAP.

## CHAPTER II.

## CHAPTER II.

*I am* the rose of Sharon; the lillie, of the vallies.

As the lillie, among the thornes; so is my love, among the daughters.

As the apple-tree, among the trees of the wood; so is my beloved, among the sonnes. In his shadow, I desired and fate-downe; and his fruit, was sweet to my palate. Hee brought mee, in the houle of wine, and his banner over me, was love. Stay mee, with flagons: throw me a bed, with apples: for I, am fickle of love. His left hand, under mine head; and his right hand, embrace mee. I adjure you, O daughters of Ierusalem, by the Roes; or by the Hindes of the field: if yee stirre, and if yee stirre-up the Love, untill it please.

The voice of my beloved! behold he commeth: leaping upon the mountaines; skipping, upon the hills. My beloved is like a Roe, or a fawne of the Hindes: behold hee is standing behind our wall, looking-forth, thorow the windowes, flourishing thorow the lattices.

My beloved answered, and said unto me: Rise-up thou, my love my faire one, and come thou away. For loe, the winter is past: the raine is over, it is gone away. The flowers, appeare on the earth, the time of the singing (of birds) is come: and the voice of the Turtle, is heard in our land. The fig-tree, putteth-forth her greene figs; and the Vines with the tender grape, give a smell: Rise-up thou my Love my faire one, and come thou away. My dove, that art in the clefts of the Rocke, in the secret-place of the staires; let me see thy countenance, let mee heare thy voice: for thy voice is sweet, and thy countenance is comely. Take ye for us, the foxes, the little foxes, that corrupt the vineyards: for our vineyards, have tender-grapes.

My beloved as mine, and I am his; bee feedeth among the Lillies. Untill the day dawn, and the shadowes flee-away: turne-about, and be thou like, O my beloved, to a Roe; or, to a fawne of the Hindes, upon the mountaines of Beth-ter.

I am the rose that doth in Sharon grow; The lillie also of the vallies-low. Like as the lillie is, the thornes among; So is my Love among the daughters young. As the apple-tree, among trees of the grove, So is among the sonnes, he whom I love: I in his shade desired and downe fate; And sweet his fruit was unto my palate. Into the house of wine, he hath me led; And over me, love was his banner spread. Stay me, with flagons; throw me a bed to lye, With apples: for even sickle of love am I. His right hand, underneath mine head (have place) His right hand also, me about embrace. O daughters of Ierusalem, you by The Roes, or by Hindes of the field, doe I Adjure: if that yee stirring-doe disease, And if the Love yee stirre-up till it please.

My Loveds voice! behold he comes: he leapes Upon the mounts; upon the hills he skips.

My Love'd is like a Roe, or fawne of the Hindes: behold hee is standing behind our wall, looking-forth, thorow the windowes, flourishing thorow the lattices.

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I am the rose that doth in Sharon grow; The lillie also of the vallies-low. Like as the lillie is, the thornes among; So is my Love among the daughters young. As the apple-tree, among trees of the grove, So is among the sonnes, he whom I love: I in his shade desired and downe fate; And sweet his fruit was unto my palate. Into the house of wine, he hath me led; And over me, love was his banner spread. Stay me, with flagons; throw me a bed to lye, With apples: for even sickle of love am I. His right hand, underneath mine head (have place) His right hand also, me about embrace. O daughters of Ierusalem, you by The Roes, or by Hindes of the field, doe I Adjure: if that yee stirring-doe disease, And if the Love yee stirre-up till it please.

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(B 3) Annotations.



## Annotations.

[7] This is thought of some to be the speech of

Christ: of others to be spoken by the Church: which seemeth most probable, and is so expounded by the Chaldee Paraphrast. If we understand it of Christ, it signifieth the excellency of graces in himselfe, which hee readily communicateth with his people: if of the Church, it sheweth her graces received from Christ, whereby she is lovely and delightful, for sweet odour and beauty, Hof. 14. 7. *the rose of Sharon* in Greeke, *the flower of the field*: but *Sharon* is the name of a place or plaine, which was very fruitful, wherein King Davids herds of cattell were fed, 1 Chron. 27. 29. and the Prophet mentioneth the excellency of *Carmel* and *Sharon*, Eley 35. 2. and when he threatneth desolation, he saith, *Sharon is like a wilderness*, Eley 33. 9. but promising mercy to his people, he saith, *Sharon shall be a fold of flockes*, Eley 65. 10. The *Rose* is the Queen of flowers, most commendable for sweetnesse and beauty: so the *Lilie* (after mentioned) is glorious and amiable, *even Solomon in all his glory*, was not arrayed like one of these, Mat. 6. 29. *The Lilie is more in nobility to the Rose*, saith Pliny, lib. 12. c. 5. *of the valleys* [or, of the low (or deep) places]. These also were fruitful places, where the Kings herds were fed, 1 Chron. 27. 29. And as *rose* and *lilie* growing in Sharon and these valleys, had more moisture than those that grew on hills and mountains: so hereby it signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable like the rose and lilie; as the Prophet saith, *The wilderness and the dry-place shall be glad for them*, and the desert shall rejoice and blossom as the Rose, Eley 35. 1. And the Lord saith, *I will be as the dew unto Israel*, hee shall blossom as the Lilie, and strike forth his roots as Lebanon, Hof. 14. 5. But as here is mentioned the plaine of *Sharon*, and the valleys, which were open places where cattell fed, and not inclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that passe by the way, and troden downe and eaten of beasts. And this the words following doe more confirme. The Chaldee openeth the words thus: *The congregation of Israel said, When the ruler of the world causeth his Divine majesty to dwell in the midst of mee, I am like to a moist (or greene) lilie out of the garden of Eden; and my garden is as the Rose which is in the plaine of the garden of Eden.*

[2] Ver. 2. *among the thornes*.] These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech, preferring her above other peoples, as the lilie is above thornes and thistles: and withall signifying how he is afflicted and pricked with them, as with thornes. This similitude the Scripture often useth; as, *If ye will not drive out the Inhabitants, &c. they which yet remaine of them, shall be pricks in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell*, Numbers 33. 55. And

again, *There shall be no more a pricking briar unto the people of Israel, nor any grieving thorne, of all that are round about them, that despised them*, Ezek. 28. 24. This similitude sheweth also what the Church ought to be, harmlesse as Lilies among thornes, innocent as sheepe among wolves; as doves, among ravenous birds, Mat. 10. 16. *The Lilie among thornes*, may also in speciall bee understood of that which wee call the *Wood-kind*; which groweth and flourisheth in hedges and thornes. *my love* [or, my fellow-friend; my companion: as in chap. 1. 9. the daughters] the congregations of peoples; as the Scriptures mention, *the daughter of Babylon*, Psalme 137. *the daughter of Tyros*, Psalme 45. and many the like.

[3] V. 3. *the apple-tree*.] The Church setteth forth the excellency of Christ by the similitude of an apple-tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place) and sweet smell, Song. 7. 8. And as the apple-tree hath more variety of fruits, than any other tree that groweth; (that it is not easie to reckon up the many sorts of apples of different taste) so Christ excelleth in variety of graces which he bestoweth on his Church. The Chaldee Paraphrast expoundeth this of the *Pomegranate-tree*; but for the cause aforesaid, I would not restraints it to any one kind, that the fullnesse of grace and truth which was in Christ, might here be observed: of whose fullnesse all wee have received, and grace for grace, Ioh. 1. 14. 16. *of the wood* [or, of the forest or grove: which are wilde trees, and without culture, bearing either none, or fowle, bitter, & unfavoury fruits. Such is the state of all the sons of men by nature, Rom. 11. 24. whom Christ farre excelleth in beauty, fruit, and comfort, Psal. 45. 2. Ioh. 1. 9. 1. 8. c. my beloved] that is, Christ: in Hebrew *Dod*, the same in signification with *David*: hee the notes on c. 1. 13.

*the first* [of Adam, all whom Christ far excelleth, Psal. 45. 3. The Chaldee expoundeth it of Angels, which are the sonnes of God, Ioh. 1. 6. But though it be true that Christ excelleth them also, Heb. 1. yet the former similitude of the trees of the wood, leadeth us rather to understand it here of worldly creatures, as the Kings & Potentates, and wise men of the world, called *sons* in comparison with their peoples, before called *daughters*, in v. 2. So in Rev. 1. 5. Christ is the *Prince of the Kings of the earth*: in Ezek. 31. 3. 6. the King of Assyria is likened to a Cedar in Lebanon, under whose shadow dwell all great nations: in Dan. 4. 20. 21. 22. Nebuchadnezzar is likened to a tree, strong and high, under which the beasts of the field dwelt, &c. and Iosias King of Iudah, under whose shadow the Iewes hoped to live Lam. 4. 20 and others. *in his shadow* [that is, in his protection, and defence. The tree shadoweth from the heat of the Sun; and Christ from the heat of the wrath of God, and from the persecutions of the world: as it is written, *There shall be a T. Ab. 4. 6. and Thou (Lord) hast been a strength to the poor. a strength to the needy in his distress; a refuge from the*

the storme, a shadow from the heat; when the blast of the terrible ones is as a storme against the wall, Eley 25. 4. So the shadow of Egypt, Eley 30. 2. the shadow of Hebron, Ierem. 48. 45. signifie the defence wherein men trusted; which the faithful repose in God and Christ alone, as in Psalme 36. 8. 57. 2. and 17. 8. 63. 8. and 90. 1. And they that trust in him shall be safe from evill, as *Lebanon is thy shadow upon thy right hand; the Sunne shall not smite thee by day, nor the Moone by night; Lebanon shall keepe thee from all evil*, Psal. 121. 5. 6. 7. *I desired and sat* [or, I much desired that I might sit. The forme of the Hebrew word increaseth the signification, as noting a continuall and fervent desire, of that which is pleasing, delightful, or profitable: and by sitting is meant abiding and resting, as in Psalme 91. 1. The Church therefore being by sinne under wrath revealed by the Law, and being maligne by the world, as a *lilie among thornes*; acknowledgeth her faith, hope, love and delight, to be in Christ Iesus, who hath delivered us from the wrath to come, 1 Thell. 1. 10. through whom wee have peace with God, Rom. 5. 1. and peace in him; though in the world we have tribulation, 1 Iohn 16. 33. *his fruit* [another benefit which the Church receiveth by Christ, that there is not only delivered from evill, but made partaker of his goodnesse; in that the workes of his Prophetic, Priesthood and Kingdome, his death, resurrection, and all fruits of them are communicated unto her by the Gospel, which hee feedeth upon by faith, to the refreshing and life of her soule. Fruits signifie graces and good workes, which are to the benefit of our selves and others, Mat. 3. 8. 10. Gal. 5. 22. &c. and is also applied to the doctrine of the Gospel, Iohn 15. 16. and signifieth a comfortable reward, Psal. 58. 12. Prov. 27. 18. The Hebrewes referre these things to the Law, which should better be applied to the Gospel: for the Chaldee paraphrast here saith, *At the Pomegranate tree is faire and commendable, among the unfruitfull trees, and all the world knoweth it; so the Lord of the world was faire and commendable among the Angels, when hee was revealed upon mount Sinai, at the time that he gave the Law unto his people: at that time I desired to sit in the shadow of his Divine majesty, and the words of his Law were sweet to my palate, and the reward of his precepts is rewarded for me, in the world that is to come.*

[4] Ver. 4. *the house of wine*] that is, either the wine cellar, the place where wine is kept; or rather the banquetting house, where wine is drunke. For cellars are called the *cellars* or *store-houses of wine*, in 1 Chron. 27. 27. Wine, besides that it slaketh thirst, cheareth also the heart of man, Psal. 104. 15. causeth him to forget his sorrow & misery, Prov. 31. 6. 7. comforteth the sicke, by cherishing and augmenting the vitall spirits. By this the Church signifieth increase of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and tentations were increased, so was his grace towards her, for spiritual consolations; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,

2 Cor. 1. 5. *This house of wine*, like that in Prov. 9. 1. 5. where wisdom having builded her house, &c. inviteth the simple to come and eat of her bread, and drinke of the wine which she hath mingled. Of the Hebrewes, Iarchi expoundeth this wine-house to be the Tabernacle of the congregation, where the interpretation and explanation of the Law is given: answerable to which now, is the assembly of the Saints, though it may also be understood of Gods booke or Scripture, the true wine-cellar that affordeth spirituall comforts. *his banner* [or, his standard, a flag or ensigne spread abroad, a warlike signe, as in chap. 6. 4. 10. the Church is said to bee terrible at an army with banners. And the banner lifted up, is a signe of fighting with joy and victory, as in Psal. 20. 6. *Wee will shout joyfully in thy salvation, and in the name of our God, wee will set up the banner*. So Christs banner over her, signified his defence and the victory which hee giveth over all her enemies, Sin, Satan, and the world: also the signe, that as all soldiers doe campe under their own standards, Numbers 2. 2. so he under the Gospel, the ensigne of Christs love towards her. *love*] that wherewith Christ hath loved us, 1 Iohn 4. 10. whereto some read it thus, *his standard was love towards me*. By love, the Church is redeemed, Ephel. 5. 25. by it, everlasting consolation is given us, and good hope through grace, 2 Thell. 2. 16. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us*, Rom. 5. 5.

Ver. 5. *Stay* [or, Sustaine, Strengthen, I would see me. The Church in her soule sicknesse speaketh to her friends, (the Ministers of Christ, & other Christians) that they, with the comfortable doctrines and promises of the Gospel applied unto her conscience, would stay and uphold her ready to fall as into a swoone, through trouble of mind, because of her owne infirmities, and want of feeling of Christs grace and blessing. Thus in figure, when Isaac had blessed Iakob, he saith, *with come and wine I have sustained him*, Gen. 27. 37. Spiritually we are sustained and strengthened by the words & promises of Christ, which comfort the heart, quicken the spirit, and strengthen faith when it is weak; as it is said, *Be ye also patient, stablish (or strengthen) your hearts; for the coming of the Lord draweth nigh*, Iam. 5. 8. and, *Long to see you, that I may impart unto you some spiritual gift, to the end you may be established*, Rom. 1. 11. An example may be scene in Iudah, when Ezekias spake unto their heart, and said, *Be strong and courageous, &c. for there be mee with us then with him: with him is an arme of flesh, but with us is Jehovah our God to hope us, and to fight our battels. And the people feared (or rested) themselves upon the words of Ezekias King of Iudah*, 2 Chron. 32. 6. 7. 8. Likewise in the Apostles, who preaching the Gospel, confirmed (or established) the Goules of the Disciples, Act. 14. 2. 22. & 18. 23. *with flags*] to wit, of wine, which at banquets was wont to bee distributed by flags. When David had brought the Ark of God into his place, & had offered burnt-offerings and peace-offerings, and blessed the people, hee dealt to every one



one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon, 1 Chron. 16. 1, 2, 3. meaning a flagon (or pot) of wine; as flagons of grapes (that is, of wine made of grapes) are mentioned in Hof. 3. 1. So here, with flagons of the wine of grace and consolation, which Gods people have distributed among them in the spiritual banquet of the Gospel, doth the Church desire to be sustained. *Flagons* are named for the wine in them; as the cup for the wine cherim, Luk. 22. 20. The Hebrews after their wonted manner, apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, *Receive ye* (O Moses and Aaron) *the voice of the words of the Lord, out of the midst of the fire, and bring me into the house of doctrine, and sustain me with the words of the Law, where-with the world is delighted.* But it is the Law which causeth the sickness of the soule, as the Apostle sheweth in Rom. 7. and the Gospel of Christ healeth it, Luk. 4. 18. *strow me a bed* [or, *spread me, make me a couch, bolster me up.* The original *Raphad*, signifieth properly to spread abroad as a bed to lie on, Job 17. 13. and so it is translated by the Greeke *Strobas*, which is, to throw a bed, as they were wont with herbes; or to stufte & bolster up. Thus it is of like meaning with the former word, for they used beds and couches at banquets, Amos 6. 4. Eth. 1. 5, 6. or it further signifieth her falling downe as into a frowne; and as one not able to stand, is to lie down on her couch which she desireth may be made and bolstered with the apples, the comfortable doctrines & fruits of Christ forementioned in ver. 3. which the Chaldee explaineth, *the interpretation of the holy words, which are sweet like the apples of the garden of Eden.* *sicke of love*] in languishing with desire to enjoy the comforts of my beloved. The Greeke tranlateth it, *wounded of love.* The original word signifieth also weaknesse, as in Judg. 16. 7. 11. This speech implieth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, *I adorne you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love,* Song. 5. 8. And that such is the Churches estate sometimes, appeareth by Song. 3. 1, 2. &c. and 5. 6. And as love is one of the strongest affections, Song. 8. 6, 7. lo the sickness which commeth of it, doth more afflict and weaken the person; as may be seene in that evil example of Ammon, sick of love for his sister Tamar, 2 Sam. 13. 1, 2, 4. This sickness ariseth in the heart, by feeling the wrath of God due to us for sinne, and curse of his law, Psal. 90. 8. and 58. 3, 5, 7. Dan. 9. 11. Rom. 7. 24. (whereupon it is said, *The inhabitant shall not say I am sick,* the people that dwell therein, shall be forgiven their iniquity, Elay 33. 24.) and afflictions laid upon us for our humiliation, Mic. 6. 13. Job 18. and 30. 15, 1. & 10. 6. Lament. 3. 17, 18. Amos 6. 6. in which Christ sometimes, as it were, hideth himself from us, Job 13. 24. Psal. 77. 6, 7, 8. and 80. 3, 7, 19. The Church feeling and acknowledging her selfe sick, seeking for the Physician; and is in the way to health: for they that are whole need not a Physician,

but they that are sicke, Mat. 9. 12. And such as feeble not their death in lin, will not come unto Christ, that they may have life, Iohn 5. 40. who healeth all our sicknesses, Psal. 103. 3. as he himselfe was a man of sorrows, and acquainted with sickness, Elay 53. 3.

Ver. 6. *He left hand* [understand, *in under my head*; or prayerwise, *let it be under mine head.* 6 The Church by faith beholdeth the helpe of Christ himselfe, in the ministry of his Word & Spirit sustaining her, outwardly and inwardly, as with the left and right hand; upholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow & sickness, as the Apostle saith, the Lord doth our strength and our shield his Church, Ephes. 5. 29. The like speech is repeated in Song. 8. 3. *under my head*] as a pillow to rest upon. By sinnes and afflictions, *the whole head is sicke, and the whole heart faint,* Elay 1. 5. By the righteousness of Christ, & consolations of his Spirit, our sins are forgiven, and our consciences comforted, 1 Iohn 2. 12. and 3. 24. Rom. 14. 17. This grace is felt, when by the ministrations of the Word, the *flagons* and *apples* forementioned (in ver. 5.) are applied to the repentant believing sinner: who saith, when his flesh and his heart is confirmed and faileth, *The Rocke of my heart, and my portion, is God for ever,* Psal. 73. 26. *his right hand* [which teacheth him fearful things, Psal. 45. 5. to both his hands, even all that Christ is, his Godhead and Manhood, his life, death, resurrection, ascension, his weaknesse, power, and glory, are employed for the comfort and salvation of his Church. *dub embrace me*] or, *let embrace me, or, will embrace me:* it is a speech of faith, or prayer, (as in Chap. 1. 2. *Let him kiss me,*) concerning the fruition of Christs love and graces. For to embrace or fould the armes about one, is (as killing) a signe of love, Gen. 29. 13. and 48. 10. In this sense we are counselled to embrace the wisdom of God, Prov. 4. 7, 8. This commendeth the love of Christ, that leaveth not his Church in her sickness, sins, and infirmities; but commeth to her, comforteth & sustaineth her with his owne hands, in manifestation of all love, compassion and kindnesse: and joyeth in her, as the bridegroome rejoiceth over the Bride, Elay 62. 5. and keepeth her safe from evil. It setteth forth also the Churches faith and thankfulness, which seeth Christ present in his doctrine and ordinances, and his Ministry, as if he were crucified before her, Gal. 3. 1. and rejoiceth before others for his love and helpe, 2 Cor. 1. 3, 4, 5. &c.

Ver. 7. *I adorne you* [that is, *I earnestly charge you with an oath, for which if you break it, you shall be guilty of punishment.* This seemeth to be the speech of the Church here, as it is also after in ch. 5. v. 5. and ch. 8. v. 4. to the daughters of Jerusalem, her friends, of whom see chap. 1. 5. An adoration, and a curse, are much of like nature, and one is sometime put for another: see Gen. 24. 8, 41. Ios. 6. 26. 1 Sam. 1. 4, 24. 27, 28. So it becometh the weightinesse of this speech. *By the Roes*] here may be understood, *ye that are by the Roes:*

*Roe*: ye which feed your flocks abroad in the fields, where the Roes and Hindes runne: or, abide with the Roes, or with the Hindes of the field. Some take it as if the oath were by them; which cannot bee but unproper and figurative, seeing oaths and adjurations are by the name of God only, Deut. 6. 13. Gen. 24. 3. The Roes and Hindes are wild beasts of the field, and have the notation of their names, of *armies* and *powers*: and by wilde beasts, the nations of the world are often signified, which were not of the Lords fold, among his sheep: so that the daughters of Jerusalem (Gods elect) being with and among them, as charged (and it may be figuratively by them, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her Love. Moreover the Roes and the Hind are set forth in Scripture for examples of swiftnesse of foot, as in 2 Sam. 2. 18. and 22. 34. which being referred to the punishment for breaking this adoration, may signifie the swiftnesse of Gods judgements on them that should so doe. These creatures are also mentioned when speech is of love betweene man and wife, as in Prov. 5. 19. Let her be as the treading Hind, and as the pleasant Roe, &c. that as the males and females of these beasts, doe dearly love one another, so is the unfeigned love betweene man and wife, and betweene Christ and his Church. And heremunto this speech may have respect: the rather for that after in ver. 9. the likeneth Christ to a Roe, or a young Hart. And as the heavens, earth, stones, &c. are called to witness against men if they sinne, Deut. 30. 19. Ios. 24. 27. lo the Roes and Hindes shall rise up and condemne such as breaketh their faith and love unto Christ. *if ye stirre, and if ye stirre up*] or, *if ye awake, and if ye wake up:* they are both words of one signification, save that they differ in forme, and being both referred to the Love after mentioned, they mean a stirring up or disquieting much or little. But the former may have reference to the daughters of Jerusalem, that they themselves stirre not, in this peace and quietnesse of Christ and his Church: the latter, *if ye stirre up* is referred to the Love, that it be not disquieted. And the word *If*, used in oaths and adjurations, is a prohibition upon penalty, *see that ye stirre not*, as in Gen. 21. 23. *swear unto me here by God, if thou shalt lie unto me;* that is, that thou wilt not lye: and in Mark. 8. 12. *if a signe be given:* which is explained in Mat. 16. 4. *a signe shall not be given.* Stirring is opposed unto quietnesse or sitting still, and unto sleepe and rest, Psal. 83. 3. and 35. 2. Dan. 11. 25. Zach. 2. 13. and 4. 1. and the Lord is said thento to stir up or awake when he delivereth his Church out of trouble, Psal. 78. 65, 66. and the Church then stirreth up the Lord, when it earnestly prayeth for such deliverance, Psal. 44. 24, 25. The Chaldee Paraphrast and other Hebrews understand it so here, but apply it to the deliverance of Israel out of Egypt, which might not bee until the time appointed of God: and if we take it in this sense, the daughters of Jerusalem are charged to suffer

affliction, for and with Christ, in faith and patience, unto the coming of the Lord, Iam. 5. 7. 1 Pet. 5. 6, 7. and not to provoke him by murmuring, or otherwise, through feare and unbelief: a figure whereof may be seene in Christs sleeping in the storme, and the disciples waking him, Mark. 4. 37-40. But it may be applied unto the stirring and provoking of Christ by sinne, for which hee often departeth from his people, and chasteneth their transgressions, Exod. 23. 20, 21. Elay 59. 2. and 63. 10. that they should by no means grieve the holy Spirit of God, Ephes. 4. 30. *the Love*] understand my Love, meaning Christ her beloved; who is called Love, for excellency sake (as in Son. 1. 4. *righteousness* were righteous persons:) because God is Love, 1 Ioh. 4. 8. most worthy to be loved, and loving his most dearly. So *hues for loves*, in Hof. 8. 9. Afterward the Spouse her selfe is called by this name Love, in Song. 7. 6. *smile it please*] or, *smile he please*, speaking of Christ: and being understood of stirring or provoking him by sinne, it meaneth never; for so the word *smile* often signifieth: as Michal had no child *smile* the day of her death, 2 Sam. 6. 23. that is, the never had any: and this iniquity shall not be purged from you, till ye dye, Elay 22. 14. and, I will not leave thee, *smile* I have done that which I have spoken unto thee, Gen. 28. 15. and sundry the like.

Ver. 8. *The voice*] Here the Spouse breaketh out and rejoiceth to heare the Bridegrooms voice, and signifieth to her friends, the comforts that she had thereby; as it was her soules sickness and griefe, when he withdrew himselfe, and kept silence. *By the voice* is meant the word of his grace, the preaching of the Gospel: which she knoweth to be his, and receiveth with joy, as Christs sheep are said to heare and to know the voice of the shepherd, and not a strangers, Iohn 10. 3, 4. &c. In this sense, he said before Pilate, *Every one that is of the truth heareth my voice*, Ioh. 18. 37. and they knew not the voices of the Prophets, Act. 13. 27. that is, their doctrines; and 10 day if ye shall heare his voice, harden not your hearts, &c. Heb. 3. 7. This voice is heard before his coming to prepare the hearers to receive him: as Iohn the Baptist (who prepared the way before Christ) is called the Voice of a cryer, &c. Marke 1. 2, 3. *hold he cometh*] A further degree of grace from him, and comfort in her, that the not only heareth his voice, but seeth him coming to save her, as is promised in Elay 35. 4. By the preaching of the Gospel, received with faith, Christ himselfe cometh, and is present with his people, Iohn 13. 20. Gal. 3. 1. And as the Church was sicke of love, v. 5. lo Christ here answereth to her desire, fulfilling that which he promised, *If a man love me, he will keepe my words, and my Father will love him; and we will come unto him, and make our abode with him*, Iohn 14. 23.

*leaping*] A similitude taken from the Roes and Harts, (whereunto Christ is likened in ver. 9.) which are swift in running, and skip upon mounts, hills and rocks: as in Elay 35. 6. *the lame man shall leape as an Hart.* Hereby therefore Christs speed & readinesse to helpe is signified:

hied, upon the mountaine) that is openly and apparently to the eye of faith; as in Nahum. 1. 15. *Ebald upon the mountaine, the feet of him that bringeth good tidings, &c.* Spiritually by the mountaine and hills, may be meant the Kingdomes and Nations of the world, subdued unto Christ by the preaching of the Gospel, Rev. 11. 15. Or, it may be translated, *over the mountaine, and over the hills*; passing over all impediments which might seeme to hinder him, as the finnes of his people, the opposition of the world, and the like. So the adversaries of the Church, are likened to a mountaine, in Zach. 4. 7. *Who art thou, O great mountaine? before Zerubbabel thou shalt become a plaine.* And, by the preaching of the Gospel, every mountaine and hill shall be made low, Elay 40. 4. See also Elay 41. 15. and 42. 15. Habak. 3. 6.

9. *Verf. 9. Like a Roe* for swiftnesse, 2 Sam. 2. 18. and for pleasantnesse, Prov. 5. 19. The same is meant by the next similitude of the Fawne or young Hart, 2 Sam. 22. 34. Prov. 5. 19. *fawne of the Hinder Jor, of the Hart*, (for the original word implieth both males and females) and the speaketh in the plural number, either because the Fawne is ingendered of both male and female, which delight each in other; or for excellency, as Sol. Iarchi expoundeth it, *the Fawne of a choice Hinde* (or Hart.) Here the Church flourisheth the readinesse of Christ to helpe her, as in ver. 8. she saw him come leaping and skipping; to by these two creatures, most swift of foot, thee significth the speed he maketh; as in Ch. 8. 14. and the mutual love and delight betwene them, according to Prov. 5. 19. *behind our wall* This significth a more nere communion with Christ, then when he was farther off, leaping on the mountaine; and yet not so neere, but there was still a wall betwene her and him, which parted them: so the degrees of graces are here meant, whereby Christ manifesteth his love to his Church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodnesse, we may be drawne to follow him, calling us after him, v. 10. *his handing behind our wall*, if it be referred to Christ himselfe, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in Job 4. 19.) and in our flesh, appeared, preached, suffered, &c. to draw us after him into the kingdom of his Father, as Iohn 1. 14. *the word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may mean his holy ordinances (which in the time of the Law, were a *middle wall of partition*, as Paul nameth them, Eph. 2. 14.) behind which Christ standeth, speaketh, and sheweth himselfe though more obscurely. But we may best apply it to our owne wall, meaning of the heart (as the Prophet speaketh of the *walls of his heart*, Ier. 4. 19. which the Greeke here translateth, *the fence of his heart*) and it agreeth with that saying, *Ebald I stand at the doore, and knocke, &c.* Revel. 3. 20. For the naturall senses & understanding of our hearts

are as a wall to hinder us from Christ, till they be pulled downe, and reformed according to the knowledge of God. And so it is prophesied of Christ, that he should *pull downe* (or cut downe the walls of) *all the forts of Sion*, Num. 24. 17. that is, (as the Apostle openeth) should by the preaching of the Gospel, pull downe *strong holds*, cut downe *imaginings*, and every high thing that exalteth it selfe against the knowledge of God; and bring into captivity every thought, to the obedience of Christ, 2 Cor. 10. 4. 5. *looking through* [or, *looking in, as the windows*] this word, used only here and in Plal. 33. 14. & Elay 14. 16. significth a looking narrowly; and an intente observation of that which is done or suffered by others: So it noteth Christs providence and care of his Church, and all her wayes; to see how the would accept of him and his word. *flourishing* [or, *blooming*], that is, shewing himselfe as as flower, sweet, pleasant, amiable: to teach, that Christ cometh not unto his, without profit and comfort to their soules. For as he is all gracious, so he profereth grace to his Church. The Greeke translateth it, *looking in*; agreeable to the former word. *lattefles* [a word not elsewhere used in the Hebrew; but the Chaldee useth it for *windowes*, as in Ios. 2. 21. And as *windowes* & *lattefles* doe both serve to let in light into the house: so (according to the former interpretation) they may here be applied to Christ, through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, Scales of the Covenant, &c. or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse through these, brokeneth also his secret observation of her, & all her doings; for things which one doth secretly unspied, are said to be by looking out at the window, as in Prov. 7. 6. &c. Gen. 26. 8. And as for her the seeth him not plainly but as through windowes and lattefles; for in this life we know but in part; and now we see through a glasse darkely, 1 Cor. 13. 12. The Chaldee referreth this speech to Christs respect of his people, when they kept the Passover in Egypt, Exod. 12. which was a figure of Christ our Passover sacrificed for us, 1 Cor. 5. 7.

10. *V. 10. answered* [or, *speaketh*] She telleth here the end and fruit of Christs swift coming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that sloath or security wherein the lay, to follow him in the faith & love of his Gospel: for when we with open face, behold as in a glasse the glory of the Lord, we have also this grace added, that we are changed into the same image, from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. *Rise up thou*, *Rise up for thy selfe*, and for thy good: so after, *Come away for thy selfe*. Sitting or lying still fitteth not with a Christian in this life, who is called to runne the way of Gods commandments, Plal. 119. 32 & to follow the Lamb whithersoever he goeth, Rev. 14. 4. By our owne default and negligence, we want the comforts of Christ and his communion: but this our sinne is

reproved

reproved and made manifest by the light: *Who seest the faith*, *Awake thou that sleepest*, and arise from the dead; and Christ shall give thee light, Eph. 5. 13. 14. Hereunto Christ calleth us, with words of love and kindnesse. *Come thou away* [or, *get thee away*]. Such words God used to Abraham, when he called him out of his Countrey, Genesis 12.

11. *Verf. 11. Winter* a time of cold, hardnesse, storme and tempest; wherein flowers and fruits are consumed; travell is difficult: for then God casteth forth his ice like himselfe; who can stand before his cold? Plal. 147. 17. Therefore Christ saith, *Pray that your flight be not in the winter*, Mat. 24. 20. *raime is over* [or, *is changed*], that is, past away, and faire weather come in the place. Raine in winter is an hindrance of travell or going abroad; as appeareth also by Ex. 10. 9. 13. These things may be applied to outward troubles and grievances in this life, by the malice of the world: as when Israel was in the bondage of Egypt, and of Babylon; and after were released: likewise to the spiritual winter, raine and rage of Antichrist, after which the graces and fruits of the Gospel began to flourish againe. May also signifie the afflictions of soules, wherein feares and sorrowes are stirred up like tempests; by the wrath of God, caused by sin, discovered and stirred up by the Law, Rom. 3. 20. & 4. 15. & 7. 5. 8. 23. 24. All which by Christs coming are done away, Rom. 7. 25. For that man is *an hiding place from the wind, and a covert from the tempest*, Elay 32. 2. and through him we being justified by faith, have peace with God, Rom. 5. 1. and his Tabernacle is for a place of refuge, and for a covert from storme and from raine, Elay 4. 6. The same thing is elsewhere signified by the scorching heat of the summer, Rev. 7. 16. 17.

12. *Verf. 12. The flowers* [or, *The flourishing things*, (the *flourishing*)] *appear*. A description of a pleasant and fruitful Spring, after a dolefull winter: signifying Christs gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These flowers may be understood, both of the Saints themselves which now began to hold up their heads: and of the graces of the spirit, wherewith they are adorned, for their mutual comfort: whiles the joyfull tidings of the Gospel are discovered unto the consciences of afflicted sinners, to assure them of the favour of God. Thus unto Pharaohs Butler in prison, was signified his returning to his former good estate, by a dream of vine branches that budded, blossomed, and brought forth grapes, Gen. 40. 9. 10. 11. And when God promitteth grace to his people, he saith, *Israel shall blossom*, and *and*, and *fill the face of the world with fruit*, Elay 27. 6. and they of the earth shall flourish like the grass of the earth, Plal. 72. 16. *the earth* [which being naturally dry and barren, (and cursed for mans time, Gen. 3.) is by the blessing of God, and by means of the raine and dew of heaven, made fruitful: and this is applied unto our sinful barren nature, made fruitful by the blessing and Gospel of Christ, Heb. 6. 7. 8. 9. So God promi-

sing to heale the backsliding of his people, and to love them freely, after his anger is turned away, saith, *I will bee as the dew into Israel, he shall grow as the Lilly, and as the hyssop shall grow as the Olive tree, &c.* Hol. 1. 4. 5. 6. The Chaldee Paraphrast applieth these flowers to Moses and Aaron, which were like unto *Palme tree branches*, and appeared to doe miracles in the land of Egypt. *singing* [to wit, of birds, as after in speciall, hee nameth the *Turtle dove*. This is both a signe and an effect of the Spring time, which cheereth all creatures, and causeth them in their kind, to sing praises unto God: and these birds and turtles, signifie the Saints, who feeling the comforts of Gods word and spirit, doe sing his praise; and with Psalmes and Hymnes and spiritual songs, doe sing and make melody in their heart to the Lord, Eph. 5. 19. As it is written, *They shall lift up their voice, they shall sing for the majesty of the Lord, &c.* From the midst part of the earth, have we heard songs, *Glory to the righteous*, Elay 24. 14. 16.

13. *Of the twike* The Church it selfe, is sometime meant by the *Turtle*, Plal. 74. 19. and the *Dove*, Song. 2. 14. and 5. 2. sometime the holy Ghost with his graces, is resembled by a dove, as at our Lords baptisme, Matt. 3. 16. and thus the Chaldee expounder it here, *the voice of the holy Ghost*. So it significth the voice of the Spirit, in the people of Christ, mutually comforting one another, & joyntly praising God, with & for his graces. The Turtle dove calling her feathers, is said to hide her selfe in winter in holes of trees, her voice therefore being now heard, significth that Summer was come.

13. *Verf. 13. her green figs* [or, *her purple figs*], such as the negree thrusteth out in stead of flowers which appear on other trees. A signe not only of the Spring, but of a fruitful year. Our Saviour saith, *Learn a parable of the fig-tree*. When her branch is yet tender and putteth forth leaves, ye know that Summer is nigh, Matth. 24. 32. And the blessing of God upon his Church, is hereby signified: as on the contrary, when he threatneth to consume the same, he saith, there shall be no grapes on the vine, nor figs on the vine-tree, &c. Ier. 8. 13. *vine grapes* [or, *young small grapes*], called in Hebr. *Smadar*, a word used only in this Song, here, and in verse 15. and ch. 7. ver. 12. By this variety of fruits, is figured the variety of graces, the good works and sweet odour of them, which appear in the Saints after they are reconciled to God by Jesus Christ; who is the true vine, the faithful are the branches; who when they beare much fruit, the Father is glorified, Iohn. 15. 8. The people of God themselves are also likened to grapes, and figges; as, *I found Israel like grapes in the wilderness; I found your fathers*, as the first ripe in the fig-tree, &c. Hol. 9. 10. *rise up thou*, or, *rise up for thy selfe*, as in verse 10. which exhortation is here againe repeated.

14. *Verf. 14. My dove* [so Christ calleth here his Church. The dove is mournfull, loecible, harmless, chaste, fearfull, &c. as, *I did mourne as a dove*, Elay 38. 14. and, *we mourne for like doves*, Elay

Elay 59. 11. Again, who are these, that flee *in the midst to their windows* (or *lofters*) Elay 60. 8, and in Ezek. 7. 16, they that escape of them, shall escape, *in the midst to the mountains, like doves of the valleys, all of them mourning even for their iniquity.* And in Hol. 11. 11 they shall tremble *as a dove, out of the land of Assyria:* Math. 10. 16. *be humble as doves.* All which properties agree with the Church in this her estate: especially fearefulness, and mourning for her iniquities, whereby she became filled of love, *verse 5. the doves of the Rocks* hidden there for fear of enemies; as it is written, *O ye that dwell in Ashab, leave the cities, and dwell in the Rocks; and be like the dove, that maketh her nest in the sides of the holes mouib.* Jer. 48. 28. The Rocks whither this dove the Church was now fled, seemeth most properly to mean faith in Christ, as Mat. 16. 18, wherein he hid her selfe, for fear of Gods wrath for her sin, and yet durst not shew her self: or, the election of God, which as a sure and rocky foundation abideth for ever. Herewith compare Exod. 32. 22, where Moses was put in a clift of the Rocks, and covered with Gods hand, while he passed by. *secret place* or, *hiding place*: thus David often calleth God his *secret or hiding place*: as in Psalme 32. 7. *Thou art a secret place to me, from distress thou wilt preserve me.* &c. See also Psalme 61. 5, and 91. 1. *shayes* Heb. *shayes*, or *shayes* place. This as the Rocks affordeth may signifie Christ; by faith in him, we ascend unto God, by degrees, as by staires: he being the Ladder, which *Isak* saw in a vision, upon whom the Angels of God ascended and descended, Gen. 28. 12. Joh. 1. 51.

*let me see thy countenance* or, *cause me to see thy personage, thy visage, thy forme, fashion, shape, or appearance*: (see chap. 5. 15.) that is, stirre up thy faith and hold up thy face with comfort, come unto me, walke before me, and be upright: as Ge. 17. 1. Present thy body, as a living sacrifice, holy, &c. Rom. 12. 1. So the Chaldee expoundeth it, *Shew me thy countenance and thy righteous works.*

*heare thy voice* that is, thy prayers, prayes, songs, thanksgivings, &c. Psalme 5. 3. and 26. 7. and 28. 2. and 42. 5. call upon me, in all thy feares and troubles: as in Psal. 50. 15. *Call on me, in the day of distress.* &c. By these words Christ both sheweth her the cause of her soules sicknesse, to be her own iniquities, and negligence in prayer & otherholly duties, as also comforteth her, against her feares, and the confidence of her iniquities. Thus the Chaldee also explaineth it, *Let me heare thy voice, for thy voice is sweet in prayer, in the house, of the little sanctuary, and thy countenance faire, in good works.* *is sweet* that is, pleasing and acceptable, being uttered in faith, and according to the will of God: as it is written, *Then shall the offerings of Judah and Jerusalem be sweet* (that is, pleasing) *unto the Lord.* Malac. 3. 4. but unto the transgressors he saith *their burnt offerings are not acceptable, nor your sacrifices sweet unto me.* Jerem. 6. 20.

*or, to be enjoyed, beautiful, as in Song. 1. 4.* These praises of the Church are spirituall, and according to the esteeme of God, not of men: for even Christ himselfe in respect of worldly re-

putation, had his visage & forme so marred, that many were attonied at him: he had no forme nor comeliness, Elay 52. 14. and 53. 2.

*Verse 15. Take ye for me the foxes* 16 It is uncertain whether these words be spoken by Christ, or by the Church; or both: but they seem rather to be Christs words, directed chiefly to the watchmen, and ministers of the Church. By *foxes* are meant false prophets and hereticks: as in Ezek. 13. 4. *O Israel, thy prophets are like the foxes in the deserts.* Such are by Christ likened to *wolves*, Matt. 7. 12. And the Apostle to the Elders of Ephesus giveth warning of such, Act. 20. 28, 29. &c. and all Christians are to marke and elpy such, Rom. 16. 17. *The taking (or apprehending and holding fast) of these foxes*, is the discovering and refuting of their errors, the judging, censuring, and casting them out of the Church, 1 Tim. 1. 3, 18, 19, 20, or avoiding them, if they be none of the Church, 2 John 10. And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtilty they often escape, and are not taken; therefore he saith, *Take* meaning by consequence the rooting of them out. And as the Foxe is famous for his craft and subtilty; so are false Teachers called therefore *deceitfull workers, transforming themselves into the Apostles of Christ*, 2 Cor. 11. 13. And not they only, but crafty tyrants, and other like enemies, may be meant by *foxes*; as Christ called Herod a *Foxe*, Luk. 13. 32. also Iannes of all forts, may by reason of their *deceitfulness* (Heb. 3. 13.) be here implied under the name of *Foxes*; whose property is to have holes in the earth, Match. 8. 20. as sins are hidden in the fraudulent hearts of men.

*the little Foxes* the lesser sort of sins, errors, false teachers, &c. even in their beginning & still bud; when they may seeme to be lesse hurtfull: as is said of Babylon, *Happy shall he be that taketh and destroyeth thy little ones against the rocks*: Psal. 137. 9.

*corrupt the vineyards* by devouring the grapes, the foxes corrupt, mar and destroy vines and vineyards: so sinners, sinners, & hereticks, destroy the faith, doctrine, and Churches; making *shipwracke of faith*, 1 Tim. 1. 19. their word *eateth as doth a canker*, 2 Tim. 2. 17. they are *vaine talkers, and deceivers of minds*; who *subvert whole houses*, Tit. 1. 10, 11. they *privily bring in heresies of perdition*: being as *natural brut beasts*, made to be taken and destroyed, 2 Pet. 2. 1, 12. Of such, the Lord complaineth, *Many Pastors have corrupted my Vineyard*, Jer. 12. 10. for Heb. and: which word is often used in stead of *for*, as in Psalme 60. 13. Elay 64. 7. Gen. 12. 19. *have tender grapes* or, bring forth the tender grapes. This reason sheweth the love and care of God towards his Churches and people that are fruitful. If they beare wilde grapes in stead of wholesome fruit, he will *take away the hedge of his vineyard*, & it shall be eaten up, Esa. 5. 4, 5. Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, Joh. 15. 1, 2. and when the fruit is young and tender, he hath care

care to preserve and cherish the same.

16 *Verse 16. is mine* Here the Spouse professeth the joyfull communion betweene Christ and her, which the now feelthe renewed after her soule sicknesse. Christ is ours, when by faith we apply him and all his graces, his death, resurrection, ascension, intercession, &c. unto our selves, as our owne. *Because we thus judge, that if one died for all, then are all dead, 1 Corinthians 5. 14. I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me.* &c. Galathians 2. 20. And we have knowne and believed, the love that God hath to us, 1 John 4. 16. and I his] by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God, and thou becamest mine,* Ezek. 16. 8. Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holiness of life, she giveth her selfe to Christ in all obedience to doe his will, Romans 6. And, *herely we know that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John 4. 13:

*feedeth among the Lilies* This signifieth the continuance and increase of grace; for that faith and holiness might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flocks among the faire, sweet and comfortable Lilies of the Scriptures; and in the communion of the Saints, which are like *Lilies among thornes*, verse 2.

17 *Verse 17. Until the day dawne* or, *until the day blow, or breathe forth, to wit, light*: as appeareth by that which followeth, the *fleeing of shadowes*. Although it may have reference to the blowing of the wind at the breake of the day. The like speech is used againe in Song 4. 6. *the shadowes flee* that is, the darknesse of the night flee: as on the contrary, when the day goeth away, the *shadowes of the evening* are said to be stretched out, Jeremie 6. 4. *turn about* to wit, unto me, have

respect unto, and care of me: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatness, and didst turne about and comfort me*, Psalme 71. 21. The Spouse here in the night and darknesse of her tribulation and temptation, desireth Christ to be ready at hand for her helpe, by the comfort of his Word and Spirit. The night and shadowes thereof, doe signifie either the darknesse of ignorance and sinne, when the truth and way of God is not knowne, Ephesians 5. 8. 1 John. 1. 6. Micha. 3. 6. or the time of trouble and persecution, Lamentar. 3. 1, 2. the day is the time of knowledge, holiness, comfort, peace and joy, 1 Thessalonians 5. 5. Romans 13. 12, 13. Either 8. 16. The dawning or breake of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willett us to take heed unto the sure word of prophesie, as unto a light that shineth in a darke place, *until the day dawne*, and the day star arise in our hearts, 2 Peter 1. 19. the fleeing of the shadowes, is the removing away of blindness, ignorance, sinfulness, misery and trouble, which God beginneth to his people in this life, and continuing to the end; when the day of the Lord, and the day of Christ shall appeare, 1 Thessalonians 5. 2. 2 Thessalonians 2. 2. when there shall be eternitie of light, and joy to the faithful. *to a Row* for swithnes to helpe me, and pleasantnesse to delight me: see the notes on verse 9. *darne of the Hinder* (or of the Harts, that is, a young Hart: see verse 9. of *Be the*) or (by interpretation) of *division, of partition*. This seemeth to be the place called also *Bethran*, which was on the outside of Jordan, 2 Sam. 2. 29. called *partition*, because it was parted by the River Jordan from the land of Judea. And on those mountaines (as by this Scripture appeareth) Harts and Roes used to run, from whom the similitude is taken.

## CHAPTER III.

## CHAPTER III.

1 *V*pon my bed, in the nights, I fought him whom my soule loveth: I fought him, but I found him not. 2 I will rise now, and goe about in the citie, in the streets, and in the broad places, I will seeke him whom my soule loveth: I fought him, but I found him not. 3 The watchmen that goe about in the Citie, found mee: Saw yee, him whom my soule loveth? It was but a little that I had passed from them, but I found him whom my soule loveth: I held him, and would not let him goe: until I had brought him into my mothers house: and into the chamber, of her that hath conceived me.

1 *V*pon my bed, I in the nights him sought Whom my soule loves: I sought, but found him not. 2 Now will I rise, and 'bout the Citie goe, Within the streets, in places broad also, I will seeke him whom I doe love in minde: I did him seeke, but him I did not finde. 3 The watch that 'bout the Citie goe, found me: Whom my soule loves, (said I) did ye him see? 4 It was but even a little that from them I passed had, until that I found him Whom my soule loveth: hold on him I caught And would not let him goe, till I him brought into my mothers house: and into the Chamber, of her that hath conceived me. (C) O daughter.

5 her that conceived me. I adjure you, O daughters of Jerusalem, by the Roses; or, by the Hindes of the field: if ye stir, and if ye stir up the Love untill it please.

6 Who is this that commeth up, out of the wilderness, like pillars of smoke, perfumed with myrrh, and frankincense, with all powder of the Merchant?

7 Behold, his bed which is Solomons, therefore mighty-ones are about it: of the mighty ones of Israel. They all, hold the sword: being expert in war: every man hath his sword upon his thigh, because of feare in the nights.

9 King Solomon, made him-selfe a charret, of the wood of Lebanon. He made the pillars thereof, of silver; the bottome thereof, of gold; the covering thereof, of purple: the midst thereof, being paved with love, of the daughters of Jerusalem. Goe forth, O ye daughters of Zion: and see King Solomon: with the crowne wherewith his mother crowned him, in the day of his espousals, and in the day of the gladnesse of his heart.

O daughters of Jerusalem, you by The Roses, or by Hindes of the field, doe I adjure: if that ye stirring-doe-discease, And if the Love ye stir-up, till it please, Who is she this that making her egress, Like smoky pillars, from the wilderness: Perfum'd with myrrh and frankincense: with all The merchants powder-aromaticall? Behold his bed that which is Solomons, About the same are three-score mighty-ones: Of mighty ones of Israel which are. They all, doe hold the sword, experts in war: Each man his sword upon his thigh he digts, Because of fearfull-terror in the nights. A charret, of the wood of Lebanon, Make for himselfe did the King Solomon. Of silver, he did pillars of it frame: Of gold (he made) the bottome of the same: Of purple, was the covering-above: The midst of it, being pav'd with love, Of daughters of Jerusalem that be. O Zions daughters, get ye forth, and see King Solomon with royall-diademe, Even that wherewith his mother crowned him; The day wherein he his espousals had, And in the day wherein his heart was glad.

Annotations.

1 **V**pon my bed] The Church now sheweth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. Whiles the thought her selfe sure of her Beloved, and laid her downe as on the bed of ease, supposing him to be with her, she misleth his company, and seeking him by solitary meditation, found him not. Thus may we understand this place, comparing it with chap. 5. ver. 2, 3, &c. The bed sometime signifieth tribulation, as in Rev. 2. 22, which may be also implied here; that the Church sought and waited for the Lord, in the way of his judgements, as in Efa. 26. 8. the night] the times of solitary and earnest meditation, as also of affliction, are signified by the night: as in Psa. 63. 7. & 119. 55. & 77. 3, 4, 7, &c. So in Efa. 26. 9. with my soul have I desired thee in the night; i.e., with my spirit within me, will I seek thee early. I sought] by prayer, study, meditation; upon repentance of sins and negligences, in faith of Gods promises, &c. See Mat. 7. 7, 8. Hosea 3. 5. and 5. 15. Jer. 50. 4. Zeph. 2. 3. Deuter. 4. 29. my soul seeketh] Christ, whom before she called her Beloved, is here the love of her soule; for by withdrawing the light of his face, & afflicting the conscience, the love, zeale and affections of the Christian heart are kindled and increased. When he steept them, then they sought him; and returned and sought God early, &c. Psa. 78. 34, 35. I found him not] to wit presently, till afterward, v. 4. For neglect of taking hold on grace when it is offered, or not

keeping it when it is received, God often withdrawing the light of his countenance, to stir up zeale and fervencie in his children, Prov. 1. 24, 28. Mic. 3. 4. Jer. 11. 10, 11. V. 2. I will rise now] Or Let me rise now. This signifieth a stirring up of grace in her, an increase of faith, love, zeale and fervencie in spirit: Neh. 2. 12. 18. Lam. 2. 19. Psa. 57. 6. Thus afflictions are profitable, that we may learn Gods statutes, Pl. 119. 7 goe about in the Citie] a signe of earnest desire to obtain that which one seeketh, whether it be for evil, as in Psa. 55. 11. & 59. 7, 15. or for good, as in this place. See also Efa. 23. 16. By the Citie, understand Jerusalem the holy Citie, where Christ dwelt amongst men, and had seated his Temple, and the practise of his Ordinances, whither all Israel repaired thrice every year; which was a figure of the Church, Eccle. 10. 15. Efa. 26. 1. So amongst the people of God, in his word and ordinances, the sought Christ for the comfort of her soule. streets and broad place] or narrow streets, and broad streets, for both words are used for streets of a city; and the latter, for such broad places as oftentimes people met together in, as in 2 Chron. 32. 6. Neh. 8. 1, 3, 16. Job 29. 7. So this noteth an exquisite search, as in another case it is said, Rom. 10. 4. and fro through the streets of Jerusalem, and (as now and know and seek in the broad places thereof) if ye can find a man, if there be any that executeth judgement, &c. Jer. 5. 1. And the therefore seeketh him in the streets, because there wisdom meeteth her voice, Prov. 1. 20, 21.

21. there Christ teacheth, Luke 13. 26. yet now in them she cannot finde him.

3 Verse 3. The Watchmen] or The Keepers, Warders. These signifie the Officers or Ministers of the Church and City of God: for the Priests and Levites kept of old the watch or charge of the Lord, Num. 3. 7, 8. So in Efa. 6. 2. it is said, I have set watchmen upon my walls, O Jerusalem, which shall never build their peace, day nor night, &c. summe] It is not said the fought them, but they found her; which phrase signifieth diligence rather on their part; and a thing unlooked for on hers. So God is said to finde his people in the wilderness, Deut. 32. 10. and afflictions doe finde men, as Psa. 116. 3. & 18. And this accordeth with the Watchmens duty, to finde out such as wander about the city in the nights. After the speaketh of the like and more, that the watchmen found her, & smote her, &c. Song 5. 7. Sam ye him] the inquirers of them for Christ, but here is no mention of any thing they said to her before; nor of any answer they gave to her demand after. It is probable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in Efa. 56. 10. blinde watchmen, and dumb dogs that could not bark in her sell, that could not by the doctrine of the Ministers, apprehend and apply Christ unto her conscience and comfort.

4 Verse 4. but a little] for a very little, meaning either time or distance of place. passed from them] so she stayed not with them because her beloved was not among them: but continued seeking elsewhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. but I found] or until I found: here, after much seeking, without fainting or discouragement, when meanes faile, she findeth Christ to the comfort of her conscience. Thus the promise is fulfilled, Seek and ye shall finde, Mat. 7. 7. not let him goe] or, not leave him; shewing herein Isahels faith when he wratted with the Angel, Gen. 32. 26. I will not let thee goe, except thou blest me. This is done, when the doctrines & promises of the Gospel are by faith retained; as it is said, Take fast hold of instruction, let her not goe, Pro. 4. 13. my makers house] Hereby any chief City, Polity, or solemn place of assembly is signified, 2 Sam. 20. 19. Efa. 50. 1. Jer. 50. 12. Ezek. 1. 9. 10. The mother is Jerusalem which is above, the mother of us all, which is figured by Sarah the Free-woman, & signifieth the new Testament or covenant of Grace, Gal. 4. 24. 26. The house & chamber wherein she conceiveth us by the preaching of the Gospel, is outwardly the Church, 1 Tim. 3. 5. inwardly, the heart and conscience where faith dwelleth, Rom. 10. 10. Gal. 4. 19. Thus by the Spirit, shegetteth unto her self more constant assurance of her election and salvation by Christ, and by his presence through his Word and Ordinances, her state and Church Polity is set up and established. So after in Song 8. 2. Verse 5. I adjure you, &c.] She having obtained Christ againe, with constant purpose of heart to

retaine him, reneweth her contemplation & charge of sanctification of life, such as becometh the Gospel; and of patient suffering adversity for his name: that Christ be not provoked by innes to leave his people. For, as Moses said unto Israel, If ye turne away from after him, he will yet againe leave them in the wilderness, and ye shall destroy all this people, Numbers 32. 15. See the Annotations on Song 2. 7. where this charge was first given, in these same words.

Verse 6. Who is this] this woman, speaking of the Church, by the example of Israel, who went up from the wilderness to Canaan the promised inheritance, Num. 10. 33, &c. This seemeth to imply a new company or state of a Church rising up in the world: or it is the speech of strangers, admiring the glory of the Spouse of Christ: who was seene before of Christ by her faith, and is now be-holden of others by her order, (the two things most respected in the Church of God, Colossians 2. 5.) in which the marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into Jerusalem, all the City was moved, saying, Who is this? Mat. 21. 10. cometh up] or ascendeth, as the going into Egypt, is called a descending, or going downe, Genesis 42. 2. and 46. 3, 4. to the going out from thence, is called ascending, or going up. Exo. 13. 18. and 33. 3. Deut. 9. 23. The way of life, is close to the wife, that he may depart from hell beneath, Pro. 15. 24. from the wilderness] the wilderness of the land of Egypt, was a figure of the world; as the Prophet teacheth us when he mentioneth the wilderness of peoples, Ezek. 20. 35, 36. So Christians are not of the world, but he hath chosen them out of the world, Joh. 15. 19. pillars of smoke] or, vapours of smoke, as the Holy Ghost tranlateth it in Greeke, Acts 2. 19, from Joel 2. 30. In Hebrew it hath the name of Palme trees, (such as the stature of the Church is likened unto, in Song 7. 7.) which are upright & tall like pillars: and smoky vapours mounting upright, are so called by similitude. The Spouse of Christ is here likened to pillars of smoke, because her journey tenderly right upward to heaven, moved by the fire of Gods spirit. And whereas in Joel 2. 30. and Acts 2. 19. blood, and fire, and pillars of smoke, are signes of Gods wrath against the contemners of his Word and Church, (and smoke in the Scriptures is usually a signe of anger) here also the like may be implied. Again, as smoke is darke and hindereth from seeing, & the cloudy pillar was darke to the Egyptians, Ex. 14. 20. so is the Church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by a smoking oven, Gen. 15. 17. But chiefly this seemeth to denote the sanctification of the Church, who as a spirituall sacrifice, ascendeth up to God, on the Altar Christ, by the fire of the Spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God, perfumed] or scented with Myrrh; the Church is perfumed and made of sweet odour by Christ (C 2) (the

(the bagge of myrrh that lodgeth betwene her breis, Song 1.13.) whose death was like myrrh, bitter in taste, but of sweet smell : with this the was perfumed by knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, Phil. 3.10. And with the odour of this incense he is comforted, according to the Proverbe, *Ointment and perfume rejoice the heart*, Prov. 27.9. and *frankincense* Myrrh was used in the holy anointing oil, and frankincense in the sweet perfume, Exo. 30. which perfume figured the meditation of Christ, the Angell which offereth much incense with the prayers of all Saints, Rev. 8.3. So through his death and intercession, the Church hath her sweet smell : all her garments are Myrrh, Aloes and Cassia, Psal. 45. with all powder *or, above all powder* (that is powders or spices) of the Merchant. That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those forenamed Myrrh and Frankincense which thee hath from Christ, are above all other graces and gifts which can be attained to in this world. *of the merchant* or, *of the spice merchant*, as the word is englisht in 1 Kings 10.15. But the Greek interpreteth it *Apheleia*, or *Ointment-maker*. Such were of the Priests under the Law, which made the ointment of the spices, 1 Chron. 9.30. and such now, are the Ministers of the Gospel, uttering the word and graces of the Spirit.

7 Verse 7. *Behold thy bed, which is Solomon* [an Hebrew manner of speech, explained thus in Greek, *Behold the bed of Solomon*. Some understand here, his bed like that which was Solomon's : others, above (or better than) that which was Solomon's. The Spirit here calleth us to behold the guard which was about Solomon's bed, for his safety and security from feare. Solomon in his name, Kingly office, wisdom and royalty was a figure of Christ, (who is greater than Solomon, Mat. 12.42.) and his bed is above Solomon's. Christ's bed here seemeth to meane the hearts of the Elect, (as in Song 1.13. the Spouse said, he should lodge betwixt her breis) in whose hearts Christ dwelleth by faith, Ephel. 3.17. and there takeh his repose and rest. And this habitation or lodging, was figured by the Tabernacle and Temple of Solomon, 1 Cor. 6.19. Therefore the Chaldee Paraphrast (who saw not Christ but in shadowes) apply this bed, to the Temple which Solomon buildeth. *sixty mighty ones* or *sixty valiantes, strong men*. Solomon's bed was guarded with sixty of the Valiants, or mighty men of Israel, that he might be safe from perill, figuring the safe guarding and keeping of the hearts and mindes of Gods Elect, both by their owne diligent watch over their hearts and waies, (as it is written, *Above all observation keepe thy heart : for out of it are the issues of life*, Prov. 4.23. wherein whiles they keepe found wisdom and discretion, when they lye downe, they shall not be afraid, yea they lye downe, and their sleep is sweet, Prov. 3.21,24) as also by the safe keeping & protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1 Pet. 1.5. so that

they are not afraid for the terror of the night, or for the arrow that flyeth by day, Psal. 91.1,5. and the peace of God, which passeth all understanding, doth keep (or guard) their hearts and mindes through Christ Jesus, Phil. 4.7. And in speciall, this is done by the Ministers of Christ, that watch and wake for the soules of his people, Heb. 13.17. Act. 20.28,31. as his servants of old, did stand in the house of the Lord, in the nights, Psal. 134.1. *mighty ones of Israel* [what mighty valiants were in Israel, appeareth by David's worthies, which helped him in his wars; and are mentioned in 1 Chron. 11.10,47. and 12.1,38. They figured such strong men as have the word of God abiding in them, and doe overcome the wicked one, 1 John 2.14.]

Ver. 8. *hold the sword* [or bolden (apprehended) of the sword, that is, girded therewith. The word of God is the sword of the Spirit, Eph. 6.17. which men doe then hold, when they hold forth the word of life, Phil. 2.16. and therewith resist Satan and all enemies; and by faith doe overcome, 1 Joh. 2.14. and 5.4. *expert* or *learned, taught*, (as the Greeke tranlateth it) being taught of God, who teacheth the hands of his people to war, 2 Sam. 22.35. so that they fight the good fight of faith, 1 Tim. 6.12 and by long custome are inured and skilful in the Lords battels, and have their senses exercised to discern good and evil, Heb. 5.14. Such in figure, were the sons of Ruben, Gad and Manasse, 1 Chron. 5.18. *his sword on his thigh* by his side prepared, and ready to fight, as Exod. 32.27. So unto Christ it is said, *Gird thy sword upon thy thigh, O mighty one*, Psal. 45.4. *fear in the night* [or dread (terror) in the night, the dreadful evils that are secret and unseen, and every night do endanger. For thefts, murders, treasons and other mischiefs, are often done in the night; as experience and the Scriptures testifie, Job 24.14. Jer. 6.5. Neh. 6.10. Dan. 5.30. 1 Cor. 11.23. Mat. 13.25. Prov. 7.9,22. and then it is needfull to watch, and stand ready armed Neh. 4.22. Mat. 24.43. and 36.31,4. So Christians which are to warlike against manifold tentations, and against the rulers of the darkness of this world, against spiritual wickednes in high places, are willed to take unto them the whole armour of God; and to stand, having their loynes girded, &c. Ephel. 6.12,13,14.]

V.9. *a charret* [The Hebrew *Apurjon* is not found but in this one place, translated in the Greek *Phoreion*, which is a thing to carry upon as a charret, lighter or the like; but after the Hebrew it hath the name of fairness or gloriousness, and of fruitfulness. Some take it to be a throne, some a palace, some a bed : Sol. Tarbi expounds it a secret chamber for honor, to wit, such as is made for the Bride & Bridegroom. The Chald. expoundeth this of the temple which Solomon made of the wood of Lebanon, but that temple was a figure of Christ and of his Church : to which we may better referre it. Of Christ, it may be meant, in respect of his humane nature, which was all glorious, without spot of sin; which humanity he made and assumed to himself with all the glorious graces of the spirit, for the salvation of his Elect, the daughters of Jerusalem. Or

Of the Ministers of Christ, or the Church (his mynstrell body) it may (as I think) rather here be spoken; which by the preaching, profession and practise of the Gospel, carieth Christ as a charret, holding forth the word of truth, & of salvation, in the midst whereof Christ sitteth, teaching, governing and triumphing. So the former similitude of the Bed, signifieth the more secret state of the Church in times of danger : this of the charret becometh the more open glory of the same, by the publishing and practising of the Gospel. *wood* or, *tree of Lebanon*, that is, of Cedar wood that grew on Lebanon figuring the Saints likened to Cedars in Lebanon, Pl. 92.12,13. of which, as of the matter, Christ maketh his Church, Rom. 1.7. 1 Cor. 1.2. V.10. *the pillars* [This it is referred to persons, meane the Ministers, who by the doctrine of the Gospel sustenteth the Church, as James, Cephas and John seemed to be pillars, Gal. 2.9. If unto other things, it may be understood of the words of God, (likened unto fined silver in Psal. 12.) with whose oracles, as with pillars the charret of the Church is sustained, So Prov. 9. Witdome builded her house, and hewed out her four pillars. A pillar signifieth constancy and stability Rev. 3.12.

*the bottom* or, *the feat on which Solomon sitteth*, retheth or lyeth in his charret : so the Greeke tranlateth it *Anachion*, that which one sitteth or lyeth downe upon. This bottom or feat of gold, seemeth to have reference to the golden Mercieseat over the Arke in the Temple, on which God is said to sit, Psal. 80.2. And it signifieth the covenant of grace, apprehended by faith : (which is more precious then gold, that perilleth, 1 Pet. 1.7.) and the doctrines of the Law by faith, which are better then thousands of gold and silver, Psal. 119.72. *the covering* [the top and hangings, which have the name here of riding, because it seemed as it were to ride upon the charret: so the Greeke calleth it *Epibasis*, of ascending. It seemeth to signifie the outward conversation & cloathing of the Church, which being purple, is not only a Princely colour, denoting heavenly life, but hath speciall reference to the blood & death of Christ, whereof the Church is made partaker, both for justification and sanctification, Rev. 1.5,6. and 7.13. Rom. 6.3,4. And to the hope of heavenly glory is also applied, and protection from Christ, till we come unto his glory. *the midst* or, *the innermost thereof*, being paid with love: for he made a pavement of lace: This in respect of Christ, signifieth his inmost and fervent love towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people it signifieth the feale and feeling of Christs love towards them, as also their love unto Christ and one to another. So *the feat, the covering, and the pavement*, are applicable to those three graces, faith, hope and love, (spoken of in 1 Cor. 13. *of the daughters of Jerusalem*) these are the elect of God, the children of Jerusalem (the mother of us all, Gal. 4.26.) which being loved of Christ, are graven on his palms on his hands, Ely 49.16. yea caried upon his heart, as the high Priest bare the names of the children of Israel in the brost

plate of judgement, upon his heart, Exo. 28.29. And so of his Ministers, as it is said, *There are Epistles written in our hearts*, 2 Cor. 3.2. and *you recognise hearts, to day, and like with you*, 2 Cor. 7.3. Such therefore, as the love of Christ, are the pavement of his Church.

Ver. 11. *daughters of Zion* [Zion was a mount in Jerusalem, and as that was called the holy City, Ely 52.1. so Zion is called the Lords holy mountain, Ioc 3.17. because of his Temple there. The daughters of Zion were the women dwelling therein, or belonging thereto, Ely 3.1,6,17. and 4.4. But under the name daughters, all the inhabitants, men and women, are comprehended, and all Townes and Cities of Israel which were daughters (in Scripture phrase) to the mother Zion : & to the Chaldee here expoundeth it, *habitant of the Province of the land of Israel*. This mount Zion figured the Christian Church, Heb. 12.22. the daughters figured Christians, either persons or Churches, Ely 49.14,22. which are therefore said to be Virgins, and to follow the Lamb Christ, who standeth upon mount Sion, Rev. 14.1,4. These are called forth by the preaching of the Gospel, to behold Christ (the true Solomon) with his crowne. So in Psal. 149.2. *Let the joy of Sion be glad in their King* : and in Mat. 21.5. *Tell ye the daughter of Sion, behold thy King cometh, O Jerusalem*. The faithfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his kingdom) crowned with glory and honor in his Church. So unto John it was said *Come and see*, Rev. 8.1,3,5,7. *his number crowned him* by the mother, seemeth to be meant the congregation of the faithfull, (as also the Chaldee here expoundeth it : *the people of the bulk of Israel*), called by his mother, because by the doctrine of faith, they spiritually doe conceive and bring forth Christ, Gal. 4.19. and doing the will of his Father they are clevened and loved of him, as his sister and mother, Mat. 12.50. The crown is a signe of Kingdom, Dominion and Victory, Psal. 21. and Christ warring against his enemies, and overcoming, hath on his head many crowns, (or diademes) Rev. 19.1,11,2, &c. and 6.2. And the Kingdomes of this world, after the tyranny of Antichrist, doe become the Kingdomes of our Lord, and of his Christ, Rev. 1.15. When Christ therefore ruleth in his Church by the scepter of his Word, and his people submit unto his Law and Government, then set they the Crowne upon his head, acknowledging his sovereignty. *the day of his espousall* [when he was espoused unto his Bride the Church, this is the day of the Covenant made between Christ and his people, Ezech. 16.8. &c. as he saith to Jerusalem, *I remember thee, the kindness of thy youth, the love of thine espousals when thou wast after me in the wilderness*, &c. Ier. 2.2. For when a people are by the Gospel won unto the faith, and settled in the order of Christ, they are espoused unto him as to a husband, 2 Cor. 11.2. And this is after called the day of the gladness of his heart, because at the Bridgrome rejoiceth over the Bride, so doth he rejoice over his people, Ely 62.5.



## CHAPTER IV.

**B**ehold, thou art faire, my love, behold thou art faire; thine eyes (are as) doves, within thy locks: thy hair is as a flocke of goats; that appeare, from mount Gilead. Thy teeth, are like a flocke (of sheepe) even (shorne) which come up from the washing: which all of them beare twins, and none among them is bereaved of the yong. Thy lips, are like a threed of scarlet, and thy speech is comely: thy Temples are like a piece of a pomegranate, within thy locks. Thy necke, is like the tower of David, builded for an armory: a thousand Bucklers hang thereon; all, shields of mighty men. Thy two breasts, are like two fawnes, twins of the Roe; which feed among the Lillies. Vntill the day dawne, and the shadowes flee-away: I will get me to the mountaine of myrrh, and to the hill of Frankincense. Thou art all faire, my love; and there is no blemish in thee. Come with mee from Lebanon, my Spouse, with me from Lebanon: looke from the top of Amanah, from the top of Shenir, and Hermon; from the Dens of the Lions, from the mountaines of the Leopards. Thou hast ravished my heart, my sister my Spouse: thou hast ravished my heart, with one of thine eyes, with one chaine of thy necke. How faire are thy loves, my sister, my spouse: how much better are thy loves than wine, and the favour of thine ointments, than all spices. Thy lips, drop the honey-comb, O Spouse: honey and milke, are under thy tongue; and the favour of thy garments, is as the favour of Lebanon. A garden locked, my sister, my Spouse: a spring locked, a fountain sealed. Thy plants are an orchard of Pomegranats; with fruit of precious things: Cypres, with Spikenard, Spikenard, and Saffron, Calamus and Cinamon; with all trees of Frankincense: Myrrh and Aloes, with all the chiefe spices.

Fountaine of gardens, well of living waters: and streaming from Lebanon. Stirre-up thou North-winde, and come thou South, blow upon my garden, that the spices thereof may flow-out: let my beloved come into his garden, and eate the fruit of his precious things.

## CHAPTER IV.

**L**oe, thou art faire; O thou my dearest-Love, Loe thou art faire; thine eyes are as the doves, Within thy locks: as flocke of goats thy hair; That from the mount of Gilead doe appeare. Thy teeth, are like a flocke of sheepe that are Even shorne, which from the washing up doe fare: Which equal twins, doe bring forth, every one, And them among bereaved of yong is none. Thy lips, are like unto a scarlet lace: Also thy speech, is it with comely grace: The temples of thine head, thy locks within Like to a piece of pomegranate beene. Thy necke, is like unto a tourret-hye Of David, builded for an armory: A thousand Bucklers on it-hunged are; All, shields of men that mighty are in-war. Thy two breasts, are like unto two fawnes yong, Twins of the Roe: which lillies feed among.

Vntill day dawne, and shadowes doe flee-hence; To mount of myrrh, and hill of Frankincense Get me will I. My love, thou art all faire; And blemish none in thee. With me repaire From Lebanon, from Lebanon with me My Spouse: from top of mount Amanah see,

From Shenir top, and Hermon; from the Dens of Lions, from the Leopards mountaines. My sister Spouse, thou hast my heart away Even ravished: thou hast my heart (say) Even ravished with one of those thine eyes, With one chaine that about thy necke implies. How faire, my sister Spouse, are loves, of thine! How are thy loves much better than is wine! And of thine ointments th'odoriferous-smell, (The odour of) all spices dash excell. Thy lips, O Spouse, doe drop the honey-comb: Honey and milke, are underneath thy tongue; And favour of the garments thee upon, Is as the favour of (mount) Lebanon. My sister Spouse, a garden close-locked. A locked spring, a fountain fast sealed. Thy plants are of pomegranats an orchard; With fruit of precious things: Cypres with Nard. Nard, Saffron, Calamus, and Cinamon, Trees of Frankincense every-one. Myrrh Aloes, with all spices that surmount.

O thou that art the gardens welling-fount, The well of waters that doe lively-spring: And that from Lebanon the streames doe bring. Stir-up thou North, and come thou South-wind Vpon my garden, that her spice may flow: (blow into his garden my Belov'd repaire, And eate his fruit of things that precious are.

ANNO-

## Annotations.

**T**his art faire] As the Church before set forth the glory of Christ, by the similitudes of the guard about *Solomons* bed, his Charret and his Crowne: so here Christ setteth forth the graces of his Church, not by her ornaments only (as before in chap. 1. 10.) but by the parts and features of her body. And first he commendeth in general her spiritual beauty (which she had from him, Ezek. 10. 14.) through her perfect constitution, faith and holiness; see the notes on Song 1. 15. *He* mentioneth seven particulars, the eyes, haire, teeth, lips, temples, necke and breasts: that as seven is often the number of perfection, (Christs himselfe being likened to a Lambe with seven hornes, and seven eyes, which are the seven spirits of God, Rev. 5. 6.) so by these, the manifold graces bestowed on the Church, might be signified; that in every thing she is enriched by him, and cometh behinde in nothing: as 1 Cor. 1. 5, 7. as *doves* the word at, is after supplied, in Song 5. 12. and it meaneth, as *doves* that is, faire, full, cleare, chaste; to see by faith, him who is invisible. Hebr. 11. 27. and having the eyes of her understanding enlightened, to know what is the hope of his calling, Eph. 1. 18. so that the lightest not up her eyes unto idols, Ezek. 18. 6. but to the Holy One of Israel, Isa. 17. 7. and her eyes observe his waies, Prov. 23. 26. See the notes on Song 1. 15. and 7. 4. where her eyes are like *spies*. within thy locks] or from within (or through) thy locks; which are named in the original of binding or restraining; because a womans locks are modestly and seemly tied up and covered: so that it was a signe of sorrow, misery and captivity, to have such locks uncovered, Eza. 47. 2. But the Spouse of Christ freed by him from Satans bondage, is decently dressed and covered in signe of her subjection (as 1 Cor. 11.) and of other chaste affection to him. So after in v. 3. & Song 6. 7. haire] this is the ornament and covering of the head, proceeding from moisture & strength of nature: likened here to the haire of a flocke of goats, fed in pasture, as on mount Gilead; whose haire is long, ranke and smooth: figuring the thoughts, purposes, devices, &c. which are ordered and composed aright, according unto God (as thoughts on the bed, and visions of the head are mentioned in Dan. 4. 5. & 7. 15. Job 4. 13.) or, it we apply this unto persons, by haire may be meant the multitude of belevers, (as by the *barre*, the people of Israel was signified, Ezek. 5. 1, 2, 12.) and by the eyes, the Guides of the Church, as in Num. 10. 31. thou must be to us in stead of eyes. And thus the Chaldee Paraphrast here, by the eyes, understandeth the Princes and Wismen of Israel; and by the haire, the other people of the land. Other Hebrews expound the eyes to meane the Prophets, called *Seris*, (1 Sam. 9. 9.) and the haire, the Nazarites, which were to let their haire grow, Num. 6. 5. that appeare] or that appeare smooth, that glister, as the haire of fat cattell is smooth and shining. The Hebrew word *Galath* is not used but in this place, and a

gaine (in like sense) in Song 6. 4. The Greeke here translateth it, are revealed (or appeare) but there, do come up. Gilead] a mountaine which bare good pasture for cattell; as appeareth by Num. 32. 1. Jer. 22. 6. and 50. 19.

Verte 2 of (sheepe) even shorne] or (of sheepe) made even, or equal, of the same like. The word *sheep* (or *Ewe*) is after exprest in Song 6. 6. and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equal height; not one longer than another, which would both be unseemly, and an hinderance to the well eating & chewing of her spiritual food.

from the washing] the second praise of her teeth, that they are white and cleave, as washed sheepe: which seemeth to respect (besides comeliness) the purity of the spiritual meat wherewith she is fed; as it is a part of *Israhels* blessing, that his teeth should be white with milke, Gen. 49. 12. *beare twins*] as fruitful ewes bring forth twins of equal bignesse, so the teeth are let in double ranks, one answerable to another: which is the third property for which they are praised. *bereaved of the yong*] or, robbed of the yong, by miscarrying, or any other accident. *Barren* is that which beareth not, Eza. 54. 1. but the word here used, signifieth either miscarrying in the birth, or loss of that which is brought forth, by robbery, death, or the like: so this denoteth the steadfastness of every tooth in his place, after it is brought forth, against the inconveniences fore-mentioned. These teeth of the Church, which chiefly serve to eat with, may here meane her courage and strength against her enemies, as is prophesied of Israel, he shall eate up the Nations his enemies, Num. 24. 8. or rather, her judging, discerning, esteeming and applying of the word of God and scales of his Covenant, the comfort and nourishing of her soule, so chewing the cudde, and feeding by faith upon the promises of God; which are often made under the similitude of eating and drinking, as in Psal. 2. 26. Prov. 9. 5. Eza. 15. 3. Job. 6. 4. 50. 51. Some referring this to persons, understand that the Ministers of the Word, that breake, as I as it were, chew the bread of life unto and for the people. So the Chaldee expoundeth these teeth, to be the Priests and Levites, that did offer and eate the sacrifices in Israel.

Verte 3. a threed] or, a lace, a line, (a ribband) of scarlet: that is, thin in substance, red of colour, as scarlet double-dyed: which two things are the grace of the lips. Here by the lips of the Church are commended her doctrines, reproofs, prayers, praises, &c. For the lips are the instruments wherewith words are uttered, whether in prayer, as Zeph. 3. 9. Psal. 21. 2. or praise and thanks, as Psal. 66. 3. Heb. 13. 15. or vows, as Psal. 66. 13, 14. or doctrine, Mal. 2. 6, 7. Psal. 119. 13, or pleading, as Job 13. 6. or comfort, as Job 16. 5. or any other speech. All these she uttereth not with swelling words of vanity, or taught by humane wilddome, but by the Spirit of God, (who hath poured grace into her lips) and by faith in the bloud of Christ, wherewith her doctrines, prayers, comforts

are



are all dyed and coloured, 1 Cor. 2.4. 12, 13. and 1. 17, 18. Or these things applied to persons, signifie the ministers of the word, and prayer: as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, Levit. 16. Other of the Iewes expound it of the fingers in Israel.

comely] *gracicus*, and to be desired: see the notes on Song. 1.5. So our praises of God, are said to be *placium*, and comely; Psal. 147.1. and we are commanded that our speech be *always with grace*, Colof. 4.6. *thy temple*] Hebr. *thy temple*, that is, each of the temples of thine head: Here by the cheeks also may be meant (as the Greeke version here hath it) which are adjoynted to the temples, whose red colour (like a peece of Pomegranate when it is cut) are a part of the beauty of the face, and a signe of modesty & shamefastnesse. So here in the Church it betokeneth her reverend and modest countenance; as fearing and taking heed lest she should speake or do amiss; or blushing if she hath failed. Some do explain this to signifie the Governors of the Church, and the similitude of the *pomegranate* to denote the fruit and benefit that cometh by such. The Chaldee also expoundeth it of the King in Israel, & the *locks* (after mention) of the Governors under him.

Ver. 4. *like the tower of David*] whereof mention is made in Neh. 3. 19, 25. or the fort of Zion, which David tooke, and builded, 2 Sam. 5. 7. 9. Hereby is meant that her neck was upright, high and strong: for the necke is named in Hebrew *Town*, of firmnesse and strength; a Tower (*Migdal*) is a building great and high, Eley 2. 15. This signifieth the magnanimity, and courage, the sure hope, the bold and comfortable carriage of the Church, while shee being by faith united unto Christ her head, doth no longer bow downe her neck to beare the yoke of her enemies, to serve Satan and in any more, or to be a servant unto men, Rom. 6. 17. 18. 1 Cor. 7. 23. but by the weapons of her warfare, (which are *not carnall but mighty for God*, 2 Cor. 10. 4.) shee standeth, and withstandeth in the evill day, taking the *shield of faith*, the sword of the Spirit, which is the word of God, and other like armour, wherewith the defendeth her selfe, and discomfitteth all her enemies, Ephes. 6. 11. 17. to that her neck is like the hories, clothed with thunder (and terrour) Job 39. 19. The contrary state of the Church was figured by the captivity of Babylon, when her neck was under persecution, and her transgressions (as a yoke) were wretched, and came up upon her neck, Lam. 5. 5. & 1. 14. See after, in Song. 7. 4. The Hebrews for their Chaldee Paraphrase, expound this neck to meane the *Chief* of the Session (or great Council) in Israel. *for an armorie*] to hang swords on, and other like weapons of war. The Hebrew word *Talpiyah* (used only in this place) is by the Greeke left uninterpreted *Talpiyah*; and seemeth to be derived of *Talab* to hang, and *piyah* two-edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her selfe.

*bucklers hang*] or, are *hanged*: a buckler hath the name in the original of *protection* or *defence*: the word following, *shields* (which seemeth to be borrowed from the Hebrew *Shiloh*) hath the signification of *power* or *dominion*, as being used of great and mighty men. Such bucklers and shields of David, were sometime kept in the house of God, 2 Chron. 23. 9. and as the taking away of shields from the enemy, was a signe of victory 2 Sam. 8. 7. to the hanging of them up on walls, was a sign of glory, Ezek. 27. 11. *of mighty men*] This hath reference to Davids worthies or mighty men, who held strongly with him in his kingdom, and with all Israel, to make him King, whose names & heroical deeds are recorded in 1 Chron. 11. 10. 47. Their shields hanged up in Davids tower for monuments are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have done many great and mighty works; as the Apostle bringeth a cloud of witnesses, in Hebr. 11. with all which the Spoule of Christ is adorned, whiles with courage and comfort the followeth the footsteps of their faith and workes; and at length constant, sustained by the promises of God.

Ver. 5. *Thy two breasts*] These are both for ornament and for use, as experience in nature, and the scriptures shew: for God saith to his church, *thou art come to excellent ornament; thy breasts are fashioned*, Eccl. 1. 6. 7. and sheweth these of them, that her children and lovers may sucke and be satisfied with the breasts of her consolations, Eccl. 6. 6. 11. So here the breasts of Christs spoule, are likened to *Ros* for pleasantnesse, to *Farmes*, or young Roes for finalnesse, to *trains* for equalizing, and to *Roes feeding among Lilies*, as in fat & sweet pasture. Hereby is signified how the Church is fruitful in good workes, and comfortable words, and communication of all Gods blessings: so that by her loving affection, wholesome doctrines, sweet consolations, & gracious beneficence; her children are delighted; and sucking the *pure milke of the word* doe grow thereby, Eccl. 6. 11. 1 Pet. 2. 2. *fed among the Lillies*] in fat, sweet, and wholesome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations) wherewith the nourisheth her children, are fed and filled not with humane traditions, but with the doctrines of Christ; whole lives are likened unto *Lillies*, dropping sweet smelling myrrh, Song 5. 13. So when the soule of the Priests, is satiate with fattednesse; the Lords people are satisfied with *goodnesse*; as he promised, Jer. 31. 14.

Ver. 6. *Until the day darne*] or *blow*: see before on chap. 2. 17. *shadowes*] that is, darknesse; meaning ignorances, infirmities, troubles, miseries, &c. as ch. 2. 17. *I will get me*] or, *I will go for my selfe*. It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spoule, betaking her selfe to the mountaine. Comparing this place with the former, ch. 2. 17. I understand it of the latter: that as the Spoule there requested speedily helpe of Christ in the time of her sorrow; so here, in like temptation,

see

three fleeth for refuge to the mount of mirrh, and hill of *spikenard*, where the hopeeth for comfort. The fleeth hath reference to mount Morijah, whereon the Temple was builded, 2 Chron. 3. 1. in which Temple was the holy anointing oile made of *pure Myrrh* and other chiefe spices; as also the incense made of *pure frankincense* and other sweet spices; which were to anoint and sanctifie the holy things and persons; and to burn upon the golden Altar daily, Exo. 30. 23, 34. 1 Chr. 9. 23, 30. On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of Gods grace and providence, this proverbe was used, *In the mountaine of Iebucab, it shall be sene*: Gen. 22. 2. 14. To the kingdom of Christ, figured by this mountaine, peoples should flow; for Gods Law and word was to proceed from it, Mic. 4. 2. The Church therefore in the darknesse of her tentations, fleeth to the Lords mountaine by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming by faith and hope, and waiting with patience, till the day should dawne and the day star arise in her heart, as the Apostle speaketh, 2 Pet. 1. 19. So Christ himselfe, in the daies of his flesh, used to go up into mountaines to pray, and spent the whole night in prayer to God, Luk. 6. 12. and 9. 28. and preached the Gospel in such places, Mat. 5. 1. 2. &c.

Ver. 7. *all faire*] The Spoule was called *faire*, before in verse 1. and chap. 1. 15. now Christ faith, she is *all faire*; whereby he comforteth her against her feares, and infirmities, that in him she hath perfect beauty; for he loved her, and gave himselfe for her, that he might sanctifie and cleanse her, with the washing of water by the word; that he might present her to himselfe glorious, a Church not having spot or wrinkle, or any such thing, but that she should be holy and without blemish; Eph. 5. 25, 26, 27. *no blemish*] or *no spot, no fault, no blame-worthy thing*; called in Hebrew *Mum*, and thereof in Greeke, *Amara*, which meaneth first any blemish in the body, as blinde, lame, or deformed in any limbe or part, Lev. 21. 18. 21. Deu. 15. 21. and 17. 1. is applied to blemishes, in the soule, that is, to sins and vices, from which Christ purgeth his people; that being reconciled unto God, in the body of his flesh, through faith, he might present them holy, and without blemish, and unspotted in his sight; Col. 1. 21, 22. Thus the 144 thousand that stand with the Lamb on mount Zion, &c. are said to be *without blemish before the throne of God*, Rev. 14. 1. 5.

Ver. 8. *Come with me*] or, *I will come with me*. Here Christ (having cleansed his Spoule by his death) calleth her to follow him, from the mountaines of wilde beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her selfe and others, she may walke with him in newnesse and holinesse of life, beholding and acknowledging Gods mercy in her deliverance, Rom. 6. 13. 22. 1 Pet. 2. 21. 24. and 4. 12, 3. 2 Pet. 1. 3. 4. *Lekham*] in Greek, a mountaine in the north part of the land of Canaan, possessed of old by the Evites, Judg. 3.

3. afterward by the Israelites: on it grew many Cedar trees Song 3. 9. but in comparison with other places it was a torret or wildeernes, Eley 2. 9. 17. and to the haunt of wilde beastes, 2 King. 14. 9. which is respected here, as the end of the wilderness. Sometime in respect of the largenesse of the mount, and goodly trees thereon, it is used to signifie glorious things; as in Song 5. 15. and 3. 9. Deut. 3. 25. *my spouse*] or, *my bride*; named in Hebrew *Callab*, (of the perfection of her attire, ornaments and beauty; Jer. 2. 32.) in Greeke *Nympha*, which name the Holy Ghost giveth to the Church, calling her the *Nympha*, (or *Bride*), the *Lambes wife*; who is prepared as a *Bride adorned for her husband*: Revel. 21. 9. 2. Christ before had called her his *Lane* or *Friend*; now when she is *all faire*, and without blemish, he calleth her *Spouse*; and invertly 9. both *Sister* and *Spouse*, *looke*] or, *their shoulde lookes*, shall see, marke and observe.

*top of Ammah*] or, *head of Ammah*, which was a mountaine in Syria, the valley and river in it was also called *Ammah*, and *Abnah*, in 2 King. 5. 12. and to the Chaldee here expoundeth it, the *heads* that is, the *Princes* of the people that dwell by the river of Ammah, shall offer a gift unto thee. Humane writers tell us that Ammah was a mountaine sorely possessed by many tyrants, &c. Strabo 1. 14. So the Holy whost here calleth these places *dames of Lyons*, and *mountaines of Leopards*, *Skenir* and *Herman*] This Hermon was a goodly mountaine possessed of old by Ogh King of Balban, taken from him by the Israelites and the Amorites called it *Shenir*, the Sidonians *Shirim*, as Moses telleth in Deut. 3. 9. *dams of Lyons*] This openeth the former, and sheweth the danger wherein Christs spoule was dwelling, as among Lions and Leopards, that is among salvage, beastly and idolatrous peoples, (as David complaineth, *my soule is among Lions*, Psal. 57. 4.) from which estate Christ calleth and delivereth his choleyn, who being delivered doe see and observe the perils wherein they were, and safe estate wherunto the Lord had brought them: So the Apostle writing to the converted Gentiles faith; *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*: 1 Cor. 6. 9, 10, 11.

Ver. 9. *hast ravished mine heart*] or *hast taken away*; or *hast pierced (hast wounded) my heart*: the original is but one word, and used onely in this place twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *Thy love is fixed in the table of mine heart*, Christ speaketh here to his spoule, as a man overcome with loves as it is said, *With the joy of the Bridgrome over the Bride, thy God will rejoyce over thee*: Eley 6. 2. 5. *my sister*] so he calleth her out of his love, in respect of her adoption and regeneration (being borne of God) and of her sanctifications; as it is written, *Both be thou sanctified, and they that are sanctified, are all of me; for which cause I am not ashamed to call them brethren*: Hebr. 2. 11. And, *whoever shall do the will of my Father which is in heaven: the same is my brother and sister, and mother*, Matth.

Mat. 12. 50. *one of thine eyes*] or, one look from thine eye, which eye were in v. 1. likened to doves, simple, chaste, pure: and mean he her faith, and the fruits thereof, as prayer, &c. wherewith Christ is greatly affected and delighted. *chime of thy neck*] Hebr. of thy neck; that is, which hangeth on both sides of thy neck. The *oe* is a natural part of the body; the *chime* is an adjunct and ornament of the body; figuring Gods Lawes and Ordinances, Prov. 10. 9. as also the graces of his spirit in his people. See the notes on chap. 1. 10.

10 Verse 1. *How faire*] or *how beautiful*; and consequently, *how gracious*, *how lovely* and *delightfull* are thy loves! By loves are meant not only the affections, but the actions also and fruits of love, which the Church manifesteth towards Christ, by her *works of faith*, and *labour of love*, and *patience of hope*; and by keeping his *commandments*, 1 Thes. 1. 3. 1 Joh. 5. 3. and these are faire and goodly in the eyes of Christ, causing him to *adore* her beauty, Psal. 45. 11, 12.

*How much better*] or, *how good* are thy loves, better than wine: the meaning of this speech is opened in Song 1. 2. there the Church preferreth Christs love above wine; here, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his own graces are in his Church; so that the Lord her God *delighteth* in her, and *rejoiceth* over her, Eia. 62. 4, 5.

*favour of thine ointments*] that is, of the graces of the Spirit wherewith thou art anointed: see the Annotations on chap. 1. 3. where the Church extollet the favour of Christs ointments, as here he doth hers. *spices*] sweet odours, or sweet smelling spices: for of such the holy anointing oil was made, Exod. 30. 23. and with such sometime women were perfumed, Eccl. 2. 12. and the dead embalmed, 2 Chron. 16. 14. they were a present for a King, 2 Chron. 9. 1, 9.

11 Verse 11. *drop the honey combe*] that is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are praised in Psal. 119. 10 and 119. 103. As *grace* is poured into the lips of Christ, Psal. 45. 2. to by communication of his grace, the speech of his people is *with grace*, Col. 4. 6.

*honey and milke* under thy tongue] *honey* and *milke*, both of them mean the sweet, ease, comfortable and nourishing words of faith, love, holiness, &c. the *purest milke of the Word*, whereby the babes in Christ may grow, 1 Pet. 2. 2. And plenty of grace is promised in *Emmanuel* dayes, under the similitude of abundance of milke, to that every one should *eat butter* and *honey*, Eia. 7. 22. By *under the tongue*, seemeth to be meant the secret and inward parts, as the heart and minde: (as David exalted God under his tongue, Psal. 66. 17.) to shew her sincerity and difference hereby from the lewd woman, whose lips also drop the honey combe, but her *eat* is bitter as wormwood, Prover. 5. 3, 4. For *honey*, by good words and faire speeches, deceiveth the hearts of the simple, Rom. 16. 18. the words of her mouth are *sweeter* than butter, but *warre* is in their bow, Psal. 55. 21. and *Advers* poison is under their lips, Psalme

140. 3. *the favour*] or the *smell*, (the odour) of thy garments: these are the beautiful garments of Simon, Eia. 52. 1. the *fine linen*, *clean* and *bright*, the *righteousness of the Saints*, Rev. 19. 8. who have put on the Lord Jesus Christ, Rom. 13. 14. Gal. 3. 27. and in their faith, doctrine, conversation and administration are holy, just and righteous, and clothed with salvation, Psal. 132. 9, 16. so that the favour, the fame and good report thereof is sweet, like the smell of Lebanon, where pleasant and odoriferous trees, herbs and spices grew in abundance, God maketh manifest the favour of his knowledge by them in every place; for they are *unto* God a *sweet favour* in Christ, 2 Cor. 2. 14, 15. Thus God promised unto Israel, that *smell* should be as *Lebanon*, through the dew of his grace, Hof. 14. 5, 6, 7. as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his sonne, to the *smell of a field*, which the Lord had blessed, Gen. 27. 27.

Verse 12. *A garden*] I understand from the verses before and after, *Thou art a garden*; which is (by signification) a place closed and fenced; and is towne and planted with herbs and trees, for use and pleasure. So in Eia. 5. the Church of Israel is likened to a fenced Vineyard.

*looked*] or *barred*: that is, close shut; as the Greeke translates it *shut*: which is for safety and defence, that no evil should come thereon, no enemies should enter. For walls, doores, locks, bars, &c. are means to preserve, secure and safe: so in figure, when the walls of Jerusalem were repaired, they were fortified with *doves*, *locks* and *bars*, Nehem. 3. 3, 13. But when such fences are wanting, or broken downe, all things lye open to the spoile, Eia. 55. Psal. 80. 12. Hereby is signified on Gods part, the protection of his Church, for he is *unto* Jerusalem a wall of fire round about, Zach. 2. 5. and strengtheneth the bars of her gates, Psal. 147. 13. he keepeth his Vineyard, and watereth it every moment, *lest any hurt it*, he keepeth it night and day, Eia. 27. 3. Again, on the Churches part it signifieth her care to keep her selfe and all her plants and fruits holy, chaste and pure unto her beloved only: opening the gates, that the *righteous nation* which keepeth the *truth* may enter in, Eia. 26. 2. but keeping watch lest the enemies should invade, lest the unclean, or any thing that defileth should enter therein, 2 Chron. 23. 19. Revel. 21. 27. As on the contrary secure and careless people are said to dwell without walls, barres or gates, Ezek. 38. 11. Jer. 49. 31.

*a spring*] to weet, a water-spring, in Hebrew Gal, to named of the rolling and waving of the waters that flow therefrom. This is to signifie that the garden of Christs Church, is watered with his graces, and so made fruitful and joyfull, Eze. 31. 45. Joh. 7. 38, 39. Eia. 44. 3, 4. as it is promised, the Lord will *satisfie* thy thirst in droughts, and *make* thy thirst *better*, and *that* shall be like a *watered garden*, and like a *spring of water*, whose waters shall flow, Eia. 58. 11.

*looked*] or *barred*, that is, kept close from enemies, that the waters of grace may be thine only. This signifieth (as before) Gods speciall favour & protection for his Church; and her care to keep her

her selfe and hers, pure to the Lord. Wherefore Solomon to teach spiritual chastitie, useth this parable: *Drink water out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth, &c.* Prov. 5. 15, 18. *sealed*] Hereby is figured the confirmation of grace to Christs people, as *sealing* meaneth in Jer. 32. 20. Joh. 3. 33. 2 Cor. 1. 22. Ephes. 1. 13. and the reserving of this grace to them only, as that which is sealed is not communicated with others, nor knowne unto them, Eia. 29. 11. Dan. 12. 4, 9. and so it is said, *Binde up the testimony, seale the Law, among my disciples*, Eia. 8. 16.

13 Verse 13. *Thy plants*] or *thy fruits*: the Hebrew and Greeke words have both of them the name of *feeding forth*, that is of shooting or growing, and so of bringing forth leaves, flowers and fruits. Hereby the members of the Church are meant, planted and made fruitful by Christ: and here the garden of the Church, is like the garden of Eden: out of which ground, the Lord God made to grow every thing pleasant to sight, and good for food, Gen. 2. 8, 9. And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants. *an orchard*] or *a paradise*, so called of the Hebr. *Paradise*, and Greeke *Paradise*: a place set with trees as appeareth by Eccles. 2. 5. and is therefore sometime used for a *Park*, or *Forest*, Neh. 2. 8. *Pomegranates*] or *Pomegranate-trees*, *granate-apples*, so named because they are full of granes or kernels: hereupon the Chaldee paraphraseth, *The young men are filled with thy precepts*, (or as *Tarchi* explained it, *full of good works*) like *Pomegranates*. *precious-things*] or *dainties*, *pleasant-things*: with store of these, the land of Joseph was blessed, Deuter. 33. 13, 16. The Holy Ghost seemeth to have respect unto this name, in Revel. 18. 14. *fruits* (or *apples*, in Greeke, *opera*) that thy soul tasted after. *Cypres*] *Cypres-clusters*, (for the word is of the plural number) or *Campfire* fruits: see the notes on Song 1. 14. *Spikenard*] this is also in the forme plural *Spikenards*, or *Nards*; which is framed of the Hebrew name *Nard*, whence the Greeke *Nardus*, and Latine *Nardum* is also borrowed. And it is here used plurally (whereas in the next verse it is singular) either to imply all sorts of Nard, (for there be divers kinds) or, the eares and leaves of Nard, both which are in use for sweet smell. The herb which we call *Lascard*, is named *Pseudo-nard*, as being a base kind of Nard, but nothing so sweet or precious as the true: see the notes on Song 1. 12.

14 Verse 14. *Saffron*] in Hebrew *Carum*: we call it *Saffron*, of the Arabick *T sapfran* (or *Zafran*) so named of the yellow colour: it is not mentioned in Scripture, but in this one place. *Calamum*] or *sweet Case*, or *sweet Reed*: this with the *Cinnamon* following, were used in the composition of the holy anointing oil, Exod. 30. 23. see the Annotations there. *Frankincense*] this was used in the holy incense; as the *Myrror* (following) was

in the anointing oyle; see Exod. 30. 34, 35. *Aloe*] or *Lign-aloe*: it was used also to perfume with, for the sweet smell thereof; see Num. 24. 6. Psal. 45. 9. Prov. 7. 17. *chief spices*] or *heads of spices*: see Exo. 1. 30, 23. By these fruits are signified the manifold graces in Christians, which are precious and sweet before God and all good people: such are the fruits of the Spirit, mentioned in Gal. 5. 22, 23. Contrary to these, are the roots of bitterness, that *bear gall and wormwood*; which are diligently to be looked unto, lest they spring up, and so trouble and deile the garden of the Church, Heb. 12. 15. Deut. 29. 18.

Verse 15. *Fountain of the gardens*] This seemeth to be the speech of the Spouse unto Christ, *O thou the Fountain*, &c. whereby he acknowledgeth a third blessing to make her fruitful, abundance of water, and that all the former graces which he fo praised her for, doe proceed from him who is the fountain that watereth all the gardens (his Churches) as in Jer. 2. 3. God calleth himselfe the *fountain of living waters*. From the fountain, rivers do run, (as in Psal. 104. 10) which water the gardens and plants in them, to making them greene and fruitful, as in Ezek. 31. 4, 5. *The waters made him great*; the *deepe* set him up *high*, with her rivers *running about his plants*, &c. But when the delolation of the Church is threatened, it is likened to a garden that hath no water, Eia. 1. 30. Here Christ by his doctrine and spiritual graces, refresheth his Churches, and all their plants, satisfieth their soule in drought, and maketh fast their bones, that their soule is like a *watered garden*, and they shall not *grow more at all*, Jer. 31. 12. Eia. 58. 11. *living waters*] that is, springing and running waters, which dry not up with heat, nor putrifie: but are alwaies whole some, and give life. So Christ giveth *living water*, of which whosoever drinketh, it shall be in him a well of water, springing up into everlasting life, Joh. 4. 10, 14. and faith, *He that believeth on me*, &c. out of his belly shall flow rivers of *living water*, speaking of the Spirit, which they shall have on him, should receive, Joh. 7. 38, 39. *streaming*, *brimming*, *flowing*: or, *streames* from Lebanon. It hath reference to the streames of Jordan, which River began at the foot of mount Lebanon, and ran along through the holy land, watering the same. This similitude is amplified in Ezek. 47. 6, 10. where waters issuing out of the Sanctuary (which was built of the Cedars of Lebanon) ran along Galilee, and to the Plaine, and into the sea, &c. and every living thing that moveth whitherover the Rivers come, shall live, &c. and every thing shall live, whether the River cometh. So in Rev. 22. 1. out of the throne of God, and of the Lamb (Christ) a pure River of water of life proceedeth.

V. 16. *Stir-up*] or *Rise up* (thy selfe) *thou North wind*. A fourth blessing upon the garden of Christs Church, that it is blowne upon by the winds, to refresh it, to cleanse the aire of it, and to make it more fruitful. And though the North and South winds be of contrary qualities, as cold and hot, moist and dry, yet are they both fitting for her estate, which sometime needeth sharpe reproofe, and

and sometime calme and gentle consolation. But he mentioneth not the East wind; because that is often used in signe of wrath, to blaste, burne and destroy the fruits; as Ezek. 17.10. & 19.12. Hof. 13.15. Gen. 41.6. *blow upon my garden*] The garden being Christs (as the words following manifest) the Lord, who bringeth forth the wind out of his treasury; Pl. 135.7. speaketh unto it to blow: signifying hereby the ministation of his word and spirit bestowed on his people for their further good, that they have not only the waters of holy Scripture, but the lively graces also of Gods Spirit to quicken them. So in Ezek. 37.9. the Prophet was willed to prophesie unto the wind, and say thereunto, *Come from the four winds, O wind, and blow upon these staine, that they may live.* And the efficacy of the Spirit of God is resembled by the wind, in Joh. 3.8. and doctrines are winds, in Eph. 4.14. and the restraint of Gods graces by wholesome doctrine, is signified by foure Angels holding the foure winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, Rev. 7.1. *fruits thereof may flow*] that is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the soules

are refreshed, quickned, comforted, and all graces doe increase, 1 Cor. 2. *come into his garden and eat*] The faithfull acknowledging both themselves and theirs to be Christs, doe desire that he would come and accept the fruits and graces of his own Spirit; with which, and for which he is to be honoured. So the offerings unto God, are called his bread, Num. 28.2. the good workes of Christians, are called fruits, Joh. 15. his acceptance of those fruits, and communication of further grace, is signified by mutual supping together, Rev. 3.20. and thus the Lord rejoyceth in his works, Plal. 104.21. *fruit of his precious things*] that is, the fruit of his precious graces; or, his precious fruits: so that now the Church is not like Israel of old, an empty vine, which brought forth fruits unto himselfe, Ho. 10.1. or bare wilde grapes, even grapes of gall, and bitter cluster, Ela. 5.2. Deut. 32.32. but is filled with the fruits of righteousness, Phil. 1.11. and walketh worthy of the Lord unto all pleasing, being fruitful in every good worke, Col. 1.10. and hath her fruits unto herselfe, and the end, everlasting life, Rom. 6.22. The Chalde Paraphrast applieth this to the service of God under the Law, saying, *Let the beloved God come into the house of the Sanctuaries, and accept with favour the oblations of his people.*

## CHAPTER V.

## CHAPTER V.

**I** Am come to my garden, my sifter my Spouse: I have gathered my myrrh with my spice, I have eaten my honey-combe with my honey: I have drunke my wine, with my milke: eate O friends, drinke, and drinke abundantly, O beloved.

I sleepe, and my heart waketh: it is the voice of my beloved that knocketh: Open to me my sifter, my love, my dove, my perfect-one: for my head is filled with dew; my lockes with the drops of the night.

I have put-off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

My beloved put in his hand by the hole (of the doore;) and my bowels made a doubled-noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the locke. I opened to my beloved, and my beloved had withdrawne himselfe, was passed away; my soule went-forth because of his speech, I sought him, and I found him not; I called him, and hee answered me not. The Watchmen that went about the Citie, found mee, they

finote

**M**y sifter O my Spouse, I am entred into my garden: I have gathered My Myrrh together with my spices-sweet, My honey-combe did with my honey eat, I drunke my wine, with my milke: friends eat ye, Drinke, O beloved, and drinke-plentifully.

I am asleepe, and yet my heart waketh: The voice of my Beloved that knocketh! Open thou unto me my sifter deare, My love, my dove, my perfect-one sincere: For my head is with dew replenished, My lockes, with drops that from the night proceed. I doff't my coat, how shall it on againe? I waiste my feet, how shall I them distaine?

Put in his hand by'th hole did my beloved: And for him were my bowels troublous-moved. To open to my Loved, I rose-up: And my hands myrrh, my fingers eke did drop Passing-sweet myrrh, the locke handles upon.

Open I did to my beloved-one, And my beloved had himselfe drawn-backe, Was past: my soule went-forth for that he spake: I did him seeke, and yet I found him not, I called him, yet I no answer-got. The Watchmen that did goe the city round,

Did

more mee, they wakened mee: the watchmen of the walles took my veile from on me. I adjure you, O daughters of Ierusalem: if yee find my beloved, what shall ye tell him? that I am sick of love.

What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so adjure us?

My beloved is white and ruddy; having-the-banner, above ten-thousand.

His head, the fine-gold, the solid-gold: his lockes curled, blacke as a Raven.

His eyes as doves, by the streames of water: washing in milke, sitting in fullnesse. His cheekes, as a bed of spice, flowers of sweet-odours: his lips Lilies;

dropping passing myrrh. His hands rings of gold, filled with the Chrysolite; his bowels, bright yvorie, overlaid with Saphires. His legges pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choise as the Cedars. His palate, sweetnesse; and he is altogether desires: This is my beloved, and this is my friend, O daughters of Ierusalem.

*Did find me; they did smite me, did me wound: The keepers that upon the walls did watch, They from on me my veile away did catch. O ye the daughters of Ierusalem, I you adjuring charge if ye find him That my Beloved is, what shall ye say To him? that I for love languish away.*

*What is thy Lief more than another Lief, O thou that hast among women beauty chiefe? Thy Lief then other Lief's what is he more, That thou adjuring chargest us so fore? My beloved white and red appears; Above ten-thousand he the banner bears. His head, is fine solid gold of Feff: His lockes are cur'd, blacke as a Raven is. His eyes, as doves, the streames of water by: Washing in milke, sitting in plenty. His cheekes, as bed of spice, flowers sweetly-smelling. His lips, like Lilies, passing myrrh distilling. His hands gold rings, sild with the Chrysolite: His bowels yv'rie bright with Saphire dight. His legges like Marble pillars, that have hold, Firmly on sockets of fine-solid gold, His sight as Lebanon, choise as Cedars, His palate, sweets; and he is all desires;*

*This is my welbeloved and this (same) My friends, O daughters of Ierusalem.*

## Annotations.

**I** [Am come] or, I have come: but the time passed, is looted ued for the present. Here Christ answereth to the prayer of the Spouse, being ready to do all the desire of them that feare him, Pl. 145.19. God is said to come unto men, when he manifesteth his preience by his workes, either of mercy or judgment, Exod. 3.7.8. Gen. 11.5.7. Here he cometh to the garden of his Church with grace, acceptation, comfort and blessing, to keepe a spiritual banquet there: as he promised, *In every place where I shall make the memorill of my name, I will come unto thee, and I will bless thee,* Exod. 20.24. *My sifter, spouse*] see the notes, on chap. 1.4. ver. 8.9. *Myrrh with my spice*] that is, with my other spices or aromatically-fruits: for myrrh was one of the chiefe spices, used in composition of sweet ointments, Exo. 30.23. with such ointments they anointed them and their friends at feasts, see the annotations on ch. 1.3. *I have eaten*] or, I doe eat, for the words following heere this to be spoken as at a banquet. *My honey-combe*] as the word and doctrine of Christ is likened to honey and the honey-combe, to wine and milke, Plalme 119.11. and 119.103. Ela. 55.1. 1 Pet. 2.2. because it is sweet, comfortable and wholesome to nourish the soule, as theic things doe the body: so here the manifold

fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of sinners, are likened to grapes of gall, and their wine, to the poison of dragons, Deuteronomie 32.23.33. *eat O friends,* or, O neighbours. Christ speaketh, as at a feast, cheering up his friends, as partakers with him of his graces, and comforts aforesaid. They that doe his commandments, are his friends, Joh. 15.14. (as Abraham is called the friend of God, Ela. 41.8. Jam. 2.23.) and these desire and delight to be partakers of the fruits of the saints, and reioice in their obediences, Phil. 1.9. 10.1. and 41.17.8.8. Joh. v.4. 3 Joh. v.3.4. The Angels also are made joyfull, at the conversion, sanctitie and salvation of sinners by Christ, Luk. 15.7.10. and 2.13.14. The Chalde expoundeth this of Gods acceptation of his Churches service under the Law, thus: *The holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuaries, which thou buildst for me, my sifter, O congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name: I,*

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I have sent fire from heaven, and it hath eaten the burnt-offerings, and sacrifice of Peace-offerings: accepted with favour before me, is the drink-offering of red wine and of white wine which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, can that which is left of the oblations, and delight your selves in the good that is prepared for you. *drink abundantly O blessed* ] or, *be drunken*, (that is, be plentifully-filled) with loves. By Beloved, he meaneth his friends aforesaid: or, by loves (for to the word may be interpreted) he meaneth the fruits of love, which his Spouse had brought forth unto him; which loves, he said, were much better than mine, chap. 4. 10. In Esay 25. 6, it is prophesied how the Lord of hosts would make (in the mountain of his church) unto all people, a feast of fat things, a feast of wine on the Lees, &c.

Verf. 3. *I sleep* ] or, *I sleeping*, and *my heart waketh*. The Spouse of Christ here telleth of a new and greater trouble that befell her, through her owne negligence; and how she got out thereof. In chap. 3. she had a much like temptation, but not so heave as this: for there she slept not; but upon her bed, in the nights, sought her beloved; here she sleeps, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen thought they tell her no tidings of her beloved, yet they doe her no farther harme: here, they smite, wound, and unweild her. There, she soon findeth him, after she was past the watchmen: here, she findeth him not so soon, but languisheth with love, and complaineth to her friends, who (upon report of his praises) doe hope to seeke him with her. *Shee* is the self or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapour in the head, that arise from meat, drinke, &c. which stop the passages of the spirits, and bind the senses. This *sleep*, as it is a refreshing, is sometimes used in a good sense, for the repose & rest that the faithfull have in God; Psal. 3. 5. and 4. 8. Prov. 3. 24. But more often it signifieth the neglect of holy duties, and a sinful kind of life, Esay 56. 10 Rom. 13. 11. 1 Thes. 5. 6, 7, and this sleep is caused sometimes through sorrow, Luk. 22. 45. sometimes through weariness, Esay. 5. 27. sometimes through slothfulness, and then it causeth (spiritual) beggary, Prov. 19. 15. and 20. 13. The Spouse here, having eaten and drunk largely of the blessings of Christ, beginneth to remit her zeale, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, to the gave place to carnall ease & security. Occasioned further hereunto by the time, the night; and by the weather which was rainy: that is, by ignorance and error prevailing, & by the opposition and perfection of enemies. and *my heart waketh* ] or, *let my heart watch*, or is, awake. The heart meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man. Rom. 2. 28. 29. and the *flesh & spirit* (even in Gods children) doe fight one against another, that we cannot do the things that we would,

Gal. 5. 17. and where the *spirit is willing* (to watch, pray, &c.) the *flesh is weak*, Mat. 26. 41. Whereas therefore her heart waked while she slept, it signified that she gave not her self wholly to this negligence, but as the wife virgins had their lamps burning whilst all slumbered and slept, when the lamps of the foolish were gone out, Mat. 25. 4, 5, 8. so shee now had given her selfe to wisely care, but had her heart and spirit otherwise disposed. For when the whole man additeth it selfe to any thing, the heart also is adjoyined; as Solomon saith, *I compassed about, I and my heart, to search out ficke out wisdom*, Eccles. 7. 25. that *knocketh* ] or, that *beatech*, to wit, at the doore. Shee telleth the love and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties, by receiving him & the spirit of his grace. Christs voice is uttered by preaching of his Gospel, calling to repentance, faith and obedience, Heb. 3. 7, 8 15, and 4. 2. His *knocking*, signifieth a more earnest provocation and desire to be let in, Mat. 7. 7. Luk. 13. 25, and it may imply his chastisements also whereby he would call her to repentance; as he saith to the Church in Laodicea, (when it was fallen to be neither cold nor hot) *As many as I love I rebuke and chasten, be zealous therefore and repent*. Behold, I stand at the doore, and knocke, Revel. 3. 19, 20. open to me ] God openeth doores to us, when he bestoweth his blessings on us, Psal. 78. 23, 24. Esay 45. 1, 2, 3. and if initially, when he giveth grace to utter his word, and to beleeve the same, Col. 4. 3. Act. 14. 27. So we open the doore unto him, when we give him entrance into our hearts, he calling upon us by his word and workes; when we repents, beleeve, and accept Christ with his graces, &c. Rev. 3. 20. my sister, my love, &c. ] these titles given unto the Church, even in her infirmity, shew what affection he bare unto her, and how he esteemed of her notwithstanding her sinnes; which he imputeth not, but looketh upon her graces which hee had endured her with, as if she were perfect & undefiled. filled with dew ] or, full of dew. This head of Christ (which in v. 11. is likened to moist fenn gold) here filled with dew, seemeth to mean his manifold troubles which he suffered for her sake, not only in his owne person, while he was on earth, but in his Servants and Ministers, who are often troubled on every side, perplexed, persecuted, cast downe, always bearing about in the body, the dying of the Lord Jesus, &c. 2 Cor. 4. 8, 9, 10. Thus Christ cometh in the darke night of affliction to awake her, & to communicate himselfe and his graces with her. For a man to be met with the dew of heaven, is a signe of misery, Dan. 4. 25. to it is raine where there is no covert, Esay. 4. 6. and drops (or droppings) likewise signifie troubles, Amos 6. 11. But dew & raine upon the land maketh it fruitful: so is Christ by his doctrine to his Church Psal. 72. 6. Hof. 14. 5. Dou. 32. 2. And in this sense one take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee paraphrast applyeth this verse to the Jewes captivity, & Gods calling them to repentance, thus: After all these words,

the people of the house of Israel sinned; and he delivered them into the hand of Nebuchadnezzar King of Babylon, and brought them into captivity: and in the captivity they were life to a man asleepe, that cannot wake out of his sleepe. And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stirred them up from the sleepe of their heart. The Lord of all the world spake, and thus he said, Turne by repentance, open thy mouth, and make request, and I will send my sister, my love, the congregation of Israel, which are like a dove in perfection of thy workes: for the haire of my head is filled with thy teares, as a man whose haire of his head is wet with the dew of heaven; and my hairy lockes are filled with the drops of thine eyes, as a man whose hairy lockes are full with the drops of raine that descend in the night.

Verf. 3. how shall I put it on? ] that is, I cannot put it on without trouble and relaxation of my flesh. The like phrase God used in Hof. 1. 8. How shall I give thee up, Ephraim, &c. how shall I make thee an Abrahams? &c. that is, I cannot utterly destroy thee, as I did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ, how she made excuses and delays, and that she could not presently admit him: as the friend answereth (in Luke 11. 7.) I trouble thee, yet the doore is now shut, and my children are with mee in bed: I cannot rise and give thee. The keeping on of clothes, is a signe of care and watchfulness, Neh. 4. 23. so shee now (in the absence of her Lord) that she had had her lynes girded about, her light burning, her selfe waiting for his returne; that when he came and knocked, shee might open to him immediately, Luke 12. 35, 36. But she had not only unattended, but put off her coat, and washed her feet, so composing her selfe to a settled rest in her bed; and in stead of watching, sleepe; in stead opening the doore, driveth him away through her neglect and sloth. washed my feet ] another signe that she had betaken her selfe to rest: for in those hot countries (where usually they went bare-footed) they washed their feet from soile and sweat after travel: which shee now having done, could not (as she pretended) without troubling them againe, open to her beloved. Such worthless excuses doth our flesh alleage; the time is unreasonable, the night is cold & dampe, the weather wet, we cannot arise to entertaine Christ, without trouble and detriment. So the people that dwell in their field houses, said, the time is not come that the Lords house should be built, Ag. 1. 4. 2. The foolish shall perish, A Lyon is in the way, a Lyon is in the streets, Prov. 26. 3. and The sugardew will not plow, by reason of the cold, Prov. 20. 4. The Chaldee here paraphraeth thus, The Congregation of Israel, answered before the Prophets; Lo now I have put off from me the yoke of my precepts, and have served the erroneous idols of the peoples: and how can I have the face to turne againe unto him? The Lord of the world answered them by the hand of the Prophets; And I also, Lo now I have taken away my divine presence from midst of thee, and how shall I returne? And thou hast done evil workes, and I have sanctified my feet from thy uncleannesse; and how shall I desire them in the mind

of thee, by thy evil workes?

Verf. 4. put in ] Hebr. sent his hand, or, put it forth, [by the hole] or, from the hole, to wit, of the doore, where he knocked, which some understand to be a withdrawing of the hand as purposing to leave off his calling of her: but the Greeke translated by the hole; and the putting forth of the hand usually meaneth the enterprising of a work, rather than the leaving of it off, as in Gen. 3. 22. & 22. 10. 12. & 48. 14. Exod. 3. 20. 1 Chron. 13. 9. and the effects following, that her bowels were moved, that she rose up, &c. seeme to confirme this. And an hole is a means either to look in, or to put in the hand, or to make a wider entrance, Ezek. 8. 7, 8, 9. The Spouse of Christ here signifieth, that though the doore was shut against him, that her Beloved could not enter; and though his voice (by the outward Ministry of his word) could not cause her to arise; yet he put forth his hand (by the inward working of his Spirit) and wrought more effectually in her. For, as the finger of God (in Luk. 11. 20.) meaneth the Spirit of God, Mat. 12. 28. so doth his hand. Wherefore the disciples outwardly preaching the word; it is said, the hand of the Lord was with them, and a great number believed, and turned to the Lord, Act. 11. 19, 21. my bowels made a troubled noise ] or, my bowels sounded, rumbled. Hereby the signifieth her disquietnesse, hearty sorrow, and repentance for her Beloved, who had suffered so many things for her sake, and whom shee had so neglected and put from her, when he desired to come in. So the Prophet (to shew his sorrow for Moabs calamity) saith, My bowels shall sound (or make a noise) like an harp for Moab, Esay 16. 11. and for the Jewes another saith, My bowels, my bowels, I am pained at my very heart; my heart maketh a noise (or a troubled sound) I cannot hold my peace, Jer. 4. 19. Yea God himselfe, in commemoration of Ephraims misery, saith, My bowels sound (or make a troubled noise) for him, I will surely have mercy on him, saith the Lord, Jer. 31. 20. So here the Spouse, by the sounding of her bowels, sheweth the griefe of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.

Verf. 5. I roape up ] or, I my selfe roape up. Vnto her inward griefe she addeth outward acts of amendment, (fruits meet for repentance) rising, opening, seeking, calling for her Beloved now departed from her doore, through her former negligence. dropped myrrh ] that is, oyle of myrrh. passing myrrh ] that is, pure myrrh, which is of bitter taste, and sweet smelling favour: or currant myrrh, such as passeth from one to another, vendible to merchants, because it is good: as passing in my is currant money with Merchants, Gen. 24. 16. Passing myrrh dropping from Christs lips, (Song. 5. 13.) signifieth the sweet odour of his doctrine, to the like here dropping from the hand and fingers of his Spouse, seemeth to denote the sweet odour of her workes; that her godly sorrow, with faith and love unfeigned, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought

brought to Kings) were purified with *oile of myrrh*, and *sweet odours*, *Eth. 2. 12.* and the *garments* of Christs Spouse doe smell of *myrrh*, &c. *Psalme 45. 9.* here her hands, that is, her actions are anointed with oyle of myrrh, that is, the grace of Gods Spirit, as the holy oyle in the Sanctuary (figuring grace) was made of *pure myrrh*, and other chiefe spices, *Exod. 30. 23, 30.* Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, when he put in his hand at the hole of the doore; which he perceived now when these was risen from her bed of carnall security. *bandes of the locke* [these *bandes* or *bands* of the locke, were those that kept out Christ from entering; which now the anointed with oyle of myrrh, that her heart being ointed and supplied with grace, all bars and lets being removed, he might freely enter to reape the fruit of his owne grace in her.

6. Ver. 6. *I opened* [or, *I my self opened*: this noth a further degree of grace in her, who after she had risen, openeth the doore, (putting away all excuses, delays, hinderances, admitting the word and worke of Christ into her heart,) that the King of glory might come in. *without anye himselfe* [or, *turned away*. *was passed away*] This doubling of the complaint for his departure, sheweth her passion and grief, in that she enjoyed not his presence & favour, as in time past. But the narration telleth how even the *righteous are* (for their sins) *recompensed in the earth, and scarcely saved*, *Prov. 11. 31. 1 Pet. 4. 18.* if we refuse the grace of God proffered, hee will hide his face from us, *Mic. 3. 4. Hof. 5. 3.* *my soule went forth* [or, *was gone, departed*; that is, *failed, fainted*. I was even a dead woman, through feare and griefe: for death is the departing of the soule from the body, *Gen. 35. 18.* and as the *beare* is said to *goe forth* when men are astonished with feare, or the like passions, *Gen. 42. 28.* so here the *soule* is said to *goe forth* for like cause. *because of his speech*] *for his words*, which he had used, when so lovingly he intreated me, in ver. 2. The word spoken doth not alwayes presently take effect in the hearers, but after, when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they doe better understand and make use of that they heard, *Ioh. 14. 26. Matth. 26. 75.* *he answered me not*] This is one of the greatest tentations, that God seemeth not to hear the prayers of his people, though they call day and night, *Psal. 22. 3. he smothereth our prayer*, *Iam. 3. 8.* But here the Spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit *his care is not heare, that is, cannot heare*: but (as it is written) *I have inquired have separated between you and your God; and your face have hid his face from you, that he will not heare*, *Esay 59. 2.* The Hebrewes (in their Chald. paraphrase) apply the affliction here prophesied of, to the sins & captivity of Israel, mentioned in *1 Chro. 5. 25, 26.* *2 King. 17. 6.* at what time, though the Priests (as they say) offered oblations & burnt incense, yet were they not accepted.

Ver. 7. *The watchmen* [or, *keepers*, that keepe watch and ward in the City by night: meaning the officers of the Church; see before on *cha. 3. 3.* *found me*] By this it appeareth, that Christ, not only to the dore of her house to seek Christ, but did *goe about the city, in the streets*, &c. as before in *chap. 2. 3.* *they impute me not*] Imputing is not only with the hand, or other like instrument, but with the tongue, as in *Ier. 18. 18. Come and let us impute him with the tongue*: and generally to *impute*, is to afflict by what meanes soever, *Esa. 53. 4. Psal. 69. 27.* Here the Watchmen are more injurious then before in *chap. 3.* neither inquireth shee of these for her Beloved; but being by them found, out of the common course, is smitten & wounded as an evill doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured, &c. *wounded me*] drew blood of me, for it is a further degree of hurt then smiting, *1 King. 20. 37. Exod. 21. 25.* So the husbandmen *wounded* the Lords servant, *Luk. 20. 17.* *watchmen of the walls*] watchmen in the citie are to look that order and peace be kept of those that are within, watchmen on the walls, are to looke to enemies without, that they breake not in, and to warne the citie if foes approach: so these were other then the former, from whom the escaping with stripes and wounds, passed from the streets to the walls to seek Christ, but is there as evill intreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in *Esa. 62. 6.* but of another kind, not making mention of the Lord, but persecuting those that seeke him. *took my velle* [or, *my fears*; it hath the name in the original, of *fraying*, as being spread over her head to cover her: Such veiles were worne of women, partly for ornament, as appeared by *Esa. 3. 23.* partly for modesty, and in signe of subjection to men, especially their husbands, *1 Corinth. 11. 6, 7, 10.* and an husband to the wife *a covering of the eyes*, *Gen. 20. 16.* The taking away therefore of her *veile*, seemeth to be a note of infamy; idleness or dishonesty imputed unto her: as of idolatry, heretie, schisme & the like; so the was spoiled of her good name and reputation; and counted among the light & lewd women. For it appeareth by *Ezek. 23. 25, 26.* that they used to entreat dishonest women for disfiguring their faces, tripping them out of their clothes, & taking away their faire jewels.

Ver. 8. *I adjure you* [I charge you by oath, &c.] Here the Spouse (having with much adoe escaped from the watchmen of Jerusalem; of whom, see the notes on *Song 2. 7.* and *1. 5.* where also shee adjured them, upon other weighty cause. *what shall ye tell him?*] this is an earnest and passionate kind of speech, shewing her great affection; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in *v. 9. & c. 6. v. 1.*) should finde him by being made partakers of his mercy through the revelation of his Gospel, (as

(as in *Rom. 10. 20.*) then they should tell (or shew) unto him in their prayers, the state of this his afflicted Spouse. *sickle of love* [in Greek, *wounded with love*: languishing with desire of his mercie, of the forgiveness of my sins, of reconciliation, &c. See the notes on *chap. 2. verse 5.*

9. Ver. 9. *more than another beloveth*] when God and Christ is preached, the wicked take occasion to mention and magnifie other false Gods, and erroneous services, *Esa. 36. 18, 20. Act. 19. 26, 28.* but they that belong to the heavenly Jerusalem, desire to be informed further in the truth, and to know the difference betweene true and false Christs, worshipps, ordinances, &c. as these here, and so in *Act. 17. 18, 19, 34, &c. 28. 22, 23, 24.* *fairest among women*] See *chap. 1. 8.* Here the Spouse of Christ, though in her sorrows and miseries, though persecuted and abused by wicked watchmen, though in the darke night of tribulation, is notwithstanding discerned and professed to be faire and glorious; by such as belong unto Christ, *Heb. 1. 1. 24. 26. 1 The. 1. 5, 6.*

10. Ver. 10. *White and ruddy*] She describeth Christ unto him in his beauty, to stir up both her own and their affections, and to draw them after him. For as the outward shew of idolaters, allureth the unwise to affect and follow them, *Ezek. 23. 5, 6, 12, 14, 15, 16.* so the true knowledge of Christ with his graces, draweth the Elect to seeke and embrace him, *Act. 2. 22, 37, 41. & c. 12. 13, &c. & 4. 4. and 17. 11, 12.* and by the Gospel preached, Christ with his sufferings is evidently set forth, *Gal. 3. 1.* Here as a goodly young man, he is as in a image portrayed by his visible qualities, his colours, and by the parts of his body. *White and red*, as they shew the best temperature of man, so here they may signifie in Christ; First, his Godhead & Manhood: for God in vision hath appeared all *white as snow*, and as *pure wool*, *Dan. 7. 9.* and Christ in his glory had his face shining as the *Sun*, and his raiment *white as the light*, *Mat. 17. 2.* and in him doe I see all the fulnesse of the Godhead bodily, *Col. 2. 9.* Man had his name *Adam*, of *Adamah*, the red mould of the earth out of which he was taken, *Gen. 2. 7.* and Christ (who here is *Adam red*) is the last *Adam*, *1 Cor. 15. 45.* and was partaker with his children of flesh and blood, *Heb. 2. 14.* Secondly, *white* denoteth his innocence in himselfe, without spot of sin: *red*, his sinfull case by imputation, for God made him, who knew no sin, to be sin for us, that we might be made the righteous in God in him, *2 Cor. 5. 21.* and so these two colours are used to signifie sinfulness and innocencie, *Esa. 1. 18.* And consequently *red* betokeneth his sufferings to the shedding of his blood, as *white* doth his victory, peace joy and comfort in God, *Rev. 7. 9, 13. 17. Eccle. 9. 8.* And in respect of his administration, *white* setteth forth his grace and mercie to repentant and believing sinners, whom he justifieth, sanctifieth, and will bring into glory; who therefore are said to be clothed in *hyss white and cleane*, which is the *righteousnesse of the Saints*, *Rev. 19. 8, 14.* and *red*, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are

said to *red, dyed and dips in blood*; *Esa. 63. 1, 2, 3. Rev. 19. 13.* *having the Banner, above ten thousand* [or, *having Banners*, of *ten thousand*: Hebrews, *bannered, above* (or of, or *with*) *ten thousand*. Meaning either that he was the chiefe, valiantest and most excellent of all: or that he had many Banners and companies of Warriors with him. In the first sense the Greeke interpreteth it, the *sheen* (or *doisest*) of *ten thousand*: in the latter, the Chaldee Paraphrast, and other Hebrew Expollitors apply it to the *ten thousand* of *Angels* that minister before him, (as in *Daniel 7. 10.*) *The Banner* (or *standard*) is a warlike signe; and he that beareth it, is of the chiefeist; and by it, other Warriors doe encampe, as appeareth in the armies of *Israel*, *Numbers 2.* And there *Isidus* was chiefe Standard-bearer, and had under his Banner the greatest number of Warriors: so here Christ (the *Lion* of the tribe of *Judah*, *Revelation 5. 5.*) is chiefe among many, yea above all; for he standeth for an *Ensigne* of the people, *Esay 11. 10.* (that is, *ruleth over the Gentiles*, *Romans 15. 12.*) and unto him both the *Angels* doe minister, and worship him, *Matthew 4. 11.* Hebrews *1. 6.* and many *ten thousand* of people doe beleve in him, *Act. 21. 30. Rev. 7. 9.* and in his was against his enemies) as *armies* in *heaven* doe follow him, *Revelation 19. 11, 14.*

Ver. 11. *the fine gold, the solid gold*] understand fine gold and solid gold, for this word *and*, is sometime not exprest in the Hebrew, though it be meant; as is noted on *Exod. 22. 30. Deuter. 24. 17.* Two names of the best gold are here joyned, *Cebum*, and *Paz* (or *Phaz*); the first is fine, notable and shining; the latter, solid, strong, and fast gold, or *Esse gold*: (according to the Hebrew name.) Fine-gold is in Arabic called *Faz*, and the land of *Esse* seemeth to be so named of such gold there. Both these together, for forth the glory of Christs head here: which being taken either properly, or figuratively for the crown or ornament of the head, (as by the feet are implied the shoes on the feet, *Deuter. 8. 4, 29, 5.*) seemeth to denote his headship, dignity or regiments that his Kingdom is most glorious (like fine splendid gold) because it is spiritual and heavenly; and most firme and durable (like pure solid gold) because it is eternal: *Ioh. 18. 36, 37. Luke 17. 30, 31. Dan. 7. 13, 14.* For the Spouse calleth her Beloved King, in *Song 1. 4.* and David praising God, *Saith, Thou hast fit on him a crown, a crown of fine gold*, *Pf. 21. 4.* And as Christ is here described, so is hee in the administration and government of his Church: that when his Kingdom is powerfull and glorious, and of large extent, it is like a golden head, as in *Dan. 2. 37, 38* and when it is administrall according to his laws and judgements, (which are more to be desired than much fine solid gold, *Psal. 19. 11.*) then is the *street of Jerusalem* (the Law wherein men walke) pure gold, as in *Revelation 21. 21.* Hereby also his rich grace and bountifullnesse unto men, may be implied. *his lockes*] his hairy-lockes, of which before he complaineth in *verse 2.* that they were filled with drops of the night. *curled*]



or *heaps*, that is, are like *heaps*, curled and bushy. *black*] in Revel. 1. 14. Christ appeareth as an Ancient, with his *hairs white as wool*; here he is described as a goodly young man, with *curled locks, black as a Raven*: that white colour shewed him to be the *Ancient of days*, Dan. 7. 9. full of gravity, wisdom, justice, &c. but *black* and *curled locks*, as they are signs of heat and strength in nature, so here they seeme to denote strength and vigour spirituall, as also the hidden mystery of his counsels, thoughts and purposes unsearchable. According to the variety of times, causes and administrations, so things are spoken diversly of God and of Christ: as in 1 Tim. 6. 16. he *dwelleth in the light* which none can approach unto; in 2 Chro. 6. 1. he *dwelleth in the thick darkness*: his administration of mercy by the preaching of the Gospel is signified by a *white horse*, his judgement by a *black horse*, Rev. 6. 2. And it we refer this here to Christ's administration, it may denote both his counsels unsearchable of any, and in speciall his judgements decreed for his enemies.

Verse 12. *as doves*] in Revelation 1. 14. *his eyes are as a flame of fire*, and in Daniel 10. 6. *as lamps of fire*; to search and try all mens waies, and to let mens secret finnes to the light of his countenance, Jeremy 16. 17. Psalm 90. 8. and 11. 4. here, he hath *doves eyes*, to shew that he is of *pure eyes* than to behold evil, and cannot look on iniquity, Habak. 1. 13. that he graciously beholdeth his people with mercie, and commiseration of their misery, Deuteronomy 11. 12. Psalm 34. 16. and 33. 18. 19. and that he faithfully looketh to his covenant with his people, as the Spouse for her faith and loyalty is said also to have *doves eyes*, Song 1. 15. & 4. 1. *by streams*] or by currents (*riyers*) of water that run violently: such waters are pure and cleare, where doves delight to be, *passing*] to weat, themselves; which the Greeke translath, *washed in milke*. As doves washing themselves in milke white water are cleancd from dult and soile: so the eyes of Christ are pure and cleane, beholding his people in grace. *sitting in fubjects*] if the finitude of waters be continued; then it meaneth full channels of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applied to the eyes in the holes of the head with fit and due proportion, neither sunke in, nor starting out; but as the precious filling stones, Exo. 25. 7. were embossed and fitly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

Verse 13. *bed of spice*] meaning a garden-bed, wherein spice aromaticall is set; as after in Song 6. 2. *flowers*] or, *growing plants*, so named of being growing great: the word also may be translated *towers*, which have their names of greatnesse. The *cheeks* (which are both sides of the face) are likened here to a garden bed of sweet spice, not barren or faded, but flourishing and growne up to blade and floure of sweet odours; whereby the beard also that groweth out of the cheeks or jaws, (Esa. 50. 6.) may be meant. These cheeks of

Christ thus adorned, signifie his manlinesse and comeliness to all that by faith behold him, & the sweetnesse of the graces that flow from his heavenly countenance; whiles being as a man grown up to yeeres of discretion, he admitteth all things discreetly, justly and comfortably to his people. The Hebrews in the Chaldee paraphrase on this booke, understand by the *head*, the Law of God, which is to be desired more than gold: by the *locks of haire*, the interpretation of the words therein heaped together, which are black to those that keep them not: by the *eyes*, his providence to behold and blese his people, by means of Counsellors, Teachers, Judges, &c. by the *cheeks*, the *two tables of stone*, written with lines as with rewes of a garden of spices; & yielding acute & sweet senses, *passing myrrh* [that is, *gyle of myrrh* of sweet favour, which passeth current & is vendible among Merchants (as before in ver. 5.) This signifieth that grace, (or words of grace, Luke 4. 22.) which was poured out in the lips of Christ, Pl. 45. 3, which set forth by similitude of the pleasant lily, & sweet myrrh-oile, doe note out the comfort and sweetnesse of the Gospel, in the hearts of them that beleeve.

Verse 14. *The Chrysolite*] in Hebrew *T harshish*; it is a precious stone of a golden fea-green colour: see Exo. 28. 20. These hands of Christ, likened unto, or adorned with *gold rings*, whose hollow place or foyle is let and filled with the Chrysolite, signifie his precious, pure & religious works; acceptable and honorable before God and men. *his bowels*] that is, *his breast and belly*, for in them the bowels are contained, as the heart, liver, &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the heart is said to be among the *bowels*, in Plal. 22. 15. and the liver is joynd therewith in Lam. 2. 11. where also the *bowels* are in Greeke translated the heart. See before on ver. 4. *bright yvory*] Hebr. *brightnesse of yvory*; meaning, most bright, polished, faire and glorious. *overlaid*] or, which is covered, & so adorned with *Saphirs*: for in Gen. 38. 14. this word is used for *covered*, where the Greeke and Chaldee expound it adorned. These bowels of Christ like burnisht yvory decked with *Saphirs* (which are precious stones of a fea blew, or heavenly colour) signifie his hearty & heavenly affections, love, mercie, commiseration, &c. towards God, his Law, & his people; as he saith (in Plal. 40. 9.) *thy Law is within my bowels*, and *bowels* are inward-affections, in 2 Cor. 7. 15. & joynd with mercie, in Phil. 2. 1. & used for tender-mercy, in Luke 1. 78. and Pauls great longing after the Saints, is said to be in the *bowels of Iesus Christ*, Phil. 1. 8. The Chald. Paraphrast applyeth these to the body of the Church of Israel, the twelve Tribes, who finned (as he saith) like lamps, were polished in their works like Elephants tooth (or yvory) and shone like Saphirs.

Verse 15. *His legs pillars of marble*] under the name *legs*, the *stighes* also are comprehended, and all downe to the feet: which are the instruments to beare, sustain and remove the body from place to place: for the *legs* of a man, and the strength of *his body* are mentioned (in Plal. 147. 10.) to signifie mans

mans might and swiftnesse. And as *ym legs* denoted a *strong Kingdom*, Daniel 2. 33. 40. so the strength of Christ in his waies and government, is remembred by *marble pillars*, and the uprightness and purity thereof, by the colour of *white-marble*, or *Alabaster*. *firmly*] or *granted*, *set fast* as on a foundation. *sockets of solid gold*] that is, Christ's feet, on which his legs are set, (as pillars on their sockets to sustaine and stay them up) are of *solid gold*, firme and stable, pure and glorious: so that his way is perfect, his ankles *slip not*, 2 Sam. 22. 33. 37. his foot *standeth in righteousness*, Plal. 26. 12. he walketh safely in his way, and his foot stumbleth not, Prov. 3. 23. with these feet in justice he treadeth downe his enemies, Plal. 110. 1. *Eyaf* 26. 6. 2 Sam. 22. 39. 43. but bringeth good tidings of peace to his people, Nah. 1. 15. that all they are blessed which trust in him, Plal. 2. 12. whereas *evidence in an unfaithfull man in the day of trouble*, is like a foot out of joint, Prov. 25. 19. *his countenance*] or *his sight, appearance, forme*; that is, his personage: for this word meaneth not his face only, but his whole person: so to see to he is like Lebanon, goodly, great, high, glorious. So in 2 Sam. 23. 21. a man of countenance, (that is a goodly personable man) is by another Prophet called a man of measure (that is, of great and goodly stature) 1 Chro. 11. 23. Lebanon] a goodly mountaine in the North part of the land of Canaan, see Song 4. 8. As Christs large, glorious, and everlasting Kingdom was signified by a stone, that became a great mountaine and filled the whole earth, Dan. 2. 35. 44. and other kingdomes also are figured by mountaines, Jer. 51. 25. so the largenesse, eminencie and glory of Christ in his kingdom, is here represented by mount Lebanon. *choice*] that is, goodly, excellent, for things that excell are chosen before others: and these words, *choice* and *good* (or *goodly*) are joynd together in the pralfe of men (as in 1 Sam. 9. 2.) or of trees, Ezek. 31. 16. and choice Cedars are mentioned in Jer. 22. 7. so here, Christ is *choice* as the Cedars, meaning, goodly, excellent,

flourishing and continuing in vigour: the full man groweth as a Cedar in Lebanon, Plal. 92. 13.

Verse 16. *his palate*] or, the *roofe of his mouth*: which (as the tongue and lips) is the instrument of speaking; and so figuratively used for *speech* or *words*, Prov. 5. 3. *freewill*] or *freely*, *free things*: which properly is meant of sweet meats and drinks, as in Neh. 8. 10. Prov. 24. 13. but applied to the words of God, which are sweet to the soule, as honey, or other sweets to the taste, Psalm 119. 10. and 119. 103. Here the *palate* (or mouth) of Christ being likened to *free things*, signified his words, doctrines, promises, comforts proceeding from his spirit, and being plain and powerfully uttered, to be pleasant, wholesome, comfortable to the soules of such as do desire and beleeve them; as the Spouse before said, *his fruit was sweet unto his palate* (or taste) Song 2. 5. So the Wildsome of God faith (in Prov. 8. 7.) *my palate* (that is, *my mouth*) shall speak the truth. And the Chaldee here paraphraseth, *The words of his palate are sweet as honey*. he is altogether] or, all (every whit) of him is desired; that is, much to be desired, he is wholly amiable: which the Chaldee expoundeth, *all his commendments* are to be desired. Thus Christ is both generally and in particulars commended and magnified, by the tongue of his Spouse, unto the daughters of Jerusalem (as by the tongue of Paul he was crucified among the Galathians, Gal. 3. 1.) when his sufferings were declared.) But as he is the power of God, and the wisdom of God, unto them which are called, when to others he is a stumbling block, and foolishness, 1 Corinthians 1. 23. 24. so here he is to the Spouse and her friends glorious and beautiful; but to the world he is base and ignominious; a worme and not a man, the reproach of men, and contempt of the people, Psalm 22. 7. *his visage* marred more than any man, and his forme, more than the finnes of men: growing up as a root out of a dry ground: having no forme nor comeliness; no beauty that we should desire him, Eya. 52. 14. and 53. 2.

## CHAPTER VI.

1 **V** Hither is thy Beloved gone,  
O thou fairest among Women:  
whither is thy Beloved turned-aside, that we may seek him with thee.

2 My Beloved, is gone-downe to his garden to the beds of spice: to feed in the gardens, and to gather Lilies.  
3 I am my Beloveds, and my Beloved is mine: he feedeth among the Lilies.

4 Thou art faire, O my Love, as Tirzah, comely, as Jerusalem: terrible, as armies with Banners. Turne-about thine eyes, over-against me: for they have

## CHAPTER VI.

1 **O** Whither is thy welbelovéd gone,  
Thou that of women art the fairest one:  
O whither may thy Loved turned be  
Aside, that we may seek for him with thee.

2 My Welbelovéd, he, descended is  
Vnto his garden, to the beds of spice:  
Within the gardens that he feed-may-get,  
That also he may gather Lilies sweet.  
3 I my Belovéd am, and my Lovéd  
Is mine, he doth among the Lilies feed.  
4 My Love, thou art as Tirzah beautiful,  
Comely, as Jerusalem: dreadfull  
As are the warlike-bannered-armies.  
5 Over against me, turne-about thine eyes:



have lifted mee up: thy haire is as a  
flocke of Goats, that appeare from  
Gilead. Thy teeth, are as a flocke of  
sheepe, which come-up from the wash-  
ing: which all of them beare-twining,  
and none among them is bereaved-of-  
the-yong. As a piece of a Pomegra-  
nate, are thy temples, within thy locks.  
There are three-score Queenes, and  
four-score Concubines: and Virgins,  
without number. My Dove my per-  
fect-one, she is one, she is the only one  
of her mother; shee is the choice one  
of her that bare her: The daughters  
saw her, and they blessed her, the  
Queenes and the Concubines, and prai-  
sed her. Who is she that looketh-forth  
as the morning? faire as the Moone,  
clear as the Sunne; terrible, as armies  
with banners.

I went-downe to the nut-garden, to  
see the fruits of the valley: to see whe-  
ther the vine flourished, whether the  
Pome-granates blossomed. I knew not;  
my soule put me, the chariots of my wil-  
ling people.

Returne, returne, O Shulammitesse,  
returne, returne, that we may looke up-  
on thee: what shall we see in the Shu-  
lammitesse? as the company of two  
armies.

*For they have lift me up: so is shine haire,  
As flocke of goats, from Gilead that appeare.  
Thy teeth as flocke of sheepe are, which be gone  
Up from the washing: of which every one  
Doe bring-forth-equal-twins, and them among  
Is none that is bereaved-of-the-yong.  
The temples-of-shine-head, thy locks within,  
Like to a piece of a pomegranate becom.  
Queenes three-score are, and Concubines four-score:  
Of Virgins eke innumerable store.  
My Dove, my undefiled, she is one:  
She of her mother is the one-alone,  
Of her that bare her shee the choice-one is:  
The daughters they her saw, and did her blisse,  
The Queenes and Concubines; and did her praise.*

*Who is she that as morn her selfe displays?  
Faire as the Moone is, as the Sun so cleare,  
Dreadfull, as armies that doe Banners beare.*

*To the Nutgarden I went-downe, to see  
The valley fruits: to see if the vine-tree  
Flourish, if blossome did the Pomegranets.*

*I knew not, my soule put me, the charrets  
Of my free people. Turne, O turne (I say)  
Shulammitesse; turne, turne, we view thee may:*

*What shall we see in the Shulammitesse?  
As company that of two armies is.*

## Annotations.

- 1 **T**urned aside; or, hath be turned his face, to wit,  
from thee to others; or to another place.  
that we may see] or, and we will see him. The  
daughters of Ierusalem (Gods elect) having heard  
from his Spouse, the praises of Christ, are moved  
earnestly to inquire after him, and promise (if  
they know where) to seeke him with her, that  
they might be made partakers of his grace and  
blessings. Such is the effect of the preaching of  
the Gospel, in the hearts of the chosen, Acts 2.37.  
and 4.4. and 11.20.21. But the watchmen fore-  
mentioned (Song. 3. 3. and 5. 7.) had no such  
affection: that in them the saying was fulfilled,  
The Pastors are become brutish, and have not sought the  
Lords; therefore they shall not prosper, Jer. 10.21.
- 2 **V**erle 2. *is gone-downe to his garden*] The garden of  
Christ is his Church, as in chap. 4. 16. and 5. 1.  
The Spouse which before mislead and sought him,  
hath now intelligence, and informeth others  
where he is: so that this respecteth another time  
and state, and the promise is fulfilled, Seeke, and ye  
shall find, Mat. 7. 7. If from thence thou shalt seeke the  
Lord thy God, thou shalt find him; if thou seeke him with  
all thine heart, and with all thy soule, Deut. 4. 29.

bed of spice] rankes, rewe, or beds wherein spices  
were sowne: in which seemeth to meanie companies  
of believers, in whose hearts (as in good earth)  
the sweet and precious word of the Gospel was  
sowne, Mat. 13. 8, 23. For these beds are by A-  
quila a Greeke Interpreter, translated Praesidia,  
which word is used in Marke 6. 40. for rankes of  
people sitting downe to be fed of Christ.  
to feed] to associate himselfe, and communicate with  
the graces of his people, eating his pleasant fruits  
as in Song 4. 16. as also to feed his friends & in-  
part unto them the graces of his spirit, in the gar-  
dens (his particular Churches) as in Song 5. 1.  
to gather Lilies] to accept the sweet-smelling fruits  
of his owne graces growing in his Churches: or  
to gather unto him his faithful people, which are  
as Lilies among thorns, Song 2. 2. The Hebrews  
in their Chaldee paraphrase, apply this to Gods  
returning of his people from the captivity of Ba-  
bylon by Cyrus, Ezra, Nehemiah, Zorobabel, &c.  
and the restoring of his worship in the Temple,  
redified, & accepting their service, and nourishing  
them with dainties; and as a man that gathereth lilies  
out of the vallies, so gathereth he them out of Babylon.

Verle

3 **V**erle 3. *I am my Beloved*] The Spouse here glo-  
rieth in the peace renewed betweene Christ and  
her, and their mutuall communion by his Spirit  
and her faith, notwithstanding her former infir-  
mities and afflictions. The same word (but in o-  
ther order) is used before, in Song 2. 16. (see the  
annotations there.

4 **V**4. *Tou art faire*] The Spouse having found,  
and being reconciled to Christ, is here com-  
mended by him for her manifold graces wherewith  
shee was beautified. Compare these her graces  
with the former, in Song 4. 1. &c. *at Tirzah*  
This was a citie in Canaan, not far from Samaria  
wherin one of the 31 Kings whom Iosiah con-  
quered did dwell, Ios. 12. 24. Afterward the Kings of  
Israel kept their Courts in it, 1 King. 14. 17. and  
15. 21.33. & 16. 6, 8, 23. By interpretation Tirzah  
signifieth *gracious, well-pleasing, or acceptable*, and so  
the Gr. here translateth it *Good pleasure, or favour-  
able acceptation*: which sheweth it to be a goodly  
pleasant place, such as Kings delighted to dwell in.  
A like beauty is here ascribed to the Spouse being  
made faire & acceptable by Christ her Beloved, as  
Ephel. 1. 6. and 5. 27. *Ierusalem* a citie renowned  
for glory, especially because God himselfe  
chose to dwell in it, having his Temple built  
there on mount Sion. It was *sayre in situation*, the  
joy of all the earth, the City of the great King, Psal. 48.  
23. &c. Hereupon the Church under the Gospel,  
the Spouse and Wife of the Lambe Christ, is called  
*Ierusalem*, holy and heavenly: whose glory from  
God, and excellent ornaments, are described at  
large, in Rev. 21. 2. 9. 10, 11. &c. *Ierusalem* by in-  
terpretation is the *Sight of peace*. *armies with  
banners*] or, as bannered hosts; as armies ordered  
under their banners and ensignes, which are terri-  
ble to their enemies. So againe in ver. 10. This  
sheweth the peace of the Spouse to be in Christ,  
& is to fight the good fight of faith, in the order  
appointed her of God. Thus when Israel abode  
in his tents, according to their tribes, encamping in the  
wildernesse, his tents were goodly, his strength  
was as an Unicorne, he couched as a courageous  
Lion, whom none durst stir up, Num. 24. 2. 5. 8. 9.

5 **V**erle 5. *Turne about thine eyes*] This word is used  
sometime for *turning towards*, as in 1 Chron. 12.  
23. sometime for *turning away*, as in Ezek. 7. 2.  
Here it seemeth to be meant in the first sense that  
the eye of the Spouse (which were like doves, Song.  
4. 1.) should now in her Beloveds absence, be  
turned to him, by faith; that he thereby might be  
encouraged & cheered in her love. *over against  
me*] towards me, though a far off: to the word is  
used sundry times, as is noted on Num. 2. 2. It  
may also be Englished *from me, or, from before me*.  
for they have lifted me up] or, that they may lift me up,  
to wit, with courage, strength, comfort, &c. as in  
Psal. 138. 3. *about hath encouraged*, (or *lifted-up, strength-  
ned*) me. In this sense the Greeke here translateth  
figuratively, for they have lifted me up, *as wings*, (or,  
have made me fly) that is, encouraged, cheered me.  
The Hebrews also in their Chaldee paraphrase  
apply this, to the restoring of the high Councell

or Senate in Ierusalem, after their returne from  
Babylon.

*thy haire*] thy thoughts, counsels,  
purposes, &c. are orderly compoled, like the  
haire of fat goats: see the notes on Song. 4. 1.

*Verle 6. teeth*] wherewith shee eateth the spiri-  
tual food of the Word, &c. or, devoureth her  
enemies. See Song 4. 3.  
from the washing]  
and so are white and cleane.

*Verle 7. temples*] signifying her modesty, shame-  
fastnesse, &c. See Song 4. 3.

**V**erle 8. *There are three-score Queenes*] Hebrew  
*Sixtie*, thy *Queenes*, and *eighty Concubines*: which  
may be understood either affirmatively, *There are  
sixtie* (as the Greeke also translateth) or by hip-  
potation. *Be there sixty Queenes*, that is, though there  
were sixty, &c. yet one is my dove. And for the num-  
bers *threescore* and *four-score*, it is uncertaine  
whether the allusion bee to Solomons wives and  
concubines which hee tooke at first, before hee in-  
creased them to *seven hundred wives*, and *three hun-  
dred concubines*, 1 King. 11. 3. (as before we heard  
of *threescore valiant men*, about Solomons bed, Son.  
3. 7.) or, as the Hebrews conjecture, to the sons of  
Noe, Abraham, Elau, &c. or rather whether a  
certaine number be not put for an uncertaine;  
meaning many *Queenes*, *moie concubines* and in-  
numerable *damels*: as *seven shepherds* and *eight  
Princes*, in Mic. 5. 5. signifie many, and no definite  
number. *So six troubles* and *seven*, in Iob 5. 19. and  
other the like. *Concubine*] these were second-  
ary wives, taken for propagation of children,  
but they bare no rule in the family as wives, nei-  
ther had their children such right to inherit as  
had the others, but were sent away with gifts, as  
Abrahams practise sheweth, Gen. 25. 1. 5. 6. See  
the Annotations on Gen. 22. 24.

*Virgins*] or, *maidens, damels*; Such as are not married at  
all, but accompany and attend upon *Queenes*, and  
other great women, as in Psal. 45. 15. *Elit. 2. 9.*

**V**9. *let us see*] or, *There is* (but) *one my dove*,  
etc. to this one only, is opposed to the many  
*Queenes*, *Concubines*, &c. forementioned. Here  
the Spouse of Christ which is but one, (as there is  
one body, and one Spirit, one Hope, one Lord, one Faith, etc.  
Eph. 4. 4. 5.) is preferred before the multitude of  
other, which in their owne & the worlds esteem,  
are *Queenes*, *Ladies*, &c. Rev. 18. 7. *Elay 47. 7.*  
Thus it is said of Israel, *And who is like thy people,*  
*like Israel: one nation in the earth, whom God wants to re-  
deeme for a people to himselfe*, etc. a Sam. 7. 23. And  
when God entered into covenant with them, hee  
said, *If ye will obey my voice in deed, and keepe my com-  
mands; then ye shall be a peculiar treasure unto me above  
all peoples: for all the earth is mine*, Exod. 19. 5.  
the only one of her mother] or, one she is to her mother,  
meaning by mother, *Ierusalem*, which is above, which  
is the mother of us all, Gal. 4. 26. which was prefigu-  
red by Sarah the free woman, the only wife of A-  
braham, of whom he had his only son Isaac, and  
the child of promise: though he had (by Agar and  
Keturah his Concubines) other children also, to  
whom he gave gifts, and sent them away; but gave all  
that he had unto Isaac, Gen. 25. 5. 6. And Sarah was  
a type of the New Testament, & Isaac (in whom  
Abrahams

Abraham's seed was called of the children of promise, which by faith in Christ are made heirs of salvation, Rom. 9.7, 8, 9. Gal. 4.22, 31. But here, the holy feed is likened to a daughter, espoused unto Christ, belonging to the heavenly Jerusalem the mother of the faithful only. *the choice one* or, *the elect* (the *pure*) one, as after in v. 10. *clear as the Sun*. The Hebrew *barab* signifieth pure and cleane from filthinesse, purged, polished, severed and select from others; and so the Greek here expoundeth it *elect* or *chosen*; and the word is used for *choice*, in 1 Chron. 7.40. Neh. 5.18. and otherwise, as also for purged by trials and afflictions, Dan. 11.35 & 12. 10. which signification hath use in this place. *the daughter*] the virgins or damotels forementioned in v.8. and such as were spoken of in Song. 2. 1. *they blessed her*] or, *they called her blessed*, they counted her happy, as in Lam. 5.11. *We count them happy* which endure. *praised her*] The Spouse here, as Israel of old, is praised and counted happy, for the great blessings of God upon her; whom he hath made high above all nations which he hath made, in praise and in honour: Deut. 26.19. So Moses said, *This is your wisdom, and your understanding*, in the eyes of the peoples; which shall beare all these statutes and say, surely this great nation is a wife and understanding people, Deut. 4. 6. So the people magnified Christians, Act. 5.13.

10 V.10. *Who is she* or, *who is this*; that is, what manner of one is this: as *Thy Wife*, in Mar. 4.41. is *Potiphar*, what manner of man, in Matt. 8.27. So, *whose son*: that is, *what manner of mans son* is this *young* of Sam. 17.55. Here the praises forespoken, are set forth most gloriously: or a new state of the Church is described. *on the morning*] that is, lightness, bright, cheerful; as the morning after the darke night, so the spouse after the darkenesse of affliction, error, ignorance, arieth to her owne and others comfort. Thus it is said to the Church, *Arise, shine, for thy light is come*, and the glory of the Lord is risen upon thee: and the Gentiles shall come to thy light, and Kings to the brightness of thy rising, Ely 60. 1. 3. And to such as amend their wayes, he promitteth, *I then shall thy light break forth as the morning*, &c. Ely 58. 8. *faire as the Moone*] which is called in Hebrew *Lebanah* of her whiteness and bright shining. When glory and prosperity is promised, God saith, *I by Sun shall no more goe downe neither shall thy Moone withdraw it selfe*, Ecl. 60. 20. *The light of the Moone shall be as the light of the Sunnes*, and the light of the Sun shall be seven fold, Isa. 30. 26. but when affliction is threatened, he saith, *I by Sun and the Moone shall be darkened*, &c. Joel. 3.15. Ezek. 32.7, 8. Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renowne went forth among the heathen for thy beauty: for it was perfect through my clemencie which I had put upon thee*, saith the Lord God, Ezek. 16.14. *clear as the Sun* or *pure*, (in Gr. *choice as the Sun*, as v.9.) Christ himself is the *Sun of righteousness*, Mal. 4.2. the *Woman* (his Spouse) is clothed with the Sun, Rev. 12.1. because by faith the hath put on Christ, Gal. 3.27. by whose righteousness he is purged from all sin, & so is made

glorious. Here also we may observe in her the degrees of grace, her first light, being like the morning or day dawning; her second beauty like the *morning*; her third degree, like the *Sun* it selfe in brightness. And so it is said *The path of the just is as the shining light*; that shineth more and more, unto the perfect day, Pro. 4.18. *terrible to the enemies*, with whom shee is to fight under the banner of Christs Gospel & love, Song. 2.4. having the weapons of her warfare, not carnall but mighty through God, to the pulling downe of strong holds, &c. 2 Cor. 10. 4. So Israel, was a people *favoured by the Lord* the shield of their helpe, and who was the *friend* of their excellency, Deut. 33.29. God did put the dread of them, and the feare of them upon the nations, under the whole heaven: who heard the report of them; & trembled, Deut. 2.25. The peoples heard, and were afraid; for so took hold on the inhabitants of Palestina; the Dukes of Edom were amazed, the mighty men of Moab trembling took hold upon them; the inhabitants of Canaan melted away; feare & dread fell upon them, &c. Exod. 15.14, 15, 10. Plal. 48. 5, 6. See before on v.4.

11 V.11. *I went down*] The words of Christ, shewing how he went to visit the garden of his Church, *Nut garden*] The original word *Egoz* is not found but in this place: the Gr. translateth it *Nut*, & most interpreters: the Arabike also agreeeth, in which tongue *Nut* are called *Genz*. It meaneth aromaticall trees & fruits (such as Christs gardens are planted with, Son. 4.12, 13, 14) & so is to be understood of that fruit which we call *Nutmeg*, & the like. The Chaldee paraphrast applyeth this *Nut garden* to the second Temple, builded by Cyrus commandment, & the state of the Church then: but these Prophecies seem rather to meane the times under the Gospel, as before is shewed. *the fruits of the valley*] *fruits* here properly meane the new green or first ripe fruits, such as are tidie and forward in the beginning of the year. So, after the winter of tribulation and wrath, cometh the cheerful Spring of grace in the garden of the Church, situate low and bafe as in a valley or bourne, where it is watered with Gods Word and Spirit, and made fruitful. The Gr. translateth it *fruits of the bourn* (or *freeme*). In hot Countries, gardens and orchards were wont to be planted neere bournes, freemes & pools of water, to make them fruitful, Ecl. 2.6. Ezek. 31. 4, 5, 7. *the pomegranates*] or, *pomegranate trees*: by theie and the former *vines*, are meant the people called of God, and planted in the garden of his Church, which when they flourish in a good profession, doe after bring forth the fruits of good works, to the glory of Christ. The Chael. expoundeth these of the wise men of Israel, likened to a vine, & their plenty of good works, as the Pomegranate is full of juice & kernels. So in Son. 7.12.

12 Ver. 12. *I knew not*] These words seeme to be the continued speech of Christ, (though some thinke them spoken by his Spouse) and by Lying I knew not, he meaneth experimentall knowledge or perceiving: for things are spoken of God after the manner of men, as in Gen. 18. 21.

*I will goe downe now* and see whether they have done altogether according to the cry of it, which is come unto me; and if not, (but) I may know. See also Exod. 33.5. Gen. 22.12. Now that which Christ here knoweth, may be understood of the former things, that he perceived not the Vines to flourish, or the Pomegranate to blossom, and therefore calleth upon the *Shulammites*, (in ver. 13.) to *returne*: or, that he knew not, neither was aware of the forwardnesse of his people (which was beyond mans expectation) and therefore hee furthered them as with *Charits*, to helpe and hasten them forward: For, *Whosoever hath, to him shall be given: and he shall have more abundance*, Matthew 13.12.

*my fault* me] that is, *I put my selfe*; but the manner of speech noteth an earnest desire and hearty affection; as, *my fault seeketh*, Eccle. 7.28. *my fault breeth*, Song. 1.7. *my fault is troubled*, Plalme 6.4. *my fault batteth*, Ely 1.14. *my fault is joyful*, Ely 61.10. and many the like. *the charits* of my willing people] or, of my princely (or noble) people; in Hebrew *ammi nadab*: that is, my voluntary, free, bounteous or noble people. The Greek putteth both words in one, make it a proper name, the *charits of Ammi nadab*: it rather denoteth the people of Christ, which are *voluntaries in the day of his power*, Plalme 110.3. sustained with a free (or princely spirit), Plalme 51.14. and receiving the Word with all readinesse (or willingness) of mind: as Acts 17.11. and 2.41. To such Christ is as *Charits*, by the ministry of the Word, to helpe and hasten them forward in grace: and to defend them from their enemies. For *Charits* were used in warres, Iosia 11.4. 1 Sam. 13.5. and when God threatneth vengeance unto the wicked, hee saith, he will come *with his charits like a whirlwinde*, to render his anger, &c. Ely 66.15. And as the Prophets of old, were the *charits* and *bornemen* of Israel, 2 King. 2.12. and 13, 14. and peoples conversion unto Christ, is called a bringing of them *upon horses and in charits*, for an offering to the Lord, Ely 66.20. so the Ministers of the new Testament, did fo minister the Gospel of God, that the offering up of the Gentiles might be acceptable, Romans 15.16. in which sense Christ here, is by his servants, as *charits* for his voluntary and free people to be brought as an oblation to the Lord. The Chaldee paraphrast on these words thus, *I comforted my fault to doe them good, and to put them high in the charits of Kings*, &c.

13 Ver. 13. O *Shulammites*] As Solomon (named in Hebrew *Shulamith*) had his name of peace, 1 Chron. 22.9. and Jerusalem was also called *Shalem* (or *Salem*) Plalme 76.3. which signifieth Peace, Hebrews 7.2. fo here the Church or people called upon to returne, is named *Shulammites*,

(in Hebrew *Shulamith*) of her peace and perfection with God in Christ, and to in one Greeke version, it is interpreted *Eirenevousa*, as being at peace. It may also have reference to Jerusalem, as being a daughter to that mother of us all. And this name hath occasioned some probably to apply this unto the recalling of the Jewes, as was foretold, Rom. 11.15. &c. which is yet to be fulfilled. *returne, returne*] this doubling of the word and that twice, sheweth the earnest desire of her conversion, with the certainty thereof. *that we may look upon thee*] or, *for us to see* (or view) thee, and properly it meaneth a looking upon with delight. This teacheth to be spoken by her friends, desirous to see the graces in this Shulammitesse returned. For even the Angels desire to look into the things that are imparted to the Church by the Gospel, 1 Pet. 1.12. & it was Davids one request, that he might see the *pleasantness of the Lord*, in his House or Temple, Plalm. 27.4. And the Prophet foretold how the watchmen should sing with a high voice, for that they should see eye to eye when the Lord returned *Sion*, Ely 52.8. The Chaldee Paraphrast explaineth the words thus, *Returne into me O congregation of Israel, returne unto Jerusalem; returne unto the house of the doctrine of my lawe; returne to receive Prophecy, from my Prophets, which prophecies in the name of the Word of the Lord*. What shall ye see, in the Shulammitesse for, *Why looke ye* (or *would ye looke*) upon the Shulammitesse? The question (which seemeth to be demanded by Christ) is to stir up attention and affection in the hearers. *as the company joy, at the dances*; that is, a company of dancers, that rejoyce together, as they were wont after victories, Exod. 15.20. And prophesying of the spiritual joy at the restoring of his people, God saith, O Virgin of Israel, &c. thou shalt goe forth in the dances of them that make merry: and, *Then shall the Virgin rejoyce in the dance*, Jer. 31.13. And at the returne of the prodigall son, there were *mistles and dances* in his fathers house, Luk. 15.25. This answer seemeth to be made by Christ himselfe that asked them: or it may be the question continued, thus: *what to looke ye upon the Shulammitesse*; which is, *like the company* (or *dance*) of two armies? or, *two armies*] or, of two camps (two hosts) in Hebrew *Maab namim*: by which name the place was called, where an host (or troop) of Angels met Lakob with his troop, at his returne out of servitude, Gen. 32.1, 2. Hereby is signified both the deliverance of the Shulammitesse out of her miseries, & the joy of men & Angels for her victory. For there is joy also in the presence of the angels of God over one sinner that repenteth, Luk. 15.10. & they pitch their camps about them that feare the Lord, for to deliver them, Plal. 34.8.

## CHAPTER VII.

## CHAPTER VII.

1 **H**ow beautifull are thy feet with shoes, O bounteous Princes daughter: the joynts of thy thighs, are like Jewels, the worke of the hands of an Artificer. Thy navell, is like a round goblet; let there not want mixture: thy belly, is like an heape of wheat; set about with Lilies.

3 Thy two breasts, are like two fawnes, twinnes of the Roe. Thy necke, is like a tower of Ivory: thine eyes, like the pooles in Heshbon, by the gate of Bath-rabbim; thy nose, is like the Towre of Lebanon, looking toward Damascus. Thine head upon thee, is like Carmel, and the haire of thine head, like purple: the King, is bound in the Galleries. How faire art thou, and how pleasant art thou; O Love, for delights! This thy stature, is like to a palme-tree; and thy breasts, to clusters. I said, I will goe-up to the Palme-tree, I will take-hold, of the boughes thereof: and now let thy breasts be, as clusters of the vine: and the smell of thy nose, like apples. And thy palate, like the good wine, that goeth in my beloved, to righteousness; causing to speake, the lips of those that are asleepe.

10 I am my beloveds; and his desire is towards me. Come my Beloved, let us goe-forth into the field; let us lodge in the villages. Let us get-up early, to the vineyards; let us see whether the vine flourish, the tender-grape open it selfe, whether the Pomegranates blossom: there will I give my loves to thee. The Mandrakes give a smell, and at our doores are all precious-things, new and old: O my Beloved, I have laid them up for thee.

**T**hy feet with shoes, how are they beautifull, O thou the daughter of Prince bountifull: Joynts of thy thighs, like unto Jewels are, Worke of thy hands of an artificer.

Thy navell, is like to a goblet round;  
Of mixed colour let no want be found:  
Thy belly is like to an heape of wheat;  
That is with Lilies round about beset.

Thy two breasts, like two fawnes, twinnes of the Roe.  
Thy necke, an yv'ry towre is like unto:  
Thine eyes are like the pooles in Heshbon,  
By gate that haunted is of many a one:  
Thy nose is like the tower of Lebanus,  
That looketh to the face of Damasus.  
Like unto Carmel is, thine head on thee;  
The haire eke of shine head, like purple be:  
The King, he bound is in the galleries.  
How faire art thou, how pleasant art likewise!  
Thou O deare Love for all delightfulnesse!  
Like to a palme-tree this thy stature is,  
Like unto clusters are thy breasts also.

I said, I will up to the palme-tree goe;  
Will of the boughes thereof fast-hold get me:  
And now thy breasts like the Vine clusters be;  
And of thy nose like apples be the smell.

Thy palate eke, like wine that doth excell,  
That goes to my Belov'd, to righteousness:  
Causing the sleepers lips speech-to-express.

I my Beloveds am, and his desire  
Is towards me. Come let us forth retire  
Into the field O my Belov'd, and let  
Us in the villages a lodging-get.

Unto the vineyards, let us rise early;  
Whether the vine due flourish let us see,  
The tender-grape if opening it appeare;  
If the Pomegranate-trees doe blossomes beare:  
There will I give my dearest loves to thee.

The Mandrakes give a smell, at our doores be  
All precious things eke, new and old which I  
For thee, my Loved, laid-up-wisely.

## Annotations.

1 **H**ow beautifull are] The Shulammitesse or Spouse of Christ, is here admired and prayed for her graces, wherewith God hath furnished her, and adorned her whole body: the particulars wherof are described in other order then before in Ch. 4. and 6. for here her feet are first mentioned, and then other parts upward, unto her head. This description seemeth to be made by her

friends, that called upon her to returne, Song 6.37 For Solomon (or Christ) is spoken of as another, or third person, after in v. 5. feet with shoes] or steps (going) in shoes: hereby is meant her obedient walking in the faith and Gospell of Christ; whereby the being freed from the misery and bondage of sin, made free by the truth (as Joh. 8.32.) stood fast, and walked steadily in the liberty grace

grace of Christ, Gal. 2. 1. not going barefooted, as was the manner of captives, and others, in misery, Eia. 30. 4. 2 Sam. 15. 30. but as God rehering his blessings upon his Church, faith I had thee with Tachas skin, Ezek. 16. 10. so here the feet of his Spouse are food with the preparation (or stability) of the Gospell of Peace, Eph. 6. 15. with the knowledge, profession and obedience wherof, they being firmly seited and defended; her feet & steps were: now beautifull; as the feet also of them that preach the Gospell of peace, are said to be beautifull: Rom. 10. 15. bounteous princes daughter] Hebrewes hath nadab, that is, daughter of the bountifull, (or of the Prince, the Noble) for Princes were stiled bountifull or Benefactors, Luke 22. 25, as being free, liberal, and willing to doe good unto others: hereby is signified that she was of noble race and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his Gospell unto others; as before Christ calleth them his willing (or noble) people: Song. 6. 12. And as a sister or daughter of Bethel, meaneth one of wicked disposition, Deuteronomie 13. 13. 1 Samuel 1. 16. and for a King to be the some of Noble, Eccle. 10. 17. is to be of an ingenuous and noble disposition: so to be a daughter of Nadab, is to be nobly and bounteously affected. This title belongeth to such only as beleve in Christ, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God; Joh. 1. 13. Wherefore when Christ was promised to reign in justice, it was said, that then Nabal (the fool, or vile person) should no more be called (Nadab) Liberal, Noble or Bountifull; Eia. 32. 15. joynt] The original word, used only in this place, hath the signification of turning or going about; and seemeth to meane the bones that turne and move in the hallow of the thighes: these are likened to Jewels or ornaments; signifying the firme, upright, goodly and glorious stature, gesture, walking and conversation of this Princes daughter, well beseeching the Gospell which she professeth: being in fit, orderly, and due proportion, as the Greeke version also implyeth. artifice] or faithfull craftman, in Hebrew Aman, of fidelity and skilfulness in his workmanship: meaning here God or Christ, for hee is the Artificer in heavenly things, Hebrewes 11. 10. and the Church with her gracious blessings is the worke of his hands, Eia. 60. 21.

2 Verse 2. a round goblet] or, a goblet (or cup) of roundness. The Spouse being prayed before for her ready receiving of, and holy stedfast walking in the Gospell of Christ: is now further commended for her propagating the truth unto others: likened to a mother conceiving and nourishing her children. For Sim or Jerusalem (named here the Shulammitesse, Song. 6. 13.) likened to a woman with child, travelling, bringing forth children (or a man child) and after nourishing them with the breasts of her consolation, Eia. 66. 7-11. So here first the navell (by which the child is nourished in the wombe) is com-

mended for the forme, round as a goblet; and for the nourishment, which is as mixed liquor without scarcely, wherewith the goblet is full: and after her breast (with which the child is nourished after it is brought forth) are praised in v. 3. Thus Paul preaching the Gospell to the Churches, is likened sometime to a father that begetteth, sometime to a mother travelling in child-birth; sometime to a nurse cherishing her children, 1 Corinth. 4. 15. Galatians 4. 19. 1 Thessalonians 2. 7. let there not want] or, what wanteth not, or shall not want: but the former is more patheticall, as wishing a continual supply of grace, for nourishment of the children of Christ: though a promise also is herewith implied. mixture] that is, liquor mixed and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milke, to allay the heat; or with spices to make it more comfortable. So the mixture of God is said to have mingled her wine; Proverbs 9. 2. Christ dranke his wine with his milke, Song 5. 1. and after here is mentioned mixed wine, Song 8. 2. and mixture (or mixed wine) was sought for of drunkards, Proverbs 23. 29, 30. Eia. 5. 22. The navell therefore, not wanting mixture, signifieth the joyce of grace abundantly supplied of God, for the nourishing and cherishing of his young children, in the body of his Church, so that both mother and infant are in health and good plight, not destitute of any good: even as to them that remember and keepe Gods Law, it is promised, that health shall be to their navell, and marrow (or moistening to their bones, Proverbs 4. 1. 8. an heape of wheat] The supply and growth of grace is here further commended, by likening her belly to an heape of wheat; for in their harvest, they gathered their come into stoores, where it was stacked upon heapes, and after threshed, Ruth 3. 7. Hagai. 2. 16. To such a steeke or heape, is her belly resembled: signifying that her spirituall harvest being come, she was ready to bring forth store of good issue, as wheat, fit for the Lords Granary. fit about with Lilies] As the corne-stoores in Israel, being in the open fields, were hedged about for late defence: so the belly of Christs Spouse, bigge and ready to bring forth fruit unto him, is beset as with an hedge of Lilies, for her further comfort and glory. So that her way was not hedged up with thornes, as was the Harlots, Hosea 2. 5, 6. but set about with Lilies, denoting the graces wherewith the Spouse herselfe, and those about her are invironed. The Jewes applying these things to their Church estate, in their Chaldaee paraphrase, understand by the Navell, the Chiefs of their Synedion or high Councill, governing all, as the child is nourished by the navell in the mothers wombe: the round goblet, to signifie his cleare doctrine of the Law, as the round moon: so that the words of the Law are not wanting from his mouth, as the waters of the great River running out of Eden, doe not fail: (E)

by the *lily*; they understand the 90, wisdom of Councilors that state about him, a round floor, whose cellars are full of riches, sanctified things, &c. and by *Lily*, the men of the great congregation, as Ezra, Zerobabel, Nehemiah, Josiah and the like, who had their employment in the Law, day and night.

3 *Vigilant* that minister sweet consolations to the children, sucking out of them the sincere milk of the Word, *Elay* 66.11. 1 Pet. 2. 2. See the notes on Song. 4. 5, where this resemblance was formerly used.

4 *V. 4. tower of ivory* faire, strong and upright. In Song. 4. 4, the neck of the Spouse was likened to the tower of David builded for an army: here it is likened to a tower of ivory (or of Elephants tusk) which the Chaldee paraphrast expoundeth the *ivory tower* that King Solomon made. But we read of no such tower made by him, unless it be meant of that great throne of ivory which hee made, 2 Chro. 9. 17, & that may well be called a tower, even as the pulpit which was made for Ezra and others to stand upon when they read & expounded the Law unto the people is called in Hebrew a tower, Neh. 8. 4. Thus, the neck of the Shulamite is likened to Solomons Ivory throne, denoteth the power and glory of the Church, in her clear doctrine and upright judgements, whereby her children are guided and governed peaceably, freed from the servitude of men, of sin, Satan & al enemies, 1 Cor. 7. 13, Rom. 6. 6. Heb. 2. 14. 15. so that now, Jerusalem is loosed from the bands of her neck, as was promised in *Elay* 52. 2. and is made to inherit the throne of glory, 1 Sam. 8. 2. See the notes on Song. 4. 4. The Chaldee also by the neck here, understandeth the judge of Israel.

*the pools in Hesbon* for, *Clephbon*, in Gr. the lakes in Essebon. As before her eyes were like doves, Song. 4. 1. so here they are like water pools, cleare to see the truth, and to look unto the waies & actions of her selfe and others. It also may intend her watry eyes, weeping for her former sins: as Jeremy lamenting the sins of his people, willing that his eyes were a fountain of tears, Jer. 9. 1. and prophesying their conversion, he saith they shall come with weeping, &c. Jer. 31. 9. *Hesbon* was a citie where King Sihon sometime dwelt, Num. 21. 26. it was situate in a goodly fertile Countrey, which the Reubenites possessed, Num. 32. 34. 37. so it seemeth to have in it faire & cleare pools or ponds of water, which beautified it, as eyes doe the body. The Hebrew expoliators understand by these eyes the Prophets, or (as the Chaldee Paraphrast faith) Scribes. *Hesbon* by interpretation signifieth a Count, computation, or artificial device: and thus some expound it here, pools artificially made: & pools have their name of *blissing* either because they were esteemed great blessings in those hot & dry countries, Iudg. 1. 5. or because they were filled with rain the blessing of God, Ezek. 3. 4. 26. *Bath rabbim* for (as the Gr. interpreteth) daughter of many, so that it was a gate frequented of many, and it may be a gate where the Judges fate: for publicke judgements, & Assemblies were at the gates, Ruth. 4. 1. 2 Sam.

19. 8. Lam. 5. 14, wherefore if *Hesbon* be not the proper name of a City, these pools may be thought to be at some gate of Jerusalem, where many people assembled, as in Neh. 8. 3. The Chaldee applieth it to the Governors that fate in the gate of the house of the great Council, *thy nose* This is a principall ornament of the face; the instrument of smelling, and of drawing breath, sometime it is used for the whole face, & oftentimes for anger, which appeared by the face & breath. Here it seemeth to denote her spiritual courage and bold carriage against her enemies, because her nose is likened to the tower of Lebanon, which was high and lofty. For as in speech of the wicked, the left tinsell of his nose, (or countenance) in Pla. 10. 4. signifieth his lofty, stout & proud carriage: so here contrariwise it being spoken for praise in the godly, her nose like an high tower, noteth her courage and magnanimity for the truth, manifested in her countenance and behaviour, so that she discumteth all her enemies. On the contrary, when God threatneth the overthrow of Jerusalem for her adulteries, he saith that her lovers (turned to be her enemies) should take away her nose, and her caries, &c. Ezek. 23. 25. tower of Lebanon or of Libanus, which was a mountain in the north parts of the land. It may here be understood of the tower of the house, called the house of the forest of Lebanon, which Solomon built very lately, 1 King. 7. 2. in which he put 100. targets, & 300. shields made of beaten gold, 1 King. 10. 17. looking towards Damascus or, *spying, watching*, beholding the face of Damascus, which was the chiefe Citie in Syria, *Elay* 7. 8. called in Hebrew Dammek, sometime Dammekas in 1 Chron. 18. 5. & Dammekas, 2 King. 16. 10. in the Greeke and in the new Testament Damascus, Act. 9. 2. it lay northward from mount Lebanon afore said, was a goodly city of praise, and of joy, Jer. 49. 24, 25. The inhabitants were commonly enemies to Israel, and often wars were betweene Gods people and them, as the story of Scriptures sheweth, 1 Chron. 18. 5. 6. 1 King. 11. 24. 25. *Elay* 7. 5. 8. Amos 1. 3. Wherefore the tower of Lebanon, looking (or spying, watching) towards Damascus, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her selfe & her children, against the enemy. For in times of danger, they set on towers & high places watchmen, or spies, to give warning of what they saw, *Ela* 21. 6. 9. Ezek. 33. 2. 6. 2 Sam. 18. 24. 25.

V. 5. *Thine head upon thee* This may be understood properly of her head it selfe, likened to mount Carmel: or, of the ornament upon her head. like Carmel for like crimson, but both the Gr. version and Chaldee paraphrast, expound it Carmel, the name of a mountaine where Elias killed the Baalists, & prayed for rain, 1 King. 18. 19. 20. 42. Carmel also was a place inhabited by Nabal, 1 Sam. 25. 2. 5. It seemeth to have beene very fertile, Nahum. 1. 4. for a fruitful place is called Carmel, opposed to a barren wilderness, *Elay* 32. 15. and 29. 17. and 33. 9. Ierem. 4. 26. Thus her head likened to Carmel, may signifie her mind filled with the knowledge of God, and fruitful

in grace: so God promising the restauration of his Church, faith, *Israell shall feed on Carmel and Bashan*, &c. Ier. 50. 19. and foretelling the glory of Christs Kingdome, faith, the glory of Lebanon shall be given unto it, the excellency of Carmel and Bashan, &c. *Elay* 35. 2. The Hebrew Carmil, is also used for crimson, or scarlet colour, 2 Chron. 3. 14. which may also be meant here, seeing after her haire is likened to purple: and these were colours worn of Princes and great personages, and so meet for this Princes daughter (ver. 1.) and for the attire of her head on which she weareth the hope of salvation (through the blood of Christ, which these colours also prefigured) for an helmet, 1 Thes. 5. 8.

*baire* The original word *dallai* is so where used for hair but in this one place, as the Gr. also interpreteth it: properly it signifieth slenderesse or tendriness, and so meaneth small and slender haire. Some take it for a small lace or head band, wherewith the attire of the head was tied. This her haire-like purple, denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the blood of Christ. The Chaldee paraphrast applieth the head here spoken of to the King, the chiefe Governour in Israel: and the slender haire, to the poore of the people, which should be clad in purple, as was Daniel, Mordecai, &c. See the notes on Song. 4. 1. where the Spouses haire was likened to a flocke of goats: that description differing from this, seemeth to imply a variety of estate: for Gods people are not always of like condition in this world, though ever glorious in his eyes.

*the King is bound in the galleries* By the King, in this Song, is meant Solomon, that is, Christ. *Rabbin* which the Greeke here likewise translateth galleries, is in Genesis 30. 38. 41. and Exod. 2. 16. gutters wherein waters runne, for the flocke to drinke, unto which some thinke this place hath reference: but in Song. 1. 17. *rabbin* are galleries that runne along the house sides; and so it seemeth to meane here. To be bound in the galleries, is to have a fixed habitation in the house of his Church, where the King is retained; and as it were tied with the bands of love towards his Spouse to excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will cover thy beauty*, Psalm 45. 12. and that which is spoken of the plaine woman, her hands are as bands. Eccles. 7. 26. may have use here of the chaste woman, that her graces are such as doe not only delight the King, but hold him fast bound unto her in the bands of spiritual wedlocke, no more to leave her, but to abide with her for ever. For so he hath promised, *I will be true to thee mine me for ever*, Hosea 2. 19. *the Lord delighteth in thee, and thy land shall be married*; *Elay* 62. 4. *my servants David shall be their Prince for ever; and I will sit my Sanctuary in the midst of them for evermore*; and the name of the City from that day shall be *The Lord is there*: Ezek. 37. 25. 26. and 48. 35. *The throne of God and of the Lambe, shall be in it, and his servants shall serve him: and they shall reigne for ever and ever*, Revel. 22. 3. 5.

6. *Verle 6. and how plaijami* This admiration of

her beauty and pleasantness, in all her parts, carriage and administration, sheweth the reason of the former speech, why the King was bound in the galleries: for that he was delighted, and as it were ravished with her heavenly graces; as before in Song. 4. 9. 10. And as the admired Christ for his faireness and pleasantness; so now she is magnified for the like: see the notes on Song. 1. 15. 16.

*O love* that is, O thou that art dearly beloved: thus they call her, to signifie Christs great affection towards her: for it is another and more forceable word then was used before in Song. 1. 9. 15. & 2. 2. and 4. 1. 7. and 5. 2. and 6. 4. that, bemoaning loving society and outward friendship; this, signifying inward charity and loving affection, which is strong and fervent, Song. 8. 6. 7.

*for delight*, or *delicates*, or, *with pleasures*, meaning full delightful manner pleasure: so that all that love her may rejoyce with her, and delight themselves in the brightnesse of her glory, as *Elay* 66. 10. 11.

*Verle 7. thy flatter* or, *thy height*: in Greeke, *thy greatness*, a *palme-tree* or, a *dane tree*, called in Hebrew *Thamar*, in Greeke *Phoenix*; it is of tall and upright stature, always green and flourishing, bearing pleasant fruit. Wherefore the just mans state is likened to this tree, Psalm 92. 13. and figures of Palme trees (signifying heavenly graces) were made in the Temple, 1 King. 6. 29. and 7. 36. and foretold to be also in the spiritual Temple under the Gospel, Ezek. 41. 18. 19. & palme-branches carried in the hand, or on the head, were signes of victorie: wherefore the Saints (that by faith overcome the world) appeared with *palme-branches* in their hands, Rev. 7. 9. And the palme-tree is said to be of such a nature, that it will not bow down-ward or grow crooked, though heavey weights be laid upon it, but growth still upright. So this stature of the Spouse likened to a *palme-tree*, sheweth her spiritual growth in the faith (notwithstanding all her tribulations) tending alwayes upward towards heaven, till she attaine unto the measure of the stature of the fullness of Christ, Eph. 4. 13. For God hath now broken the slaves of her yoke, and made her goe upright; Levit. 26. 13. So the Kingdome of Israel (whilst it flourished) is likened to a tree, whose stature was exalted among the thick branches, &c. Ezek. 19. 11. *cluster* to wit, of the Vine, as in v. 8. signifying hereby that her breasts were not only *fashioned*, as in Ezek. 16. 7. but full of milke to nourish her children, and of the wine of heavenly consolations, which they that love her may sucke and be satisfied, as *Elay* 66. 11. So that now the state of the Church is not when complaint was made, there is no cluster to eat, Mic. 7. 1: but as when new wine was found in the cluster; and he said, *Destroy it not, for a blessing is in it*, *Elay* 65. 8.

*Verle 8. I will goe up to* for, *I will climb-up on the palme-tree*, meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, impleth his acceptance of the fruits of the Spirit in his Spouse, as is noted on Son 5. 1. But it seemeth (by that which followeth)

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eth) to be the speech of her friends afore said, speaking collectively as one person, to note their unity & joint consent to communicate with her graces, as in Isa. 66. 15. 11. For things of this sort, are spoken both of God, and of his people, [Ely 62.5. the boughs thereof] or, the branches of it: the Hebrew *Sansanin* is no where used but in this place: the Greeke translateth it *the boughs thereof*, meaning the branches which are on high, and which beare the fruit. For the Palme-tree though it be very tall, hath no boughes growing out by the sides of the body, as other trees; but on the very top, the leaves (which are long like swords) spread abroad pleasant to behold; and the fruit growth not among the leaves, but on the top of the branches; as historians do record, *Pliny*, l. 13. c. 5. So Christ (if it be understood of him) going up & taking hold of the boughes, both signifieth it to be his owne possession, and sheweth his care and love to look unto it, and to purge the branches that they may beare more fruit, (as the Father doth the fruitful branches of the Vine, *Ioh. 15. 1. 2.*) and likewise to enjoy and accept of the gracious fruits of his Spouse, with whom he will now continue. Or, taking it (as before) for the speech of the faithful Company, it meaneth their purpose and endeavour to partake of the heavenly fruits which this Church bringeth forth. *he as clusters*] or, *shall be as clusters*; and thus it is an assurance or promise of blessing to her from the Lord, filling her with the juice of grace, that shee shall neither be barren nor unfruitfull in the knowledge of Christ, 2 Pet. 1. 8. but as promised, *He will cause them that come of Iakob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit*, *Ely 27. 6.* But it may be taken also as a wish, and let thy breasts I pray thee be as clusters of the Vine; that is, have not thou a miscarrying wombe, and dry breasts (as *Hof. 9. 14.*) but grow in grace and in knowledge, be not an empty vine, as Israel was of old, *Hof. 10. 1.* Leave not thy vine, which cheereth God and man, *Iudg. 13. 1.* but be filled with the Spirit; that we may suck and be satisfied with the breasts of thy consolations, *Ely 66. 11.* *the smell of thy nose, like apples*] her nose, commended for the forme, in *ver. 4.* denoted her good carriage, and courage for the truth. *The smell odour*, or *four thereof*, meaneth the good report and fame thereof spread abroad: which is comfortable as a sweet odour. Or, by the *smell of her nose*, may be understood the breath coming out of her nostril, that it should be sweet. And to not only her outward behaviour should be commendable, but the hidden man of the heart, uncorrupted: that the breath or spirit proceeding from within, be pure; and God may manifest the *smell* (or *favour*) of his knowledge by her in every place, 2 Cor. 2. 14. as the favour of life unto life, and like the favour of apples, which refresh those that languish and are sick of the love of Christ; as *Song. 2. 5.*

9 *Verse 9. thy palate*] or, *the rose of thy mouth*: in Greeke, *thy throat*. The palate for ones owne use is to taste and discern, as in *Iob 34. 3.* the palate tasteth meat; but for others it is the instrument of

speech, as in *Prov. 8. 7.* *my palate shall speake truth*. This later use seemeth here to be meant, that her palate, to wit; her speech and doctrine should be like good wine, to comfort and revive bitter and heavy hearts, *Prov. 31. 6.* *the good wine*] that is, the best, most excellent, sweet and wholesome wine: as the good oyle, (*Psalm. 133. 2.*) is the best, sweetest, and most precious oyle. The comfortable doctrines of the Gospel, are likened to wine, *Ely 55. 1. 2. 3.* *Prov. 9. 2. 3.* See the notes on *Song. 1. 2.* *that goeth to my beloved*] a commendation of the good wine, from the effects: that it is pleasing unto God, and profitable unto men. For by the *Beloved*, usually in this Song is meant Christ: by going to righteousness (or according to righteousness) that is, going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodness by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drink it. The like phrase Solomon used in *Prov. 23. 31.* *Look not on the wine when it is red, when it giveth his colour in the cup, when it goeth* (or *walketh*, that is, moveth it selfe) *in righteousness*: as there, the nature of the most pure & generous wine is described, whereby men are allured to drinke thereof; so here the right wine, the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Believers, to be pleasing and right in the eyes of Christ their Beloved. It may also intimate, how the Spouse (filled with the Spirit, rather then with wine, *Eph. 5. 18.*) her speeches should tend to lead all unto Christ, and unto righteousness: that is, faith in him, and righteous works which he requireth us to walke in, *causing to speake*] that maketh to speake, or giveth vivacity, to the lips of those that are asleep: or, *speaking in the lip*, &c. This is the other effect of the Spirit, that as wine maketh men talkative, *Prov. 23. 29.* so the Spirit maketh men to utter the mysteries of God: as the disciples (who some thought they were full of new wine) prophesied and spake with other tongues, the great works of God, as the Spirit gave them utterance, *Acts 2. 4. 11. 13.* &c. By sleepers here are meant sinners, awaked and quickened by the word preached, as it is said, *Awake them that sleepe, and arise from the dead; and Christ shall give thee light*, *Eph. 5. 14.* And so it was promised, *They that are dead in sin, their dead bodies shall arise: awake and sing, ye that dwell in dust*, *Ely 26. 19.* And Ezekiel by prophesying, raised to life the dead bones of the house of Israel, *Ezek. 37.* which also the Chaldee paraphrast alleageth in opening this place. And not only dead men, (which are said to be asleep, *Dan. 12. 2.*) but others also that live, and through negligence or security fall asleep (as the Spouse acknowledged of her selfe, in *Song. 5. 2.*) are enabled by this spiritual wine, to speake: for having drunk thereof, they forget their poverty, & remember their misery no more, as *Prov. 31. 6. 7.* So God promising to restore comfort, unto Israel, and to his manners, faith that he createth the fruit of the lips, peace, &c. *Ely 57. 18. 19.*

Verse

10 *Ver. 10. I am my Beloved*] Here the Spouse, as full of the wine of grace and consolation from the Lord, restieth her assurance by faith, that (the is Christ), and so an heir of salvation by promise, *Gal. 3. 29.* See before in *Song. 2. 16.* and *6. 3.* *his desire*] his desirous affection, the Greeke interpreteth it, *his conversion* (or turning) is towards me. This manner of speech was used before, when God chaffing the woman for her sin, said, *thy desire shall be unto thy husband*, *Gen. 3. 16.* but now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2 Cor. 11. 2. rejoiceth that his desire is unto her. And this appeareth by the whole scope of this Song, and especially by those words, in *Chap. 2. 14.* and *4. 9. 10.* and *7. 5.* So contrary each to other are our natural insatiable state, and our estate by grace in Christ.

11 *Ver. 11. into the field*] or, *into the country*, a place of corn, vines, fig-trees, pomegranate-trees, &c. as *Joel. 1. 12.* *in the villages*] or, by the Cyprus trees, for the Hebrew *Cepharam* may signifie both: but the Greeke also interpreteth it *villages*, and such country villages, are distinguished from fenced cities, *1 Sam. 6. 18.* *1 Chron. 27. 25.* The Spouse here desireth of Christ, that they may goe together into the field and villages, to looke unto their husbandry, how it prospered, and whether the trees there planted did flourish and fructifie, as the next words manifest. Hereby their desire and care is signified, for the increase and propagation of the Gospel abroad in the world, (for the field in the parable is the world, *Matth. 13. 38.*) And as Christ himselfe in the dayes of his flesh went about all the cities and villages, preaching the Gospel, *Mat. 9. 35.* *Mark. 6. 6.* and his disciples went abroad to teach all nations, *Mat. 28. 19.* to afterwards both he in spirit walked among the golden Candlesticks of his Churches, looking to their wayes, *Revel. 2. & 3.* and his Apolles went againe to visit their brethren in every Citie where they had preached the word of the Lord, and to see how they did, *Acts 15. 36.* Such a care is here intimated, that the Lords field might be visited, where he had (like a wife husbandman) prepared and fitted his worke, *Proverbs 24. 27.*

12 *Ver. 12. Let us get up early*] or, *Let us rise betimes in the morning*; another act of diligence and care, *Psal. 127. 2.* such as God performed to Israel of old, when he rose up early and sent his Prophets unto them, because hee had compassion on them; and the Prophets rose early and spake unto them, 2 Chron. 36. 15. *Ier. 25. 34.* *to the vineyards*] that is, the Churches; or places where the Gospel had beene planted: so the house of Israel, was the Lords Vineyard, *Ely 5. 7.* The Chaldee also expoundeth this of the house (or place) of assembly, for learning Gods Law. *The tender grape*] the first small-grape; of this see *Song. 2. 13. 15.* *open it selfe*] that is, *appeare* and to give a sweet smell, the Greeke interpreteth it, *flourish*: it meaneth the first appearance of fruit before the grapes be any thing neerer ripe: taken that the Spring is come, & that Summer is nigh;

as 2 *Son. 1. 14. 13.* The Chaldee Paraphrast applicth it to the time of Israels redemption. *pomegranates*] or, *pomegranate-trees*, such doe signifie the particular persons in the Churches, full of grace and good workes: see *Song. 4. 13.* *there will I give my lover*] The Spouse promitteth to give unto Christ, the fruition of her graces & fruits of her faith, confession, thanks, good workes, &c. there in the Vineyards of the Churches, in the lociety of the Saints: For the Lord keepeth his Vineyard and watereth it every moment; he causeth them that come of Iakob to take root, *Israel shall blossom and bud, and fill the face of the world with fruit*, *Ely 27. 3. 6.* And I will bring forth (saith the Lord) a seed out of Iakob, and one of Iudab an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. There shall the bough of Israel all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your best things, I will accept you with your sweet savour, &c. *Ely 65. 9.* *Ezek. 40. 41.*

13 *Verse 13. The Mandrakes*] *Dudaim* (which the Greeke also called *Mandrager* or *Mandrakes*) have allusion in name to *Dadim*, *Ierem.* mentioned: and *Dad*, that is, *Beloved*, as the after calleth Christ. *Mandrake* grew in the field, and were found in the dunes of wheat harvest, as the Historie sheweth in *Gen. 30. 14.* &c. It appeareth by *Rabbi* desire there of them, and by the smell that herbs there are said to give, that they were very lovely and pleasant, (differing from the Mandrakes that grow in these parts.) The Chaldee Paraphrast calleth it *Balsam*, *Balsam*. *give a smell*] or an odour, that is, are fragrant and yeeld a pleasant favour: so the Vine are said before to give a smell, *Song. 2. 13.* and the Spikenard of the Spouse, *Song. 1. 12.* *at our doors*] or *by our doors*: which seemeth to be oppoled unto the fields where Mandrakes grew (as after new fruits are oppoled unto the old) signifying that both at home and abroad, neere and farre, the fame and odour of graces in Gods people, spread it selfe. For a thing is said to be at the door, when it is nigh at hand, *Mat. 24. 33.* *precious things*] or dainties, pleasant fruits, and delightful graces, see the notes on *Song. 4. 13. 16.* *new and old*] signifying hereby, variety and plenty, *Lev. 26. 10.* and old fruits are oft-times better than new, as *Luke 5. 39.* So now the state of the Church (instructed unto the kingdom of heaven) is like the householder which bringeth forth out of his treasure, things new and old, *Matth. 13. 52.* *laid them up*] or hidden, treasured, stored-up, to be relieved and safely kept. The Chaldee paraphrasteth thus: Now rise (O King Christ) receive the Kingdom which I have laid up for thee. As the goodness of God is great, which he hath laid up for them that feare him, *Psal. 31. 20.* to all the goodness and fruits of grace that flow from his people, are unto his honour and praise, consecrated unto him. For of him, and through him, and for him are all things: to him be glory for ever, Amen, *Rom. 11. 36.*

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CHAP.



## CHAPTER VIII.

## CHAPTER VIII.

**VV** Ho will give thee, as a brother to me; sucking the breasts of my mother: I would find thee with out, I would kisse thee; also, they should not despise mee. I would leade thee, I would bring thee into my mothers house, thou shouldst instruct mee: I would cause thee to drinke, of spiced wine; of the juice, of my Pomegranate. His left hand, under mine head; and his right hand, embrace mee.

I adjure you, O daughters of Jerusalem: why should yee stirre, and why should yee stirre-up the Love, untill it please?

Who is this, that commeth-up out of the wilderness; that leaneth, upon her Beloved? Under the apple-tree, I stirred up; there, thy mother painfully-brought thee forth, there, she painfully-brought forth that bare thee. Set mee, as a scale, upon thine heart; as a scale upon thine arme; for love, is strong as death; zeale, is hard as hell: the coales thereof are coales of fire, the flame of Iah. Many waters, cannot quench love; neither can the floods drowne it. if a man would give all the substance of his house, for love; contemning they would contemne it.

We have a little sister, and she hath no breasts: what shall we doe for our sister, in the day when she shall be spoken of? If she be a wall, we will build upon her, a pallace of silver: and if she be a doore; we will inclose her, with boards of Cedar. I am a wall, and my breasts are towers: then was I in his eyes, as one that findeth peace.

Solomon had a Vineyard, in Baal-hamon; hee gave the Vineyard, to keepers every man shall bring for the fruit thereof, a thousand (shekels) of silver. My Vineyard which is mine, is before me: the thousandsto thee, O Solomon; and two hundred, to those that keepe the fruits thereof.

Thou that dwellest in the gardens, the companions attending to thy voice cause thou me to heare.

Flee my beloved, and be thou like to a Roe, or to a Fawne of the Hartes; upon, the mountaines of spices.

**O** Who will give thee, as to me a brother; Even he that sucked the breasts of my mother: I would find thee without, I would kisse thee; And also, I should not despise be.

I would thee leade, I would thee bring into My mothers house, instruct me shouldst thou: I would cause thee to drink, wine mixt with spice, Of my Pomegranate the delightful juice. His left hand, underneath mine head (have place) His right hand also, me about embrace.

O daughter of Jerusalem that be, I doe adjuring charge you: why should ye Awaking-stirre, and why should ye disceuse, By stirring up the Love, untill it please? Who's this, that comes up from the desert-wast That to her Loved, leaning-cleaveth-fast? I stirr'd thee up, under the Apple-tree: Thy mother there with pain-did bring-forth thee; There, she that bare thee did bring-forth thee-O set me, as a scale upon thine heart; Upon thine arme (eke let me) as a scale; For love is strong as death; and jealous-zeale, Is hard as hell: the coales eke of the same Are coales of fire, of Iahs consuming-flame. The many waters, love they cannot quench; Neither the floods, are able it to drench: If man would all wealth of his house expend, For love; it would be utterly concern'd.

We have a sister small, no breasts hath she: In day when she is spoke of, what shall we Doe for our sister? If she be a wall; A silver Pallace, build on her we shall: And if she be a doore; inclose will we Her round about, with boards of Cedar tree. I am a wall, my breasts as towers likewise: Then was I as peace finding in her eyes. In Baal-hamon, there a Vineyard was Of Solomons; the Vineyard he did passe In-hire to keepers: every man he brings For fruit thereof, a thousand (silverlings).

My Vineyard which is mine, for me remains: The thousandsto thee, Solomon pertaines; Two hundred eke, be the fruit-keepers part.

O thou that dweller in the gardens art, Vnto thy voice they that companions be, Attending are, to heare it cause thou me. Flee, my Belov'd, and have a Roes likeness, Or a young Hart; on mountaines of spices.

Annotations.

## Annotations.

**VV** Ho will give thee ] that is, *Of some would give thee*; or, *Of what thou wert*: a forme of wishing often used in the Scriptures, see Deut. 5.29. Psal. 14.7. The faithful here desire the brotherhood, love, and communion of Christ, for their further comfort, and that they might manifest their love and obedience unto him. as a brother ] loving affected, conjoynd, familiar and convariant with me. Brotherhood, signifieth near conjunction and consofation, whether by bond of nature, or otherwise by agreement and covenant, Zach. 11.14. Wherefore things without life, coupled together, are called *man and his brother*; or, *Woman and her sister*, Exod. 25. 20. and 26. 3. and they that are companions in like estate (though differing in nature) are brethren; as Iob was a brother to dragons, and a companion to Owles, 30. 29. and a man in quality, condition or action like another, is called his brother, Prov. 18.9. Gen. 49.5. and when Solomon perswadeth his son to affect love, and associate himselfe unto Wisdome, hee biddeth him say unto her, *Thus art my sister*, Prov. 7.4. Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, Heb. 2.14. yet is he chiefly called our brother, because we are all of one Father by the Spirit of sanctification, Heb. 2.11.12. Matt. 12.50. And this seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutual comfort, and fruition each of others love: that he would shew himselfe as a brother, lovingly affectioned, mercifull and compassionate in their troubles & miseries; as a brother is borne for adversity, Prov. 17.13. *sucking* ] or, *that sucked the breasts of my mother*, that is, every way most neerly conjoynd, as having both one father and one mother, for so the band or kindred is more neere, then if they had one father only, as Abraham said, *hee is the daughter of my father, but not the daughter of my mother*, Gen. 20. 12. Wherefore the child followed the mother; if she were a free or a bondwoman, the child was likewise, Exod. 21.4. Gal. 4.22.30. And between brethren of the same mother, the affections and love are most vehement; as Iosephs carriage towards Benjamin manifesteth, Gen. 43.29.30.34. The mother here is Jerusalem which is above, which is the mother of us all, and signifieth the new Testament or Covenant of grace and freedome, Gal. 4.26.24. To sucke the breasts of this mother, is to partake of her grace & consolations, Eia. 66. 10.11. & 60.16. and Christ is then said to sucke these breasts, when the Covenant or Testament is by him confirmed and established to and with his people, openly professed, and the communion of graces mutually doth grow. Which communio is figuratively signified by eating, drinking, sucking, supping together, and the like. Song. 5. 1. Luke 22.15.16. Ioh. 6.51. Rev. 3.20. The Hebrewes in

their Chaldee paraphrase give this exposition; *In that time, the King Christ shall be revealed unto the Congregation of Israel; and the sons of Israel shall say unto him; Come, be thou with us for a brother, and let us go up to Jerusalem, and we will suck with thee, the breasts (or meanings) of the Law, as a sucking child sucketh the breasts of his mother.* It may also be observed, that things are sometime said to be done unto Christ, which are done unto his people, Matt. 25.35.40. Act. 9.4.5. Colof. 1.24. As therefore Christians, when they are begotten or converted unto Christ by the Gospel, have Christ formed in them, Gal. 4. 19. so when such are nourished with the sincere milke of the word (as 1 Pet. 2.2.) it may be said that Christ himselfe is nourished in them; for he and his people are one body, and mystically called Christ, 1 Cor. 12.12. Thus the things here spoken of, as to be done unto Christ, may be fulfilled by the begetting, nourishing and cherishing of the elect, when the Covenant of life & peace is made, continued and confirmed among them. *I would find thee without* ] Her fervent love & desire of Christs communion and brotherly grace, is here accompanied with a promise of all careful and loving duty, acceptation and obedience on her part. For to find him without (or in the street) where the wisdom of God crieth and teacheth, Pro. 1.20. Luk. 13.26. signifieth her ready mind to goe forth to meet him (as the virgins should to the Bridgroom, Mat. 25.6.) and both lovingly and boldly to entertain and welcome him, by receiving and obeying his Gospel, as the sequell sheweth. See also Song. 3.2.4. *would kisse thee* ] a signe of love, honour, and of obedience, as all are exhorted to kisse the son, Psal. 2.12. See Song. 1.2. *they should not despise me* ] that is, *men should not, or, I should not be despised*; for so his manner of speech often importeth, as is noted on Gen. 16.4. Persons are despised or contemned, when either they doe, or are thought to doe, that which is not honest or comely, Gen. 38.23. 2 Sam. 6.16. or, when they misse of their purpose, and are laughed to scorn with contempt, Eia. 37.22. Neither of these should befall her, doing but her duty in seemly & modest sort, & obtaining Christ whom her soule desired. What the state of a people is without Christ, & how subject they are to shame and reproach; the Lord himselfe sheweth in Isa. 54.1.4.6. But them that honour God, he will honour; and they that despise him, shall be lightly esteemed, 1 Sam. 2.30. and if any man serve Christ, him will the Father honour, Ioh. 12.26. 2

*Ver. 12. I would lead thee* ] to wit, with honour and solemnity, with joy and gladnesse: for Kings and great personages are said to be led & brought along, Isa. 60.1. 1. Psal. 45. 1.5.16 Here, that which the faithful desire & receive of God & of Christ, to be led & to be brought to his holy mountain, Psal. 43.3. they promise to do unto Christ; but the Lord doth it by the light of his Word & Spirit, Eia. 63.14. Psal. 143.10. they doe it unto him, by earneit



earnest prayers stirring up themselves to take hold on him, *Esa. 64. 1. 7.* *my mother's house* [the state of Ecclesiastical polities, and public assembly, figured by the house or Temple of God in Jerusalem of old, (unto which the Chaldee paraphrase here referreth it) but is fulfilled in Christian Churches, which are Gods house & temple new, *Hebr. 3. 6. 2 Cor. 6. 16.* especially in *See Jerusalem*, which is the mother of us all, *Gal. 4. 26.* *See Song 3. 4.* *thou shouldst instruct me* [or, *thou shouldst teach me*, speaking to Christ, whose instruction on the would gladly receive. Thus also the Gr. interprete it, *thou shouldst teach me*; & the Chaldee, *thou shouldst teach me to leave before the Lord*. It may also be referred to the mother aforesaid, the *thou shouldst teach me*; but the former seemeth most agreeable, and sheweth both her desire, & the end of bringing Christ unto her home, that she might be further taught & builded up by the doctrine of his Gospel. And thus it is prophesied, how in the last daies, many people should say, *Come and let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths*, *Esa. 2. 3. Mich. 4. 1. 2.* of *spiced wine* [wine sweetened with a mixture, or confession of spices, such (in the Law) were put into the holy incense, and oil, *Exod. 30. 34. 35. 23. 29.* such were also used at the buriall of the dead, *2 Chron. 16. 14.* and for banquetting, as this place sheweth. *the juice* [or, the new liquor, the sweet wine, which hath the name of treading or pressing out of the pomegranats or grapes. Hereby the signifieth that the word should not be fruitlesse in her, but that shee would honour Christ with her graces, and render unto him such fruits of faith, as should be sweetened and spiced with his owne Spirit in her, and wrong out of her by the same, whiles shee hath fellowship in his afflictions. For when Christ administred the comforts of his Word and Spirit, hee giveth us wine to drinke, *Prov. 9. 1. 5. Esa. 55. 1. 3.* and when we bring forth the fruits of his Spirit, and with them doe glorifie him, and edifie our brethren, hee counteth himselfe refreshed as with wine, and taketh pleasure in his people: *See Song 4. 10. and 5. 1.* This juice and wine, spiced with the truth, faith, grace, and spirit of the Lord; is contrary to that cup in the womans hand full of abominations and filthinesse of her former use, the heretics, idolatries, and other fruits of the flesh, with which wine, the inhabitants of the earth were made drunke, *Rev. 17. 2. 4.*

Verf. 3. *under mine head* [understand it prayer-wise as before, *let it be under*: or, *should be under*: the Spouse privie to her owne infirmities, and desirous of strength and comfort from Christ, prayeth that she may be sustained by him, & in it rest to her soule in the feeling of his love, whose grace is sufficient for her, whose strength is made perfect in weakness, *2 Cor. 12. 9.* See before in *Song 2. 6.* where the like words are used.

Verf. 4. *I adjure you* [or, *I charge you by an oath*. The Spouse here enjoying Christ, desireth the continuance of his grace, & chargeth her friends that they should by no means, disquiet, provoke

or grieve him: as she had adjured them twice before, *Song 2. 7. and 3. 5.* See the annotations there. *why shouldst see fire* [that is, *doe not stirre*, for it will not be for your profit: before it was said, *if see fire*, in the like sense, & there in *Song 2. 7. and 3. 5.* the *Roses*, and *Himns of the field* were mentioned, which are not here.

Verf. 5. *Who is this* [this woman. This either implicitly the springing up of a new Church, conducted by Christ through the wilderness of this world: or, if it be understood of the forer, it sheweth the admiration of the daughters of Jerusalem, at her increase, strong faith, patience, holy order, &c. whiles the followeth & relieth upon Christ. So before, in *Song 3. 6.* *the wilderness* [the peoples of this world, out of which the people of God are chosen, & called, *Ezek. 20. 35. Ioh. 15. 19.* It signifieth also her former misery under persecution, or under the bondage of sin and Satan, from which he escapeth by Christ; for the wilderness was a dry and thirly land, a land of drought, & of the shadow of death, *Ezek. 19. 13. ler. 2. 6.* *thou leamest* [or, *hast leamed*, *to adjuring, associating her selfe*: it is a word, not elsewhere used in Scripture, and is borrowed from the Arabian language: the Gr. translateth it, *confirming, or strengthening her selfe*. It signifieth her weaknes in her selfe, unable to sustaine her steps: but her strength in Christ her beloved, on whom the leaning by faith, is confirmed against all doubts, feares, dangers, difficulties, tentations, and by her union with him, is made partaker of al grace and comfort; for he that is joined to the Lord, *is one Spirit*, *1 Cor. 6. 17.* and is by him made perfect, established, strengthened, settled, as *1 Pet. 5. 10.* This grace is foretold by the Prophet, according to words first dealing with Israel, when he put his holy Spirit within his people, and led them through the deep, as an horse in the wilderness; they stumbled not. As a beast getteth downe into the valley, the Spirit of the Lord quicketh him: so didst thou lead thy people, so maketh selfe a glorious name: *Esa. 63. 1. 13. 14.* *I stirred thee up* [or, *I raised thee up*. They by the words of the Spouse, speaking againe to her Beloved; whom the stirred or raised up as out of sleepe, by her earnest prayers, as in *Psal. 44. 24.* *Stirre up, why sleepest thou Lord?* And they that give themselves to prayer, are said also to stir up themselves, *Esa. 64. 7.* This railing up, was under the Apple tree the tree of life and grace, whose shadow and fruit had bene delightfull & sweet unto her; and to which tree, Christ himselfe was likened, *Song 2. 3.* So she by faith taking hold on the covenant of grace and promises of like in Christ, called on his name in her sorrowes, & stirred him up for her help and comfort. *there* [under the Apple tree, the faith and hope of salvation and life. *thy mother*] the faithfull company, or the primitive Church; who brought forth Christ into the world, by preaching, professing, practising and suffering for his Gospel. *painefullly brought thee forth* [travell'd of thee with sorrow. The bringing forth of Christ into the world, by the preaching and witnessing of the Gospel, (that the child might be borne into

*in. Eia. 9. 6.* is set forth by the similitude of a woman in her painfull travel, *Rev. 12. 1. 2. Gal. 4. 19.* For as child-birth is accompanied with many pangs and sorrowes, like bands that constrain forceably: so is the bringing forth of Christ into the hearts and minds of men, that they may beleve in him, performed with much labour, sorrow and difficulty: *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in assaults, in imprisonments, in watchings, in fasting, &c.* *2 Cor. 6. 4. 5. and 8. 1. 1.* Wherefore the Church signifying her sorrowes, for the deliverance and salvation of her children, faith: *Like as a woman with child, that draweth nigh the time of her delivery, is in paine, crieth out in her pangs; so have we bene in thy light O Lord. We have bene with child, we have bene in paine, we bene as it were brought forth with paine: we have not wrought any deliverance in the earth.* *Esa. 26. 17. 18.*

Verf. 6. *Set me* [or, *Put me as a scale upon thine heart*. The Spouse desireth of Christ, assurance and confirmation of his love towards her; that the may be graven as the engraving of a scale or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelve Tribes of Israel, graven upon twelve precious stones, like the engravings of a signet (or scale) is said to have the names of the stones of Israel, in the Breast-plate of judgement upon his heart, for a memorial before the Lord continually; *Exod. 28. 21. 29.* So she desireth Christ to be her mercifull and faithful high Priest, in things pertaining to God, *Heb. 2. 17.* that hee might have a continuall care of her salvation, mindful of her himselfe, & making a memorial of her before God his Father; and that this affection of love, might not vanill away, but be as a deepe impression in his heart for ever. For a scale is used for a ratifying and confirming that which is spoken, that it may not be disannulled, *Neh. 9. 38. Rom. 4. 11.* And this God signified to Zerubbabel saying, *I will set thee as a scale; for I have chosen thee, Hag. 2. 23.* and againe it is said, *The foundation of God standeth sure, having this scale, the Lord knoweth them that are his*: *2 Tim. 2. 19.* *a scale upon thine arme* [The high Priest bare the names of the twelve Tribes, not only upon his heart; but the same names he also bare (engraven like a scale) upon his shoulders before the Lord for a memorial, *Exod. 28. 11. 12.* And the Lord promising the daughter of Sion, that he would not forget her to have compassion on her, faith: *Behold I have graven thee upon the palmes of my hands; thy walls, are continually before me.* *Eia. 49. 15. 16.* But as the heart signifieth inward love, so the arme of Christ signifieth his outward manifestation of love, by helping, bearing and supporting her in al her infirmities, through his power; wherefore it is said, *Thou shalt see thy people with the arme*, *Psal. 77. 16.* and, *thou hast scattered thine enemies, with the arme of thy strength*, *Psal. 89. 11.* and unto Jerusalem he faith, *Behold the Lord will come with strong (hand) and his arme shall rule for him: He will feed his flock like a shepherd, he will gather the Lambs with his arme, and carry them in his bosome.* *Esa. 40. 10. 11.* *love is strong as death* [as death is

strong, and overcometh the strongest in it, *Psal. 89. 48.* so the love which I beare towards thee, desiring to be united unto thee, is a strong affection which cannot bee subdued in me by any trouble or temptation. *zeale* [or, *zealotry*, zeale is love inflamed and fervent: and is used sometime in good part, as *Ioh. 2. 17.* sometime in the evill, called *murder zeale* (or enmying) *Iam. 3. 14.* so is zealous, *2 Cor. 11. 2.* Here it seemeth to be meant of godly zeale, or jealousy, wherewith his heart was also affected towards Christ. *hard as hell* [it is the greatest or state of death, wherof see the notes on *Gen. 37. 35.* that as death & the grave devour and eateth up, not sparing: for the love of Christ constraineth, *2 Cor. 5. 14.* and the zeale for his glory, eateth up the godly, *Psal. 69. 9.* *the coales* [the fiery coales, arrows, or fiery darts: properly the word signifieth that which flesh and burneth; and is applied sometimes to plagues & judgements, *Deut. 32. 24.* sometimes to arrows, *Psal. 78. 3.* here, to burning coales or darts of love, that pierce and inflame the heart, & cannot be quenched. *flame of Loh*] the consuming flame of God: *Shalalish-shal, noteth a vehement or consuming flame of Loh (the Lord):* as the piercing and devouring lightning; but meaneth the fire of his Spirit; which is compared unto fire, *Mat. 3. 11.* for the power and efficacy thereof in the hearts of the children of God.

Verf. 7. *many waters* [For waters and floods are often meant afflictions, troubles, warres, persecutions, tentations, wherewith the faith, love, patience of Christs people are exercised and tried, *Psalme 69. 2. Esa. 8. 7. 8. and 59. 19.* *Dan 9. 26.* and *11. 12.* So here is signified that the love of Christ wherewith the minds of his people are inflamed, is such as cannot be quenched with any calamities. And thus it is said, *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakednes, or perill, or sword? (as it is written, for thy sake we are killed all the day long, we are accounted as sheep for slaughter): nay in all these things we are more than conquerors, through him that loved us.* For I am Principalitie, nor power, nor life, nor Angels, nor Principallities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (shall be able to separate us from the love of God, which is in Christ Iesus our Lord, *Rom. 8. 35. 39.* *the substance* [or, all the riches, (wealth) as silver, gold, &c. that is in his house. *consuming they would consume it*] that is, it would utterly (or altogether) be consumed: or, he would wholly be consumed. As the love betweene Christ and his Church cannot be separated, being united by the Holy Ghost: so neither can love, nor other grace of God be bought for money, but is the free gift of God bestowed on whom he pleaseth, *Act. 8. 18. 19. 20.* *Rom. 9. 11. 16.* So no wisdom cannot be gotten for gold, neither shall silver be weighed for the price thereof, *Esa. 10. 28. 15. 19.* *Prov. 8. 11. 19.* Verf. 8. *We have a little sister* [The godly here consult about a new Church arising, whom they call a sister, in respect of the unitie of faith, *first*

(or small) as being young, newly converted, and nothing populous; *without breasts*, as having yet no established ministerie, (for such is the state of the Churches in their beginning as appeareth by Aet. 14. 23. Tit. 1. 5.) so that her children could not suck out the sincere milke of the word, and be satisfied with the breasts of her consolations, 1 Pet. 2. Aet. 66. 11. for she was not yet come to the estate of Israel whose breasts were fashioned, and the Lord entered into covenant with her, and shee became his, Ezek. 16. 7. 8. *when she shall be spoken of* [or, *when speech shall be of her*: when the fame of her calling and conversion shall come abroad, what furtherance shall we yield, to increase, settle, stablish her in the truth. This sheweth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another. See an example in Aet. 11. 19. 22. 23. This Hebrew phrase of *speech to be had of her* (or *in her*) may be understood two waies, for *her* against *her*: for her, when treatie shall be of her. espousals unto Christ; thus David sent and spake of (or with) Abigail, to take her to him to wife, 1 Sam. 25. 39. against her, as the people spake against God, and against Aholah, Num. 21. 5. and Prince spake against him, Psa. 119. 23. For no sinner doe a people turne to the Lord, but the wicked doe oppose in word and worke. And thus the Hebrews in their Chaldee Paraphrase expound it here, *What shall we doe for our sister, in the way where the nations shall speake to goe up against her, unto warre?*

9 V. 9. *If she be a wall* The answer to the thing proposed, made (as some thinke) by Christ, to which the Chaldee paraphrast agreeth, saying, *Michael the Prince of Israel will say*: or, by other her sister Churches, desirous to procure her good. *a wall* that is, strong and well grounded in the truth; and to become a citie, which is often described by wals, gates, bars, &c. 2 Chron. 8. 5. and 14. 7. Revel. 21. 12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelve tribes of Israel, and twelve Apostles of Christ, Rev. 21. 14. 19. as, *I know shalt call thy walter salvation*, Eze. 66. 18. and, *we have a strong citie, salvation will God appeare for wale, and bulwarke*, Eze. 26. 1. Moreover, when God signified the strength and courage of his Prophet against their enemies, he saith, *I will make thee unto this people, a fenced brazen wall; and they shall fight against thee, but shall not prevail*, Jer. 15. 20. *we will build* Here by we may be implied the Trinity in the Godhead, as Gen. 1. 26. Song. 1. 11. or, we may mean Christ inwardly and effectually by his grace, and his people (her sister) outwardly and ministerially by the word of the Gospell. *a palace*; or, a castle, a tower, a faire and orderly building; such as were wont oft-times to be let on strong wals of cities; and this being of silver, noteth the purity, excellencie and durableness of this palace, adorned with the graces of Gods word and Spirit, that so the might be builded for an habitation of God through the Spirit, Eph. 4. 22. and be able to resist the forces of her enemies, and if she be a dove, if the goe forward in the faith and

practise of the Gospel, that she be not only built up as a wall, but as a gate & door, fully edified; as at the repairing of Ierusalem, when they fenced the gates, and set up the doors of it, Nehem. 3. which gates, doors, barres, &c. were for the safeguard of the inhabitants, & shewed their care to resist and keepe out the enemies (as appeareth by the contrary in Jer. 49. 31.) as also to open, that the righteous nation which keepeth the truth may enter in, Isa. 62. Psa. 118. 20. Therefore Angels are at the gates of the heavenly City to conduct Gods people into it, Rev. 21. 12. 27. & 22. 14. *we will include her* [or, *we will fence her about, with board of Cedar*: which is faire, strong and durable, & of sweet favour: of such the Temple was builded, 1 King. 6. 15. 18.]

V. 10. *I am a wall* [or, *I became a wall*; that is, I grew up and waxed strong in the faith & love of Christ. The little sifter beweth her readiness to receive and increase in the doctrine of the Gospell, *my breasts as towers* [my breasts are fashioned, Ezek. 10. 7. the ministry of the word established in me, to nourish up children unto Christ. The similitude of towers, noteth also the strength, power, & glory of the administration of the Gospell; & the open preaching of it out of pulpits or high places, that all may heare. For *Migdal* a tower, is used for a pulpit, in Neh. 8. 4. in his eyes [in Christs sight, *findeth peace*] Wee all in our natural corruption are enemies to God, Rom. 5. 10: but being justified by faith, we have peace with God, through our Lord Iesus Christ, Rom. 5. 1. for the worke of righteousness is peace, and the effect of righteousness, quietness and assurance for ever, Aet. 32. 17. and this peace is enjoyed by the Holy Ghost, Rom. 8. 6. 9. and it is opposed to all the troubles, tentations, persecutions, & afflictions in this life and world, Ioh. 16. 33. and is that which guardeth our hearts and minds, through Christ Iesus, Phil. 4. 7.]

V. 11. *Solomon had a Vineyard, &c.* These words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vineyard, and Christ with his. That Solomon (as his father David, 1 Chro. 27. 27.) could not himselfe look to his Vineyards, but appointed officers to look unto them, who yielded him a yeerly tribute, and had themselves a part of the profit for their labours: but Christ (who is alwayes with his Church, Matt. 28. 20. and walketh in the midst of the seven golden candlesticks, Rev. 2. 1.) looketh to his Vineyard himselfe, that unto him, all the fruit and benefit thereof belongeth alone. If it be spoken by his Spouse (which I rather incline to) then it sheweth a greater care & diligence in her now then in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custody, Song. 1. 6. So by Solomon, he meaneth Christ, by the Vineyard, his church in general for the house of Israel was the Lords Vineyard, Eze. 5. 7. *Baal hamma* [that is by interpretation, the master (or owner) of a multitude; meaning hereby either the world, among the multitudes wherof Christ hath his Church; or in respect

of the much-fruit which it yielded unto God, or should yield, being situate in a fertile place, which he had blessed with his grace; such as in Elyas 5. 1. is called the *borne of the fenne of oile*, that is, a very fruitful hill.

he gave the Vineyard [that is, hee let it out, in farme, as it is said, *There was a certaine bondholder, which planted a vineyard, &c. and let it out to husbandmen, and went into a farre country*: Mat. 21. 33. Thus the Apostle faith to the Church of Corinth, *Wee are labourers together with God, yet are Gods husbandry*, 1 Cor. 3. 9.]

a thousand (shekels of silver) [or, a thousand silverlings, meaning silver shekels, signifying hereby the great fertility of this Vineyard, that afforded so much to the owner, besides the labourers reward. So in Elyas 7. 23. threatening to make the most fruitful place desolate, he saith, *Where there were a thousand vines, as a thousand silverlings* (or silver shekels) it shall be for byrns and thornes.

12 V. 12. *My vineyard which is mine* [that is, understanding it to be spoken by the Spouse, as in Song. 1. 6. which is committed to my care and keeping, is before me] that is, I alwayes looke unto it, care for it, and am diligent to manure and dresse it. As, *all his judgements were before me; and his statutes I departed not from them*, 2 Sam. 22. 23. to the *O Soloman* [that is, thou shalt have thy full due for the fruit of thy vineyard, which is a 1000. silverlings, ver. 11. See Mat. 21. 41. 200. to thyse that keepe the fruit] that is, thy labourers shall receive also according to the agreement, every one for his worke: see Mat. 20. 1. 2. &c. So the Apostle faith, *Every man shall receive his own reward, according to his owne labour*, 1 Cor. 3. 8.]

V. 13. *I thou that dwellest* [or, *O inhabitresse*: Christ speaketh to his Spouse, dwelling in the garden, that is, in the Churches; teaching her continuall duty, both to her neighbours, in constant witnessing of the truth; and to herselfe, in prayer and thanksgiving. the companions attending [or, *do attend to thy voice*. By companions, he seemeth to mean her fellow Christians, partakers of the same faith, and spirit and grace: 2 Pet. 1. 1. By voice he understandeth the doctrine of the Church, wherunto all ought to attend. *cause about me to heare*] to wit, thy voice; as he expressed before, in Song. 2. 14. *Let me heare thy voice*; that is, thy prayers, praises, and thanksgivings: teaching her to call upon and to serve him continually. Or, *cause to heare me*, that is, preach me to thy companions that attend to thy voice; let thy doctrines be my Gospel, not mens traditions. These are the two maine and permanent duties of all Gods Churches; that their doctrine be the true and uncorrupt word of Christ; and their praeser and service be directed to him alone, who is ready to heare & helpe in all time of need. To these two, prayer and the Ministry of the Word, the Apostles gave themselves continuall, Aet. 6. 4.]

V. 14 *Flee my Beloved*] The prayer of the Spouse unto Christ, desiring the end of his Kingdom in this world, where he with his people are persecuted and afflicted, and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, Psa. 110. 2. and so must reigne, till he hath purged his enemies under his feet: and at the end he shall deliver up the kingdom to God, even the Father, 1 Cor. 15. 24. 27. Then the dead in Christ arising first, they also that live and remaine shall be caught up together with them in the clouds, to meet the Lord in the ayre; & so shall we ever be with the Lord, 1 Thes. 4. 16. 17. This day shee desireth with speed: for though it be usually called the day of Christs coming (or appearing) yet because he shall not come here to remaine, but to carry his elect away out of this world, the use of the word *Chloe* or *Depart away*. The Hebrews in their Chaldee Paraphrait, though they apply not this to the end of the world, yet to speake as believing that Christ should ascend into heaven, and from thence succour his Church on earth; saying, *At what time shall the Elders of the Congregation of Israel say, Flee thou O my Beloved, the Lord of the world, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in time of tribulation when we shall pray before thee, be like a Rose, &c. or like a Palace of the Haris, which when it speaketh behind us, so looke thou upon us, and have respect to our tribulation and our affliction from the highest heavens, until the time that thou shalt take pleasure in us, and redeeme us, and bring us unto the mountain of Ierusalem; and there the Priests shall burn before thee, the incense of sweet spices. In thou like, or, liken (resemble) thy selfe to a Rose, that is be swift and make haste to flee away: see the notes on Song. 2. 9. 17. *Summe of the Haris*] that is, a young Haris, on the mountain of spices.] This referred to the Roe or Haris, sheweth that they used to flee for their succour to mountains where spices grew; as in Song. 2. 17. the mentioned the mountains of Berber. Or, referring it to Christ himselfe, it may mean the very heavens, called mountains of spices, for the height and pleasures which are there at the right hand of God for ever. And it may be interpreted, *O thou that art on the mountain of spices, that is, in heaven; as, *Sojourne in the highest*, Matth. 21. 9. that is, thou which art in the highest heavens. Thus as this Song began with desire of Christs first coming to kisse her with the kisses of his mouth, by preaching his Gospell: so it endeth with desire of his second coming, to remove his Church out of all misery, into the place of endlesse and incomprehensible glory, And the Spirit and the Bride say, Come; and let him that heareth, say, Come: and Christ himselfe saith, Surely I come quickly, Amen; Even so, Come Lord Iesus, Revel. 22. 17. 20.**